

Plato, *Parmenides* 145b3-e6
(Space is a consequence of substance)

– Καὶ σχήματος δὴ τινος, ὡς ἔοικε, τοιοῦτον ὄν μετέχει ἂν τὸ ἓν, ἥτοι εὐθέος ἢ στρογγύλου ἢ τινος μεικτοῦ ἐξ ἀμφοῖν.
– Μετέχει γὰρ ἂν.
– Ἄρ' οὖν οὕτως ἔχον οὐκ αὐτὸ τε ἐν ἑαυτῷ ἔσται καὶ ἐν ἄλλῳ;
– Πῶς;
– Τῶν μερῶν που ἕκαστον ἐν τῷ ὅλῳ ἐστὶ καὶ οὐδὲν ἐκτὸς τοῦ ὅλου.
– Οὕτω.
– Πάντα δὲ τὰ μέρη ὑπὸ τοῦ ὅλου περιέχεται;
– Ναί.
– Καὶ μὴν τά γε πάντα μέρη τὰ αὐτοῦ τὸ ἓν ἐστὶ, καὶ οὔτε τι πλεον οὔτε ἔλαττον ἢ πάντα.
– Οὐ γάρ.
– Οὐκοῦν καὶ τὸ ὅλον τὸ ἓν ἐστίν;
– Πῶς δ' οὐ;
– Εἰ ἄρα πάντα τὰ μέρη ἐν ὅλῳ τυγχάνει ὄντα, ἔστι δὲ τά τε πάντα τὸ ἓν καὶ αὐτὸ τὸ ὅλον, περιέχεται δὲ ὑπὸ τοῦ ὅλου τὰ πάντα, ὑπὸ τοῦ ἐνός ἂν περιέχοιτο τὸ ἓν, καὶ οὕτως ἂν ἤδη τὸ ἓν αὐτὸ ἐν ἑαυτῷ εἴη.
– Φαίνεται.
– Ἀλλὰ μέντοι τό γε ὅλον αὖ οὐκ ἐν τοῖς μέρεσιν ἐστίν, οὔτε ἐν πᾶσιν οὔτε ἐν τινί. εἰ γὰρ ἐν πᾶσιν, ἀνάγκη καὶ ἐν ἐνί· ἐν τινὶ γὰρ ἐνὶ μὴ ὄν οὐκ ἂν ἔτι που δύναίτο ἐν γε ἅπασιν εἶναι· εἰ δὲ τοῦτο μὲν τὸ ἓν τῶν ἀπάντων ἐστὶ, τὸ δὲ ὅλον ἐν τούτῳ μὴ ἔνι, πῶς ἔτι ἐν γε τοῖς πᾶσιν ἐνέσται;
– Οὐδαμῶς.
– Οὐδὲ μὴν ἐν τισὶ τῶν μερῶν· εἰ γὰρ ἐν τισὶ τὸ ὅλον εἴη, τὸ πλεον ἂν ἐν τῷ ἐλάττονι εἴη, ὃ ἐστὶν ἀδύνατον.
– Ἀδύνατον γάρ.
– Μὴ ὄν δ' ἐν πλέοσιν μὴ δ' ἐν ἐνὶ μὴ δ' ἐν ἅπασιν τοῖς μέρεσι τὸ ὅλον οὐκ ἀνάγκη ἐν ἐτέρῳ τινὶ εἶναι ἢ μηδαμοῦ ἔτι εἶναι;
– Ἀνάγκη.
– Οὐκοῦν μηδαμοῦ μὲν ὄν οὐδὲν ἂν εἴη, ὅλον δὲ ὄν, ἐπειδὴ οὐκ ἐν αὐτῷ ἐστίν, ἀνάγκη ἐν ἄλλῳ εἶναι;

– Being this kind of thing, it seems that the one would share in some sort of shape, either straight or round or a mixture of both.
– It would.
– This then being the case, would it not be in itself and in another?
– How so?
– Each part somehow is in the whole and none is outside the whole.
– Yes.
– And all the parts are contained by the whole?
– Yes.
– Indeed the one is all of its parts, and neither more nor less than all of them.
– No.
– And is not the one also the whole?
– No doubt.
– Since all the parts happen to be in the whole, and all the parts are the one as well as the whole itself, and all the parts are contained by the whole, the one would be contained by the one, and thus the one itself would be inside itself.
– It seems.
– But the whole is not in the parts, neither in all of them nor in any one in particular. If it were in all of them, it would also have to be in one; but because it is not in any one part, the whole cannot be in all of them; and if the one consists of all of them, but the whole is not in it, how can the whole be in all of them?
– No way.
– Nor is the whole in some of the parts, because if the whole were in some, the more would be in less, which is impossible.
– Impossible indeed.
– And by not being in several parts, or in one part, or in all the parts, must the whole either be inside another or be nowhere at all?
– It must.
– Being nowhere, it would be nothing, but given that it is whole and because it is not in

- Πάνυ γε.
- ἼΗ μὲν ἄρα τὸ ἐν ὅλον, ἐν ἄλλῳ ἐστίν· ἧ δὲ τὰ πάντα μέρη ὄντα τυγχάνει, αὐτὸ ἐν ἑαυτῷ· **καὶ οὕτω τὸ ἐν ἀνάγκῃ αὐτό τε ἐν ἑαυτῷ εἶναι καὶ ἐν ἑτέρῳ.**
- Ἀνάγκη.

- itself, it must be in another?
- Indeed.
- Insofar as the one is whole, then, the one is in another; and insofar as it is all its parts, the one is in itself; and thus, the one must be both in itself and in another.
- It must.

Plato, *Parmenides* 148d5-149d7
(Substance creates nested-manifold space)

- Τί δὲ δὴ; περὶ τοῦ **ἄπτεσθαι** τὸ ἐν αὐτοῦ καὶ τῶν ἄλλων καὶ τοῦ **μὴ ἄπτεσθαι** πέρι πῶς ἔχει, σκόπει.
- Σκοπῶ.
- Αὐτὸ γάρ που ἐν ἑαυτῷ ὅλω τὸ ἐν ἐφάνη ὄν.
- Ὅρθῶς.
- Οὐκοῦν καὶ ἐν τοῖς ἄλλοις τὸ ἐν;
- Ναί.
- ἼΗ μὲν ἄρα ἐν τοῖς ἄλλοις, τῶν ἄλλων ἄπτοιτο ἄν· ἧ δὲ αὐτὸ ἐν ἑαυτῷ, τῶν μὲν ἄλλων ἀπείργοιτο ἄπτεσθαι, αὐτὸ δὲ αὐτοῦ ἄπτοιτο ἄν ἐν ἑαυτῷ ὄν.
- Φαίνεται.
- Οὕτω μὲν δὴ ἄπτοιτο ἄν τὸ ἐν αὐτοῦ τε καὶ τῶν ἄλλων.
- Ἄπτοιτο.
- Τί δὲ τῆδε; ἄρ' οὐ **πᾶν τὸ μέλλον ἄψεσθαί τινος ἐφεξῆς δεῖ κεῖσθαι ἐκείνῳ οὗ μέλλει ἄπτεσθαι**, ταύτην **τὴν ἔδραν** κατέχον ἢ ἄν μετ' ἐκείνην ἢ [ἔδρα] ἢ ἄν κέηται, ἄπτεται;
- Ἀνάγκη.
- Καὶ τὸ ἐν ἄρα εἰ μέλλει αὐτὸ αὐτοῦ ἄψεσθαι, ἐφεξῆς δεῖ εὐθὺς μετὰ ἑαυτὸ κεῖσθαι, τὴν ἐχομένην **χώραν** κατέχον ἐκείνης ἐν ἧ αὐτὸ ἐστίν.
- Δεῖ γὰρ οὖν.
- Οὐκοῦν δύο μὲν ὄν τὸ ἐν ποιήσειεν ἄν ταῦτα καὶ ἐν δυοῖν χώραιν ἅμα γένοιτο· ἕως δ' ἄν ἧ ἔν, οὐκ ἐθελήσει;
- Οὐ γὰρ οὖν.
- Ἡ αὐτὴ ἄρα ἀνάγκη τῷ ἐνὶ μήτε δύο εἶναι μήτε ἄπτεσθαι αὐτῷ αὐτοῦ.
- Ἡ αὐτὴ.
- Ἄλλ' οὐδὲ μὴν τῶν ἄλλων ἄψεται.
- Τί δὴ;

- What next? Let's see whether the one does or does not touch itself and the others.
- Let's do it.
- The one itself was shown to be in itself as a whole somehow.
- Correct.
- And the one is also in the others?
- Yes.
- Insofar as it is in the others it would be touching the others; and insofar as it is in itself it would refrain from touching the others; but, as it is in itself, it would be touching itself.
- It appears.
- Thus the one would be touching both itself and the others.
- It would.
- What about this? Must not everything that is to touch something else lie next to that which it is to touch, and occupy that particular position which, by being next to the position that the other thing occupies, touches it?
- It must.
- So if the one is to touch itself it must lie directly next to itself and occupy that place which is next to that other place in which the one itself is.
- It must indeed.
- But the one would accomplish these things if it were two and were in two places at once, but while it is one, it cannot.
- Indeed it cannot.
- It is by the same necessity that the one is not two that it does not touch itself.
- The same.
- But it will not touch the others either.

– Ὅτι, φαμέν, τὸ μέλλον ἄψεσθαι χωρὶς ὄν ἐφεξῆς δεῖ ἐκείνῳ εἶναι οὐ μέλλει ἄψεσθαι, τρίτον δὲ αὐτῶν ἐν μέσῳ μηδὲν εἶναι.

– Ἀληθῆ.

– Δύο ἄρα δεῖ τὸ ὀλίγιστον εἶναι, εἰ μέλλει ἄψις εἶναι.

– Δεῖ.

– Ἐὰν δὲ τοῖν δυοῖν ὄροισιν τρίτον προσγένηται ἐξῆς, αὐτὰ μὲν τρία ἔσται, αἱ δὲ ἄψις δύο.

– Ναί.

– Καὶ οὕτω δὴ ἀεὶ ἐνὸς προσγιγνο-μένου μία καὶ ἄψις προσγίγνεται, καὶ συμβαίνει τὰς ἄψις τοῦ πλήθους τῶν ἀριθμῶν μιᾷ ἐλάττους εἶναι. ὅτι γὰρ τὰ πρῶτα δύο ἐπλεονέκ-τησεν τῶν ἄψων εἰς τὸ πλείω εἶναι τὸν ἀριθμὸν ἢ τὰς ἄψις, τῷ ἴσῳ τούτῳ καὶ ὁ ἔπειτα ἀριθμὸς πᾶς πα-σῶν τῶν ἄψων πλεονεκτεῖ· ἤδη γὰρ τὸ λοιπὸν ἅμα ἐν τε τῷ ἀριθμῷ προσγίγνεται καὶ μία ἄψις ταῖς ἄψεσιν.

– Ὁρθῶς.

– Ὅσα ἄρα ἐστὶν τὰ ὄντα τὸν ἀριθμὸν, ἀεὶ μιᾷ αἱ ἄψις ἐλάττους εἰσὶν αὐτῶν.

– Ἀληθῆ.

– Εἰ δὲ γε ἐν μόνον ἐστίν, δυὰς δὲ μὴ ἔστιν, ἄψις οὐκ ἂν εἴη.

– Πῶς γάρ;

– Οὐκ οὖν, φαμέν, τὰ ἄλλα τοῦ ἐνὸς οὔτε ἔστιν οὔτε μετέχει αὐτοῦ, εἴπερ ἄλλα ἐστίν.

– Οὐ γάρ.

– Οὐκ ἄρα ἐνεστὶν ἀριθμὸς ἐν τοῖς ἄλλοις, ἐνὸς μὴ ἐνότος ἐν αὐτοῖς.

– Πῶς γάρ;

– Οὐτ' ἄρα ἐν ἐστὶ τὰ ἄλλα οὔτε δύο οὔτε ἄλλου ἀριθμοῦ ἔχοντα ὄνομα οὐδέν.

– Οὐ.

– τὸ ἐν ἄρα μόνον ἐστὶν ἐν, καὶ δυὰς οὐκ ἂν εἴη.

– Οὐ φαίνεται.

– Ἄψις ἄρα οὐκ ἔστιν δυοῖν μὴ ὄντοι.

– Οὐκ ἔστιν.

– Οὐτ' ἄρα τὸ ἐν τῶν ἄλλων ἄπτεται οὔτε τὰ ἄλλα τοῦ ἐνός, ἐπεὶπερ ἄψις οὐκ ἔστιν.

– Οὐ γὰρ οὖν.

– Οὕτω δὴ κατὰ πάντα ταῦτα τὸ ἐν τῶν τε ἄλλων καὶ ἑαυτοῦ ἄπτεταί τε καὶ οὐχ ἄπτεται.

– Ἔοικεν.

– Why, exactly?

– Because we said that that which is to touch, being apart, must be next to what is to be touched and there must be no third thing between them.

– True.

– There must be at least two if there is to be contact.

– There must.

– And if a third is attached to the two boundaries, there will be three and the contacts will be two.

– Yes.

– And likewise whenever one more is added one more contact is also added and as a result the contacts are always fewer by one than the number of the multitude. As the first two exceeded the contacts by being of greater number than the number of contacts, so also every subsequent number exceeds all the contacts by an equal excess, because every time one is subsequently added to the number at once one more contact is added to the contacts.

– Correct.

– So whatever the number of beings is, the contacts are one fewer than they.

– True.

– And if the one is alone and there is no dyad, there is no contact.

– Of course.

– We said that the others of the one neither are one, nor share in the one if indeed they are other.

– No they do not.

– So there is no number in the others since there is no one in them.

– No doubt.

– So the others are neither one nor two nor are named by any other number.

– No.

– So the one alone is one and there is no dyad.

– It appears not.

– Because there are no two, there is no contact.

– No.

– So neither does the one touch the others nor

do the others touch the one because there is no contact.
– Indeed not.
– So for all these reasons, the one both touches and does not touch both itself and the others.
– It seems so.

Plato, *Timaeus*, various passages

(Attempts to elaborate the character of space: *host, nurse, that which receives, mold, receiving mother, mother, all-receiving, manifold nurse, space, seat, winnowing basket, receptacle, nurturer*).

49a3: νῦν δὲ ὁ λόγος ἔοικεν εἰσαναγκάζειν χαλεπὸν καὶ ἀμυδρὸν εἶδος ἐπιχειρεῖν λόγοις ἐμφανίσει. τίς οὖν ἔχον δύναμιν καὶ φύσιν αὐτὸ ὑποληπτέον; τοιάνδε μάλιστα: πάσης εἶναι γενέσεως **ὑποδογῆν** αὐτὴν οἷον **τιθήνην**. εἴρηται μὲν οὖν τάληθές, δεῖ δὲ ἐναργέστερον εἰπεῖν περὶ αὐτοῦ, χαλεπὸν δὲ ἄλλως τε καὶ διότι προαπορηθῆναι περὶ πυρὸς καὶ τῶν μετὰ πυρὸς ἀναγκαῖον τούτου χάριν

49a3: Now reason appears to compel us to attempt to bring to light, by means of arguments, a difficult and obscure *eidōs*. What properties and what character must we assume it to possess? Most of all this: that it be the **host** of all becoming like a **nurse**. But although all this is true, it is still necessary to speak about it with greater clarity, which is difficult because, among other things it requires a preliminary discussion about fire and the other things along with fire.

50b6: ὁ αὐτὸς δὴ λόγος καὶ περὶ τῆς τὰ πάντα **δεχομένης** σώματα φύσεως

50b6: The same argument holds for that nature **which receives** all bodies.

50c2: **ἐκμαγεῖον** γὰρ φύσει παντὶ κεῖται, κινουμένον τε καὶ διασηματιζόμενον ὑπὸ τῶν εἰσιόντων, φαίνεται δὲ δι' ἐκεῖνα ἄλλοτε ἄλλοιον--τὰ δὲ εἰσιόντα καὶ ἐξιόντα τῶν ὄντων ἀεὶ μιμήματα, τυπωθέντα ἀπ' αὐτῶν τρόπον τινὰ δύσφραστον καὶ θαυμαστόν ὃν εἰς αὐθις μέτιμεν.

50c2: For by nature it lies there as the **mold** for everything, moved and shaped by what enters it, and because of it appearing now this way and now that. And those things which enter it and leave it are imitations of the eternal – formed from them in a marvelous and hard to describe fashion which we shall pursue another time.

50d3: καὶ δὴ καὶ προσεικάσαι πρέπει τὸ μὲν **δεχόμενον μητρί**...

50d3: And it would indeed be appropriate to compare the **receiving** to the **mother** ...

51a4: διὸ δὴ τὴν τοῦ γεγονότος ὄρατοῦ καὶ πάντως αἰσθητοῦ **μητέρα** καὶ **ὑποδογῆν** μήτε γῆν μήτε ἀέρα μήτε πῦρ μήτε ὕδωρ λέγωμεν, μήτε ὅσα ἐκ τούτων μήτε ἐξ ὧν ταῦτα γέγονεν: ἀλλ' **ἀνόρατον εἶδος τι καὶ ἄμορφον, πανδεγές, μεταλαμβάνον** ...

51a4: For this reason, then, we must call the **mother** and **host** of what has been created as visible and otherwise perceptible neither earth, nor air, nor fire, or water, nor anything of which these are made. But some invisible *eidōs*, shapeless, **all-receiving**, partaking ...

51e6-52d4: τούτων δὲ οὕτως ἐχόντων ὁμολογητέον ἔν μὲν εἶναι τὸ κατὰ ταῦτὰ εἶδος ἔχον, ἀγέννητον καὶ ἀνώλεθρον, οὔτε εἰς ἑαυτὸ εἰσδεχόμενον ἄλλο ἄλλοθεν οὔτε αὐτὸ εἰς ἄλλο ποι ἰόν, ἀόρατον δὲ καὶ ἄλλως ἀναίσθητον, τοῦτο ὃ δὴ νόησις εἴληχεν ἐπισκοπεῖν: τὸ δὲ ὁμώνυμον ὁμοίον τε ἐκεῖνο δεύτερον, αἰσθητόν, γεννητόν, πεφορημένον αἰεὶ, γιγνόμενόν τε ἔν τινι τόπῳ καὶ πάλιν ἐκεῖθεν ἀπολλύμενον, δόξῃ μετ' αἰσθήσεως περιληπτόν: **τρίτον δὲ αὐ γένος ὄν τὸ τῆς χώρας αἰεὶ, φθορὰν οὐ προσδεχόμενον, ἔδραν δὲ παρέχον ὅσα ἔχει γένεσιν πᾶσιν, αὐτὸ δὲ μετ' ἀναίσθησίας ἀπτὸν λογισμῶ τινι νόθῳ, μόγις πιστόν**, πρὸς ὃ δὴ καὶ ὄνειροπολοῦμεν βλέποντες καὶ φαμεν ἀναγκαῖον εἶναι πού τὸ ὄν ἅπαν ἔν τινι τόπῳ καὶ κατέχον **χώραν** τινά, τὸ δὲ μήτ' ἔν γῆ μήτε πού κατ' οὐρανὸν οὐδὲν εἶναι. ταῦτα δὴ πάντα καὶ τούτων ἄλλα ἀδελφὰ καὶ περὶ τὴν ἄυπνον καὶ ἀληθῶς φύσιν ὑπάρχουσιν ὑπὸ ταύτης τῆς ὄνειρώξεως οὐ δυνατοὶ γιγνόμεθα ἐγερθέντες διοριζόμενοι τάληθες λέγειν, ὡς εἰκόνι μὲν, ἐπεὶπερ οὐδ' αὐτὸ τοῦτο ἐφ' ᾧ γέγονεν ἑαυτῆς ἐστίν, ἑτέρου δὲ τινος αἰεὶ φέρεται φάντασμα, διὰ ταῦτα ἔν ἑτέρῳ προσήκει τινὶ γίγνεσθαι, οὐσίας ἀμωσγέπως ἀντεχομένην, ἢ μηδὲν τὸ παράπαν αὐτὴν εἶναι, τῷ δὲ ὄντως ὄντι βοηθὸς ὁ δι' ἀκριβείας ἀληθῆς λόγος, ὡς ἕως ἄν τι τὸ μὲν ἄλλο ἦ, τὸ δὲ ἄλλο, οὐδέτερον ἔν οὐδέτερό ποτὲ γενόμενον ἔν ἅμα ταῦτόν καὶ δύο γενήσεσθον.

Οὗτος μὲν οὖν δὴ παρὰ τῆς ἐμῆς ψήφου λογισθεὶς ἔν κεφαλαίῳ δεδόσθω λόγος, ὃν τε καὶ **χώραν** καὶ γένεσιν εἶναι, τρία τριχῆ, καὶ πρὶν οὐρανὸν γενέσθαι.

52d5: τὴν δὲ δὴ γενέσεως **τιθήνην** ὑγραινόμενην καὶ πυρουμένην καὶ τὰς γῆς τε

51e6-52d4: This being the case, it must be admitted that there exists, *first*, the invariant *eidos*, unborn and indestructible, neither admitting anything into itself from outside, nor entering into anything else, invisible and incorruptible, and it is this which *noesis* is tasked to oversee; *second* is that which has the same name and the same appearances as that *eidos*, is perceptible, created, always being moved, being born in a certain place and then vanishing from it, and can be grasped by opinion through the senses. The third kind is *χώρα* (“**space**”) which is eternal, does not admit destruction, provides a **seat** for all things that are born, itself can be grasped by a spurious kind of reasoning with lack of sensation, is scarcely credible, and as we look upon it we dream and say that everything that exists must necessarily be in some location and occupy some **space**, and that whatever is neither on the earth nor anywhere in heaven is nothing. Because of this dreaming state we become unable to awaken, to draw all these and other similar distinctions and speak the truth about the unsleeping and truly existing nature, namely that, as far as mere image is concerned, because it does not own even the very thing on which it was created, and because is the ever-wandering apparition of something else, it is appropriate to exist in something else, cling on to existence in some way or else be nothing at all – but that which is truly existent is aided by the precise and true argument that so long as two things are different, neither will ever become one with the other, nor will the two become one and the same at the same time.

According to my judgment, the argument, considered in summary, should be delivered as follows: there exist three distinct things, *being*, **space** and *becoming*, even before the creation of the universe.

52d5: And the **nurse** of becoming, being moistened and inflamed and receiving the

καὶ ἀέρος μορφᾶς δεχομένην, καὶ ὅσα ἄλλα
τούτοις πάθη συνέπεται πάσχουσαν,
παντοδαπήν μὲν ἰδεῖν φαίνεσθαι, διὰ δὲ τὸ
μήθ' ὁμοίων δυνάμεων μήτε ἰσορρόπων
ἐμπίπλασθαι κατ' οὐδὲν αὐτῆς ἰσορροπεῖν,
ἀλλ' ἀνωμάλως πάντη ταλαντουμένην σειέσθαι
μὲν ὑπ' ἐκείνων αὐτήν, κινουμένην δ' αὖ πάλιν
ἐκεῖνα σειεῖν. τὰ δὲ κινούμενα ἄλλα ἄλλοσε
αἰεὶ φέρεσθαι διακρινόμενα, ὥσπερ τὰ ὑπὸ τῶν
πλοκάνων τε καὶ ὀργάνων τῶν περὶ τὴν τοῦ
σίτου κάθαρσιν σειόμενα καὶ ἀνικνύμενα τὰ
μὲν πυκνὰ καὶ βαρέα ἄλλη, τὰ δὲ μανὰ καὶ
κουῖφα εἰς ἑτέραν ἴζει φερόμενα ἔδραν· τότε
οὕτω τὰ τέτταρα γένη σειόμενα ὑπὸ τῆς
δεξαμενῆς, κινουμένης αὐτῆς οἷον ὀργάνου
σεισμὸν παρέχοντος, τὰ μὲν ἀνομοιότατα
πλεῖστον αὐτὰ ἀφ' αὐτῶν ὀρίζειν, τὰ δὲ
ὁμοιότατα μάλιστα εἰς ταῦτόν συνωθεῖν, διὸ δὴ
καὶ **χώραν** ταῦτα ἄλλα ἄλλην ἴσχειν, πρὶν καὶ
τὸ πᾶν ἐξ αὐτῶν διακοσμηθὲν γενέσθαι

57c3: ... διὰ τὴν τῆς **δεχομένης** κίνησιν

88d6: ... ἦν τε **τροφὸν** καὶ **τιθήνην** τοῦ παντός
προσείπομεν ...

appearances of earth and air and experiencing
whatever other affections go with them,
manifested herself to be **manifold**, and because
she was not filled with similar or balanced
qualities she was not in equilibrium in any part
of her but everywhere she was being swayed
and shaken by them, while in turn she would
shake them while they moved. They, in turn,
being moved, were always being separated and
carried to different places, just like the things
that are shaken by **winnowing baskets** and
other instruments of clearing wheat, where
those that are dense and heavy are sifted out in
one place while the porous and light are carried
and settled in a different location. So the four
eide were shaken by the **receptacle** which was
acting like a shaking instrument, and those
most unlike each other were for the most part
separated from each other and those most like
each other crowded together very closely, and
for this reason they each occupied different
space even before the well-ordered universe
was created out of them.

57c3: ... because of the motion of the **recipient**

88d6: ... that which we referred to as **nurturer**
and **nurse** ...