

The now also must be indivisible: that is, the now in the essential and primary sense in which the now is inherent in all time; not, indeed, the now in the derived sense of a period of time...This now, which functions as the border between both past and future, must, indeed, be identical...If the now were separate limits [of both the past and the future], there would be a time between them, since every [real] continuum must have something of the same kind between its limits; and the time between them would be divisible, since we have proved that all time is divisible. Accordingly, the now would be divisible [and it would not, then, be the now we are talking about]...Thus, it is clear that time includes something indivisible, which we call a “now.” Obviously, too, nothing can be moving during a now.”

