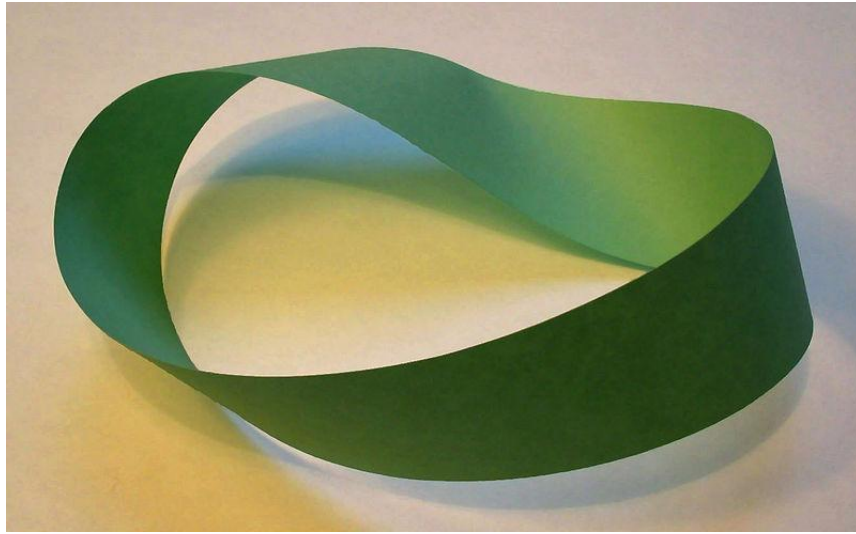# The Möbius Strip

A photograph of a green paper Möbius strip, by David
Benbennick, 14 March 2005.

Is exclusivity an inevitable feature of our humanity? Or can one category, seemingly an opposite, embrace and be included alongside the other? How then are we to view phenomena as simultaneously divisible, unique, material, devoid of spirit, as well as united within a singular whole, indivisible and transcendent? How can something be *many* and *one,* as well as *material* and *transcendent* all at the same time?   Are we as the fool? Or can we carry the salt and the flour together on the same plate, without spilling one or the other or both?

We are reminded of the Möbius strip.[1] When can two parallel lines, each exclusive of the other, never crossing over to the other and each with a discrete beginning and end, become a singular line, each inclusive of the other, with neither beginning nor end? Impossibility you say? The resolution is, in part, conceptual – in the way we think and tell the story.

Take a long narrow strip of paper. The outside edges of the strip represent two parallel lines, each separate from the other, each with a beginning and an end – exclusivity. Now twist the strip 180-degrees and link one end with the other. Out of an exclusive, lineal structure of two parallel lines you have created an inclusive circular flow of a singular line, without beginning nor end – inclusivity.

As an expression of our conception of the world, as an ingrained value within our cultural story, it could be argued that exclusivity is neither inevitable nor intransigent.   Is not the Dreamer a part of the Animal, and the Animal the Dreamer? Is this not suggested in the symbolism of the spokes and hub of the Tom Yellowtail's Wagon Wheel?   If the wheel is to continue to turn, that which is unique and separate, all the varied spokes, must nevertheless remain part of the wheel, firmly anchored to the shared hub and embraced by the all-inclusive rim.

RF 1994

---

[1]After August F. Möbius, a German mathematician who died in 1868.