

# Introduction To K Lines

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## WHAT K LINES ARE

k lines are “wires” that are formed at the point of experience to connect various sets of awake ideas or thought content, visualizations, memory, and action and action sequences. Thus formed, k lines can later be activated at new recognition, with all the existing ability ready to go at an instant. If we can begin to describe how we might form links and dependencies among k lines and their associated states, then I think some useful ideas can be developed on how routine function, interesting development of thought, robust or fragile dependencies, and gradual or sudden encounter with difficulty or dilemma all work.

It is a practical language that can be readily picked up then applied in discussion, contemplation, reflection, or forms of meditation.

## SOURCE

k lines are introduced by Marvin Minsky in his book *The Society Of Mind*. TSOM is a symphony, and if you want to study k lines and background ideas, then I recommend starting at the beginning of the book; k lines are not that far in, and you’ll get the sense of unfolding ideas.

## K LINES APPLIED

How quickly do you recognize multiple things at once? Do you serialize thought, or are you aware “all at once”? How does action result?

If you contemplate on k lines, and what you become aware of when and connected to what, you may be able to consider ways to interject new thought content, to consider thought content or entire sets of thought in new context, or to consider this or that as noumenon. You may think of ways to act on recognition that may be more helpful. You may be able to reflect on how action is tied to various k lines that unfold.

### 3 MODELS OF HOW WE MIGHT USE K LINES

The first model may be fairly routine in our society. It may be highly specialized. I'll call this model "The Dimension K Line Mind". Here we put our mind and being along k lines, and also use them in other ways for their "snap-to" effect. With this you can develop a routine and dimension world, aware of many features and factors in your life and the world around, and consider things in a stable and balanced way, continually unfolding the new. You can work with reason, perception, and understanding. You might recognize the value of (as Minsky suggests) lateral thinking, brainstorming, and meditation; and train yourself in these.

An example of how the dimension k line mind might work might be that there's a region of thought content A, rather clarity, and that the individual then considers an aspect of it, applies lateral thinking, and awakens a k line pertaining to region of thought content B. Then the individual applies noumenon type thought to one topic, a thing of reason in region B; and after some consideration, applies that result to another subtopic in region C, which applies back to a subtopic in region A, strengthening A. Then the entire k line of region A is made awakened, and the individual becomes aware of this. By taking many facets of the world in, viewed from several angles, the individual of dimension k line mind develops a stable, interesting, and complex inner world that also appreciates simplicity of structure. There also is a "snap-to" feature of the k lines that is retained, a type of awareness.

The second model then is when we become too static or linear in our interpretation of k lines, or establish fragile dependencies among thought content or action and thought content, or mental energy and thought content. I'll call this "Difficulty K Line Mind". Here you have to be careful that your entire being is not dry thought that simply follows k line activity down dead ends and frustration, or an "empty" feel existentially. And the "snap-to" of other types of k line activity becomes lost; and this "snap-to" may be tied to awareness, another reality of the human being, so if "snap-to" is lost, an entire feature is lost, and things may simply become cumbersome, or rote. This model is more problematic, and if this seems more like your experience, you may be able to step toward the first model in stages, by reflection and contemplation.

An example of how one might become trapped with such a model is if one gets stuck in regions of k line activity, dwelling in circular patterns that one can't escape. One may encounter dead ends that are actually not reflective of actual present moment experience. Or a particular thought may awaken an entire k line of seemingly unrelated material in thought content region A, but this is nearly impossible to trace, and becomes a habitual pattern.

(There may be dead ends in experience, and one should be aware of these. This may be or may seem to be more intractable. But one should not compromise an otherwise stable objective world with dead ends that don't map to experience, or that result from a lack of dimensional awareness in the mind itself.)

If there is a fragile dependency between thought content region A and thought content region B, then it may be possible that an intervening region thought content C has been introduced, and C is confused, or reflects an unpleasant experience, or an interpretation of such an experience. Then the "direct living" embodied in A and B are lost, and their possibly vital connection is lost as well, with the newly presented difficulty in region C becoming the conscious world of the individual. That is, an entire experience has been lost, replaced by difficulty.

For the third model I'll present a diagram. Let me note that here we may be aware of k lines as part of the activity of consciousness, and k lines could still produce their result, but we do not place our mind/being on k lines, as if following them in thinking mind. They may be referenced by consciousness, or awakened and various features presented, but they're not directly part of what we put as our sense of being. This may be more of a Buddhist interpretation. See one of the following pages for the diagram. Here also awareness would play a role. One can also then place this diagram in the context of what are called in Buddhism the five skandhas (the five aggregates): form, feelings, perceptions, impulses, consciousness. I'll call this model "Buddhist Consciousness Model". You'll want to verify this with other Buddhist insight, if you're interested.

You can introspect and validate any of this for yourself; or see if there's some reality here or there that you can tap into. The point is to get a useful vocabulary, and apply a helpful or beneficial approach.

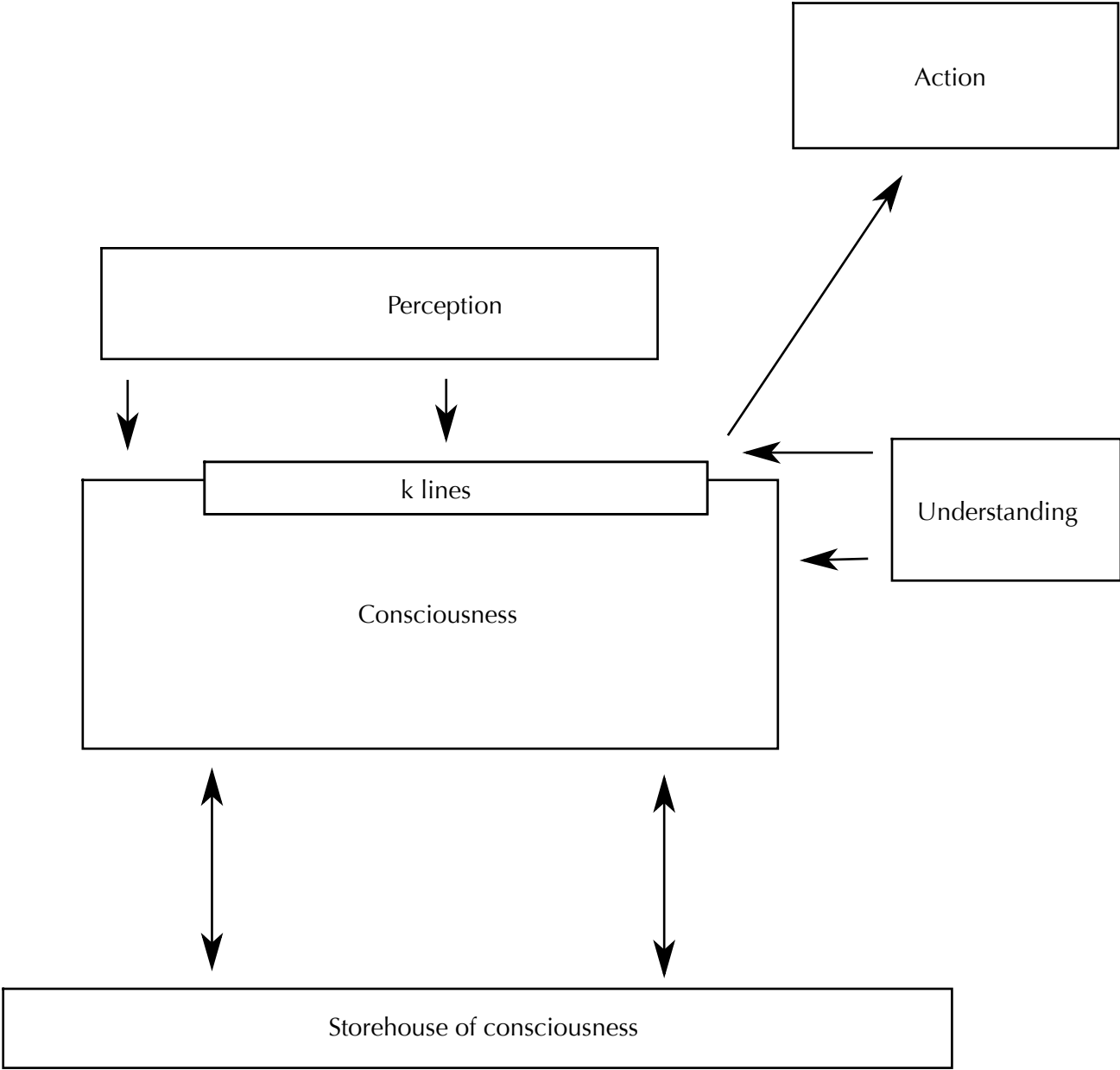
## DIAGRAMS

Here are 2 diagrams that may describe in a different way what might be happening with the dimension k line mind and the Buddhist mind.

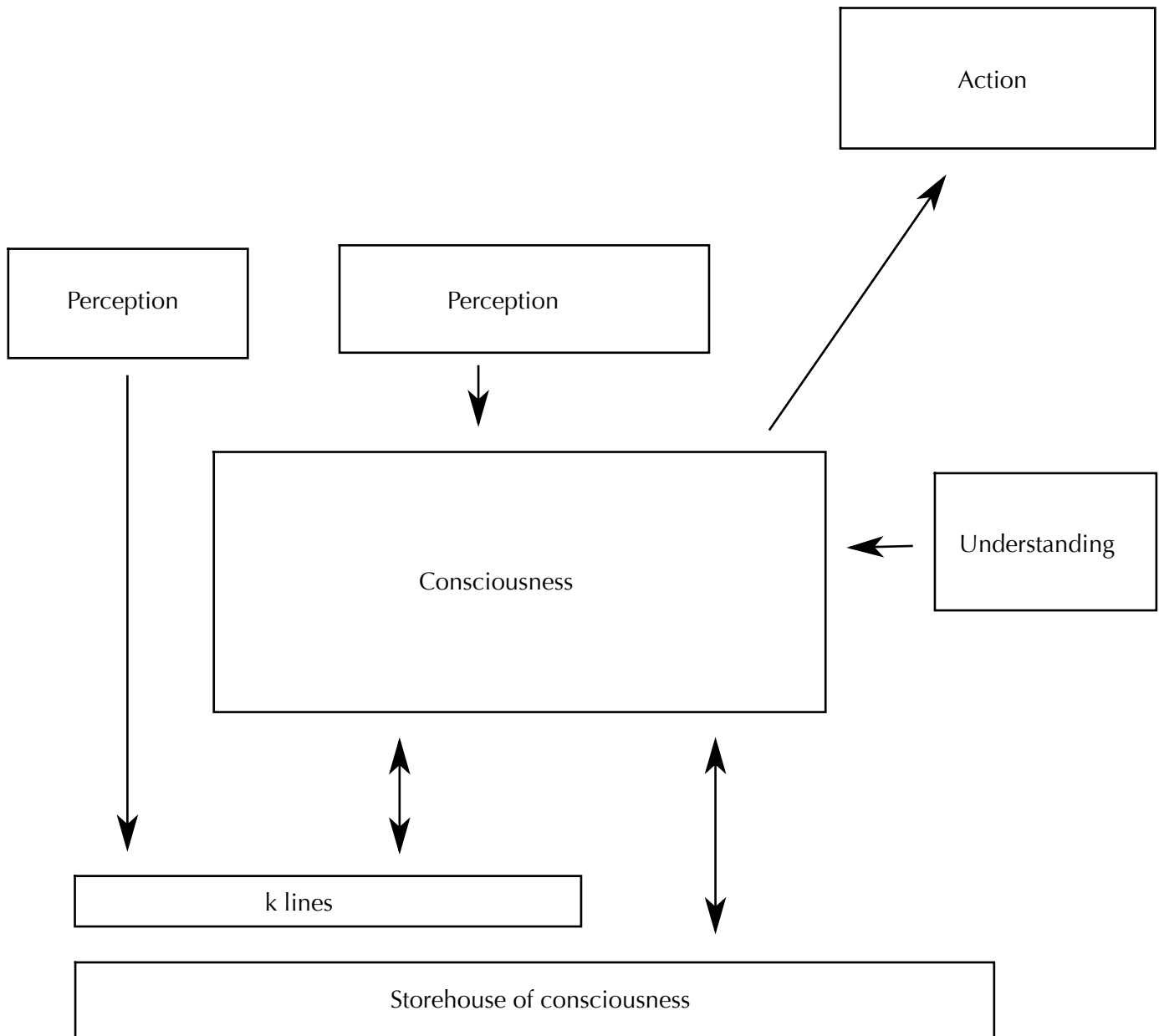
Feel free to study the diagrams and to contemplate a model for your own mind; or to see if what is happening with your experience aligns with either of these.

# Consciousness And K Lines — Dimension K

## Line Mind



# Consciousness And K Lines — Buddhist Mind



## COMMENTS ON MODELS

From the Buddhist standpoint, with dimension k line mind the activity of consciousness is still trapped (beneath the k line layer).

From the dimension k line standpoint, the Buddhist mind or Buddhist thought may make little sense.