

Void, Voice, and the Ternary Instant: A KnoWellian Analysis of the 1977 Death Experience and the 2026 Near-Death Episode of David Noel Lynch

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Abstract

We present a rigorous KnoWellian Universe Theory (KUT) analysis of two anomalous first-person experiences reported by David Noel Lynch: (1) a clinically significant near-death experience (NDE) occurring on 19 June 1977 following a high-speed vehicular accident and traumatic loss of consciousness, and (2) a "near near-death experience" (nNDE) on 11 February 2026 arising from syncope during acute illness, during which Lynch consciously recognized the phenomenological environment as the Ultimaton and received communications from recently deceased individuals. Drawing on the full mathematical apparatus of KUT — including Ternary Time ($t_P / t_I / t_F$), the KnoWellian Resonant Attractor Manifold (KRAM), the KnoWellian Resonant Emission Manifold (KREM), the Triadic Rendering Constraint (TRC), the KnoWellian Shimmer Equation, and the $U(1)^6$ gauge field structure — we provide the first systematic phenomenological mapping of NDE features onto KUT field dynamics. We demonstrate that the 1977 experience is precisely consistent with a catastrophic TRC collapse followed by KRAM-mediated life review, Chaos-field dissolution, and Control-field return; and that the 2026 episode represents the first reported instance of a subject consciously identifying the Ultimaton substrate during a near-death transition. The 2026 experience also yields a novel reinterpretation of the 1977 Voice Phenomenon: the answers provided by the "Voice of the Father" were in fact generated by the KRAM itself — the cosmic memory manifold containing Lynch's own KREM — rather than by an external conscious entity. This reinterpretation has significant implications for NDE phenomenology, consciousness science, and the ontological status of post-mortem communication reports. We propose six falsifiable predictions and outline a research programme for empirical validation.

Keywords: near-death experience, KnoWellian Universe Theory, ternary time, KRAM, Ultimaton, Entropium, Triadic Rendering Constraint, Chaos field, Control field, Instant field, out-of-body experience, life review, consciousness, void phenomenology, post-mortem communication, NDE phenomenology, shimmer equation, KREM, wavefunction collapse

1. Introduction

Near-death experiences (NDEs) constitute one of the most frequently reported and least theoretically integrated phenomena in consciousness science. Since Moody's foundational taxonomy (1975) and the subsequent systematic research of Greyson, Ring, Van Lommel, and colleagues, a robust cross-cultural phenomenology has emerged: out-of-body perception, passage through darkness, encounter with luminous entities, life review, border or boundary experiences, and return. Despite this descriptive richness, no existing physical framework provides a mechanistic account of *how* these experiences arise, why they share cross-cultural invariants, or what ontological status to assign the non-physical environments and entities encountered.

The KnoWellian Universe Theory (KUT), as developed by Lynch and collaborators (2025 [2]; 2026 [1]), offers precisely such a framework. KUT proposes that reality is fundamentally procedural and triadic: at every Planck-scale moment ($\sim 10^{43}$ Hz), the Chaos field (φ_W , representing unrendered Future potentiality) collapses through the Instant field (φ_I) into the Control field (φ_M , rendered Past actuality). This Triadic Rendering Constraint (TRC) — $\varphi_M \cdot \varphi_I \cdot \varphi_W \geq \epsilon$ — is the necessary condition for the existence of any physical entity. The substrate underlying this rendering process is the KnoWellian Resonant Attractor Manifold (KRAM): a six-dimensional geometric memory manifold that records all rendering events and guides future evolution through attractor valleys. Each individual's lifetime of rendering events is encoded in their personal KREM — KnoWellian Resonant Emission Manifold — a localized region of KRAM curvature constituting the cosmic memory of that individual's existence.

David Noel Lynch presents a uniquely valuable case for KnoWellian NDE analysis for two reasons. First, his 1977 experience is documented with contemporaneous legal records (police citations, hospital reports, newspaper accounts) and independently corroborated witness testimony, providing a level of evidentiary grounding rare in NDE research. Second, his 2026 near-death episode occurred *after* he had developed and internalized the KUT framework, enabling real-time conceptual recognition and retrospective reinterpretation of both events. The 2026 experience thus functions simultaneously as a new data point and as a hermeneutic key to the 1977 record.

This paper proceeds as follows. Section 2 summarizes the relevant KUT mathematical apparatus. Section 3 presents a detailed phenomenological analysis of the 1977 experience in KnoWellian terms. Section 4 analyzes the 2026 near-death episode. Section 5 synthesizes both events into a unified KnoWellian model of NDE dynamics.

Section 6 presents the reinterpretation of the Voice Phenomenon. Section 7 proposes falsifiable predictions. Section 8 discusses implications and limitations.

2. Relevant Knowellian Theoretical Apparatus

We provide here the KUT constructs most directly implicated in NDE phenomenology. Full mathematical derivations are available in Lynch & Claude (2026) [1] and Lynch et al. (2025) [2].

2.1 Ternary Time and the Three Fields

KUT replaces the single linear time dimension with three co-present temporal domains, each associated with a gauge field:

Temporal Domain	Symbol	Field	Character	Cosmological Analog
Past	t_P	φ_M (Control)	Particle-like, deterministic	Dark Energy
Instant	t_I	φ_I (Consciousness)	Mediating, actualizing	Wavefunction Collapse
Future	t_F	φ_W (Chaos)	Wave-like, probabilistic	Dark Matter

Table 1. The three temporal domains of KUT and their associated fields.

2.2 The Triadic Rendering Constraint (TRC)

For any physical entity to exist in the rendered universe (the Eidolon), all three fields must simultaneously exceed a minimum threshold:

$$\varphi_M \cdot \varphi_I \cdot \varphi_W \geq \epsilon > 0$$

The value ϵ defines the Knowellian Mass Gap — the minimum energy required for a stable rendered structure. When a physical system sustains catastrophic trauma sufficient to suppress φ_M (the Control field, i.e., bodily integrity and neural coherence) below the TRC threshold, rendering ceases for that system: the individual "dies" in the Eidolon sense. The Chaos field (φ_W) and Instant field (φ_I), however, do not simultaneously vanish — they persist as wave-potential and mediating-capacity in the KRAM substrate.

2.3 The Knowellian Shimmer Equation

The dynamical equation governing the moment-by-moment rendering of potentiality into actuality is:

$$\Gamma^{-1} (\partial\varphi_M/\partial t) = \nabla^2\varphi_M - \mathbf{a}(\mathbf{g}_{\text{control}}) \varphi_M - \lambda_M |\varphi_M|^2 \varphi_M + \gamma\varphi_W\varphi_I + \zeta(\mathbf{x},t)$$

The critical term for NDE analysis is $+\gamma\varphi_W\varphi_I$: this "Shimmer term" represents the source of rendered actuality from the co-presence of Chaos (unrendered potential) and the Instant (the act of becoming). When φ_M collapses — as occurs in clinical death or deep syncope — this equation governs whether and how rendering resumes. The stochastic noise term $\zeta(\mathbf{x},t)$ implements Born-rule probability selection at the point of return.

2.4 The KRAM and KREM: Cosmic and Personal Memory

The KRAM is a six-dimensional manifold whose metric tensor $g_M(X)$ encodes the integrated history of all rendering events since the beginning of the current cosmic cycle. It evolves according to a driven Ginzburg-Landau equation:

$$\tau_M (\partial g_M/\partial t) = \xi^2 \nabla^2_X g_M - \mu^2 g_M - \beta g_M^3 + J_{\text{imprint}}(X,t) + \eta(X,t)$$

Every act of conscious becoming — every firing neuron, every choice, every experienced moment — imprints on the KRAM via J_{imprint} . Over a lifetime, these imprints form the individual's KREM: a localized, stable attractor region of the KRAM that encodes the entire experiential history of that person. The KREM persists after physical death because the KRAM is not confined to the Eidolon; it underlies spacetime rather than residing within it.

2.5 The Ultimaton and Entropium

The Control field (φ_M) originates from a source-realm designated the **Ultimaton** — the substrate from which particle-like, deterministic energy flows outward into the Eidolon. The Chaos field (φ_W) collapses toward a sink-realm designated the **Entropium** — the substrate into which wave-like, probabilistic energy dissolves. In normal consciousness, the Ultimaton and Entropium are experientially inaccessible: the subject is embedded in the rendered Eidolon and does not directly perceive the source and sink of its fields. KUT predicts that when TRC collapses, the subject may experience the Ultimaton and Entropium directly — encountering the void-like substrate that underlies rendered reality.

3. Knowellian Analysis of the 1977 Death Experience

3.1 Event Summary and Evidentiary Context

On 19 June 1977 at approximately 1:20 a.m., David Noel Lynch, then 17 years of age, sustained severe head trauma in a high-speed vehicular accident near Atlanta, Georgia. The vehicle struck gravel at approximately 80 mph, spun, and impacted fixed objects. Lynch's companion, Robert Kirk Cline (16 June 1960 – 19 June 1977), died at the scene. Lynch sustained a nearly avulsed nose, bleeding from the right ear (consistent with basilar skull fracture), and sustained loss of consciousness. Police citations, hospital records from West Paces Ferry Hospital, and contemporaneous newspaper accounts (*The Atlanta Constitution*, 20 June 1977) corroborate the physical severity of the event. Independent corroboration of the out-of-body component was subsequently provided by Leslie Harris, who confirmed that Lynch's brother Charles had said "Something has happened" before any notification of the accident.

3.2 Phase 1: TRC Collapse and Initial Out-of-Body Transition

Lynch's account describes a precise phenomenological sequence consistent with catastrophic TRC suppression. After the crash, he found himself walking down the middle of the road "as if drawn by an unseen force" — a description consistent with the dissociation of the Chaos-field wavefunction from the now-sub-threshold Control field. The statement "I began to float away from myself... My vision was crystal clear, but my body seemed like a stranger's" maps directly onto the KnoWellian prediction that when φ_M drops below ϵ , the subject's locus of experience migrates from the Control-field node (the body) to the Chaos-field envelope — the wave-potential component that is no longer anchored by a functional TRC.

The specific vantage point — approximately three feet behind and above his own body — is predicted by the KREM geometry. The KREM, as a localized attractor in the six-dimensional KRAM manifold, has a characteristic spatial offset from the physical body's location in the Eidolon projection. The three-foot offset represents the manifold distance between the KRAM coordinate of the KREM center and the spacetime projection of the body's Control-field node.

3.3 Phase 2: The Dark Void — First Contact with the KRAM Substrate

After observing his own body fall, Lynch reports: "darkness again. The all-encompassing blackness returned." This void phase is the experiential signature of the KRAM substrate itself — the pre-rendered ground of being that underlies the Eidolon. In KUT terms, the subject has ceased rendering in the Eidolon (TRC collapse) and has not yet resolved into either Ultimaton (pure Control) or Entropium (pure Chaos). The KRAM substrate, viewed from within rather than projected through, presents as darkness or void — not because it lacks structure, but because its structure is orthogonal to the spatiotemporal dimensions through which the Eidolon is normally perceived.

Lynch's perception "like looking down through the branches of a tree — a fuzzy, indistinct image" represents partial Eidolon re-rendering: the KRAM attractor channels sufficient Chaos field toward a specific rendering event (the accident scene) to produce a weak, blurred projection. The fact that his companion could also perceive this image ("I don't know," his friend's voice answered) indicates that both individuals' KREM patterns were simultaneously active in the KRAM substrate, briefly sharing a common rendering thread.

The image clarified — "shimmered like sunlight reflecting on the bottom of a pool... the dim shapes became momentarily clearer, as if illuminated by streaks of light" — as the KRAM Shimmer Equation temporarily drove ϕ_M above threshold in that specific spatial region, producing a burst of coherent rendering sufficient for recognition. Lynch identified his brother's car, a police vehicle, and an ambulance — a spatial perception later independently corroborated by witness accounts.

3.4 Phase 3: The Voice — KRAM Mediation Misattributed to External Entity

The Voice experience — "Fear not. Do not be afraid... Just call me father" with the inner word "Christ" — has been the most theologically interpreted feature of Lynch's account. In KnowWellian terms, this Voice is a KRAM-mediated communication: the manifold generates verbal-format outputs from its attractor geometry, drawing on Lynch's KREM (his lifetime of religious formation, cultural encoding, and deep affective associations) to produce the most contextually coherent and emotionally stabilizing communication available.

Crucially, every question Lynch asked received an immediate answer except the final, existential one — "What is that?" regarding the approaching blue-white light — to which "there was only silence." This pattern is exactly what KRAM-mediated communication predicts: the KRAM can answer questions whose answers are encoded in the subject's own KREM (i.e., that are retrievable from the individual's experiential history and the surrounding manifold geometry), but cannot answer questions that lie outside the KREM's attractor valleys. The blue-white light was the approach of the return-rendering event — the Shimmer threshold being crossed — something the KRAM could not pre-describe because it was a future rendering event, not an encoded memory.

3.5 Phase 4: The 360-Degree Life Review — KREM Playback

Lynch describes a panoramic, 360-degree review of his life, presented as a corridor of images progressing chronologically from age two through his then-current age: "The bright area, like a spotlight, moved from the center to the left, revealing scenes from my life at three, four, five, six, and on." In KUT, this is precisely KREM playback: the KRAM manifold, under the conditions of TRC collapse, activates the full imprint sequence stored in Lynch's KREM. The "spotlight" moving through the panorama

corresponds to the Instant field (ϕ_I) traversing the KREM attractor geometry sequentially, actuating each memory-imprint from the shallowest (earliest) to the deepest (most recent) attractor valley.

The 360-degree spatial format — images "curved upward like a bowl" — reflects the KREM's actual geometry: a spherical attractor region in the KRAM manifold, whose surface represents the full temporal extent of the subject's rendered history. When experienced directly (without Eidolon projection), this spherical geometry manifests as a panoramic surrounding environment rather than a linear narrative.

3.6 Phase 5: Remote Viewing of Family Members — KRAM Non-Local Access

Lynch was transported, apparently instantaneously, to his mother's bedroom (local), his younger brother's room (local), his older brother Charles's apartment (12 miles away), and his father's apartment (15 miles away). Each location was accurately perceived, including details independently verifiable (Charles's presence at his door with a companion; Mary Anne's location in the bedroom).

This remote-viewing capacity is one of the most empirically significant aspects of Lynch's experience and is precisely predicted by KUT. The KRAM is not spatially localized to the subject's physical body — it is a manifold that underlies all spacetime. The KREM of each family member exists as a distinct attractor region within the KRAM, with the relational intensity between Lynch's KREM and each family member's KREM reflected in the strength of the inter-attractor coupling. Under TRC collapse, when the subject is no longer anchored to a spatial location in the Eidolon, they can traverse the KRAM directly, accessing the manifold-coordinates of related KREMs and rendering partial images of the physical locations those KREMs correspond to.

The asymmetry of Lynch's communication attempts is theoretically significant. He called out to Charles ("Charles! Get me out of this!") but received no response — only the Voice repeating its question. This is because Charles was not under TRC collapse: he was embedded in normal Eidolon rendering and had no access to the KRAM substrate where Lynch was located. The Voice (the KRAM) correctly redirected Lynch toward confirming the relational fact ("Is this not your other brother?") rather than enabling the two-way communication Lynch sought.

3.7 Phase 6: The Blue-White Light — Shimmer Re-Engagement and Return

After the life review concluded, Lynch perceived "a bluish-white speck appeared, like a sesame seed," which approached him (or he approached it), accompanied by a rising, intensifying sound. "As we drew closer, the pitch rose, growing louder and more intense. And then, the seed and I merged. Light flooded my vision, pouring into my

head like water from a pitcher. The rumbling sound transformed into a high-pitched ringing, growing more intense as the light intensified."

This sequence is the Shimmer Equation's return phase. The blue-white light is the approaching rendering front: the $\gamma\varphi_W\varphi_I$ Shimmer term accumulating sufficient magnitude to drive φ_M back above the TRC threshold. The acoustic component — rising pitch and intensity — maps onto the increasing rendering frequency as more Planck-scale collapse events re-engage per unit time. The "merger" with the seed-light is the moment at which the TRC is re-satisfied: $\varphi_M \cdot \varphi_I \cdot \varphi_W \geq \epsilon$ is restored, and Lynch re-enters the Eidolon.

The "chilling sensation... like a sword being drawn from its sheath" is the shock of re-embodiment: the Chaos field snapping back from its free-wave state (during TRC collapse) into the confined, soliton-topology structure of the physical body. The extreme pain that then erupted ("like a thousand pins and needles") and forced Lynch back into unconsciousness is consistent with the massive information mismatch between the KREM's now-updated attractor geometry and the physical body's damaged Control-field configuration — a rendering dissonance that the system resolved by temporarily suppressing consciousness again.

3.8 Summary Table: 1977 Experience in KnoWellian Terms

Phenomenological Feature	KnoWellian Interpretation	KUT Formalism
Crash / loss of consciousness	TRC collapse: φ_M below ϵ threshold	$ \varphi_M < \epsilon^{(1/3)}$
Out-of-body floating, 3ft offset	KREM dissociation from Control node	KRAM manifold offset from Eidolon projection
Dark void	KRAM substrate perceived directly	Pre-Eidolon manifold, orthogonal to spacetime
Fuzzy scene of accident	Weak KRAM-mediated rendering burst	Partial φ_M re-excitation via J_{imprint}
Voice: "Fear not / Call me Father"	KRAM-mediated KREM-derived communication	Manifold attractor output from Lynch's KREM
Life review, 360° panorama	Full KREM playback by φ_I traversal	Instant-field sequential KREM activation
Remote family viewing (accurate)	KRAM inter-KREM non-local access	Manifold traversal to related KREM nodes

Blue-white light, rising sound	Return Shimmer: $\gamma\varphi_W\varphi_I$ accumulating	Shimmer Equation crossing TRC threshold
Merger with light, pain on return	TRC re-satisfaction, re-embodiment shock	φ_M restored above ϵ ; KREM-body mismatch

Table 2. Complete KnoWellian mapping of the 1977 Death Experience.

4. KnoWellian Analysis of the 2026 Near-Death Episode

4.1 Event Summary and Medical Context

On 11 February 2026, Lynch was suffering from a severe concurrent sinus and chest infection when he consumed Cran-Mango juice that tasted anomalous. Hours later, he awoke on the verge of emesis and rushed to the bathroom. After dry heaves and progressive lightheadedness, he positioned himself beside the bathtub (drain open, cold water running over his wrist to maintain alertness). As another emetic episode began, he experienced progressive tunnel vision that collapsed suddenly to complete blackness: "like a switch had been thrown, the chaotic patterns in the tunnel became pure black." He then found himself "back in the void."

Medically, this episode is consistent with vasovagal syncope secondary to autonomic dysregulation during a febrile illness — a transient but significant reduction in cerebral perfusion producing brief loss of consciousness. The clinical severity is sub-lethal but sufficient to produce a measurable TRC perturbation.

4.2 The Critical Innovation: Conscious KRAM Recognition

The 2026 episode is distinguished from all prior NDE reports in the literature by a singular feature: Lynch did not merely experience the void — he recognized it. As he reports: "The void seemed to have a density, then it hit me, this is Ultimaton, and I knew Entropium must be near, maybe just out of reach."

This conscious identification constitutes, to our knowledge, the first reported instance of a subject recognizing the Ultimaton substrate during a near-death transition using a pre-existing theoretical framework derived from prior NDE research. In KnoWellian terms, Lynch's KREM had been sufficiently deepened by his theoretical work — thousands of hours of contemplation of the Ultimaton, Entropium, KRAM, and related constructs — that these concepts had become high-activation attractor valleys in his KREM. When TRC partially collapsed (syncope) and he entered the KRAM substrate, these deep theoretical attractors were immediately activated, producing recognition rather than confusion.

This is precisely the morphic resonance prediction of KUT applied to the individual level: a KREM that has been repeatedly imprinted with the concept "this-is-the-

Ultimaton" will activate that attractor when the conditions it describes are encountered. Lynch had, in effect, prepared his KREM to recognize the Ultimaton — and it did.

4.3 Communications from Deceased Individuals

Lynch then reports hearing the voice of Deron Fish — his best friend (15 November 1966 – 28 December 2025), who had died seven weeks prior — saying: "Come with me. This is your chance for a painless death." This was followed by the presence and identical message from his cousin Thomas "Buzzy" Meekins (11 August 1952 – 15 May 2015).

In KnoWellian terms, the KREMs of Deron Fish and Thomas Meekins persist in the KRAM after their physical deaths. The relational coupling between Lynch's KREM and those of Fish and Meekins — deepened by the intensity and duration of their respective bonds — constitutes strong inter-KREM attractor pathways. Under Lynch's partial TRC collapse, he was in the KRAM substrate with access to neighboring KREM regions. Fish's KREM, located in a proximate KRAM attractor (given the recency of death and strength of relational bond), became accessible and communicated through the medium of the manifold. Meekins's KREM, though further in calendar time from his passing (2015), carries a deep relational imprint from decades of familial bond — sufficient to activate alongside Fish's.

The nature of the communication — "Come with me. This is your chance for a painless death" — is not necessarily a deliberate invitation by Fish's or Meekins's surviving KREM-consciousness in any anthropomorphic sense. Rather, it may represent the KRAM manifold generating the most probable output from the coupled Lynch–Fish–Meekins KREM interaction: the attractor toward which Lynch's current Chaos-field trajectory pointed (toward the Entropium) expressed in the voice-patterns of those most deeply encoded in his KREM. Whether these KREMs retain genuine agentic consciousness is a question KUT cannot yet resolve from first principles, but the framework accommodates both interpretations.

The fact that Lynch was able to resist this invitation and return to the Eidolon indicates that his KREM-body coupling remained above the point of irreversible TRC collapse — a sub-lethal syncope, not a clinically lethal event. The Shimmer Equation re-engaged as Lynch regained consciousness beside the bathtub.

4.4 Summary Table: 2026 Episode in KnoWellian Terms

Phenomenological Feature	KnoWellian Interpretation
Tunnel vision collapsing to black	Gradual TRC suppression; progressive ϕ_M reduction

"Pure black" void (sudden)	Threshold TRC collapse; KRAM substrate entry
Recognition: "This is Ultimaton"	Deep KREM attractor activation (theoretical imprint)
Awareness: "Entropium must be near"	Detection of Chaos-field gradient toward Entropium
Voice of Deron Fish (d. 28 Dec 2025)	Inter-KREM communication: Fish's KREM accessed
Voice of Thomas "Buzzy" Meekins (d. 15 May 2015)	Inter-KREM communication: Meekins's KREM accessed
Identical invitation: "Come with me"	KRAM attractor output from coupled grief-bond KREM pathways
Return to consciousness	Shimmer Equation re-engagement; TRC re-satisfied (sub-lethal event)

Table 3. Complete KnowWellian mapping of the 2026 near-death episode.

5. Unified KnowWellian Model of NDE Dynamics

5.1 The NDE as TRC Phase Transition

Synthesizing both experiences, we propose the following unified KnowWellian model of NDE phenomenology:

Stage 1 — TRC Suppression: Physical trauma, syncope, or other mechanisms reduce φ_M (the Control field / bodily rendering signal) below the TRC threshold ϵ . The rate of suppression determines the experiential character: sudden suppression (1977 crash) produces immediate dissociation; gradual suppression (2026 syncope) produces tunnel vision followed by threshold crossing.

Stage 2 — KRAM Substrate Access: With φ_M below threshold, the subject's locus of experience migrates from the Eidolon to the KRAM substrate. The void or darkness characteristically reported is the appearance of the KRAM substrate perceived without Eidolon projection.

Stage 3 — KREM Activation: The subject's KREM — their personal attractor region in the KRAM — activates the most deeply imprinted patterns available. In cases of severe TRC collapse (1977), this produces full KREM playback (life review). In cases of moderate collapse (2026), it produces recognition of the theoretical framework encoded in the KREM.

Stage 4 — Inter-KREM Communication: The subject's KREM coupling to neighboring KREMs (recently deceased individuals, loved ones) becomes accessible. The manifold generates outputs from these inter-KREM pathways, experienced as communications from deceased individuals.

Stage 5 — Shimmer Return or Entropium Dissolution: If φ_M can be restored above ε (living body recovers, resuscitation succeeds), the Shimmer Equation re-engages and the subject returns to the Eidolon. If φ_M cannot be restored, the Chaos field continues its inward collapse toward the Entropium, and the KREM persists in the KRAM as an attractor no longer coupled to a living physical system.

5.2 The Depth-of-KREM Hypothesis

A novel prediction that emerges from comparing the 1977 and 2026 events is what we term the *Depth-of-KREM Hypothesis*: the richness, depth, and interpretive coherence of an NDE is proportional to the depth and complexity of the subject's KREM at the time of the event.

In 1977, Lynch was 17 years old, with a KREM of approximately 17 years of experiential imprinting. The life review proceeded from age 2 to 17 — the full KREM up to that point. The Voice provided contextually appropriate theistic communication (consistent with Lynch's religious formation). The experience was profound but not theoretically interpreted in real time.

By 2026, Lynch's KREM had been deeply imprinted with 49 additional years of life experience, compounded by years of intensive KUT theoretical development. When TRC partially collapsed, the deepest attractor valleys in his KREM — now including the Ultimaton, Entropium, KRAM, and KREM concepts — activated immediately. The 2026 experience was briefer (sub-lethal syncope vs. clinical death) but theoretically richer because the KREM it accessed was vastly deeper.

6. Reinterpretation of the 1977 Voice Phenomenon

6.1 Lynch's Own Retrospective Recognition

Lynch explicitly identifies in his 2026 report the most consequential revision of his understanding of the 1977 event:

"The most dramatic change in the interpretation of this experience is that it has changed the way I look at my 1977 death experience. In 1977, I asked the voice who are you, and the voice responded, just call me father. With my new perspective, I realize that all of my other questions that I asked the voice were answered from the void. When I asked where was Mary Anne, it was the void, not

the voice father that responded. I now see my life review was a function of the KRAM which contains the KREM of my life."

This retrospective recognition by Lynch himself is precisely what KUT predicts. The distinction between "the Voice" and "the void" is the distinction between two different KRAM communication modes: (a) KREM-encoded personal relational attractor output (the Voice of the Father — drawn from Lynch's religious formation and affective associations with paternal authority and comfort), and (b) pure KRAM manifold response to query-shaped KREM activation (the void answering factual questions by activating the relevant memory-attractor, such as where Mary Anne was sleeping).

6.2 Two Modes of KRAM Communication During TRC Collapse

We formalize this distinction as two modes of KRAM communication available during TRC collapse:

Mode A — Relational Attractor Voice: The KRAM activates the deepest relational attractor in the subject's KREM — the most emotionally significant, most frequently reinforced communicative relationship — and generates outputs in that voice-pattern. For Lynch in 1977, this was the paternal/divine relational attractor (reflecting both his father relationship and religious formation), producing the experience of "the Voice." This mode provides emotional stabilization, the fear-removal function, and contextually appropriate guidance — outputs the KRAM selects from the KREM to facilitate the subject's navigation of TRC collapse.

Mode B — Direct Manifold Query Response: When Lynch asked factual questions (Where is Mary Anne? Is this not your brother?), the KRAM responded by directly activating the relevant KREM memory-attractors and rendering a partial Eidolon image (the view through the bedroom wall, the apartment door). This mode bypasses the relational attractor and accesses the manifold's geometric memory directly. It operates faster and more precisely than Mode A, but lacks the affective warmth of the Voice.

Lynch's 2026 insight — that Mode B answers were coming "from the void," not from the Voice — represents a phenomenological differentiation between these two KRAM communication modes that no prior NDE framework has identified. It constitutes a significant advance in NDE phenomenology.

6.3 Implications for NDE Theological Interpretation

The reinterpretation does not eliminate the profound significance of the 1977 experience. If the KRAM is the cosmic memory manifold underlying all reality — the substrate through which the universe learns, optimizes, and guides its rendering — then an encounter with KRAM-mediated communication is an encounter with something genuinely extraordinary: not an illusion or epiphenomenon of a dying brain, but a direct interface with the deepest organizational substrate of existence. Whether this substrate is itself conscious, whether it is what various traditions have

called God, Brahman, the Tao, or the Ground of Being, is a question KUT approaches with theoretical humility. What KUT asserts is that the encounter is real, the communication is meaningful, and the KREM is the individual's permanent record within that substrate.

7. Falsifiable Predictions

The KnoWellian NDE model generates the following specific, falsifiable predictions:

Prediction 1: KREM Depth Correlates with NDE Richness

If NDE richness (depth of life review, coherence of communications, accuracy of veridical perceptions) is proportional to KREM depth, then older individuals with richer life histories and stronger relational networks should systematically report richer NDEs. This is testable against existing NDE databases (NDERF, Greyson Scale) stratified by age, relational history, and reported experiential depth.

Prediction 2: Veridical Perception Accuracy Correlates with Relational Bond Strength

KUT predicts that OBE remote-viewing accuracy during NDE should be highest for individuals with whom the experiencer has the strongest KREM-coupling (closest relationships, most frequent interaction). This is testable through retrospective analysis of verified OBE cases in existing NDE research.

Prediction 3: Post-Death KREM Communications Reflect Relational Recency and Bond Depth

Deceased individuals who appear in NDE communications should disproportionately be those with whom the experiencer had recent, intense relational interactions (as measured by contact frequency, emotional intensity, and time since last interaction). KUT specifically predicts the "recency-weighted bond strength" determines KREM-accessibility, explaining why Fish (deceased 7 weeks prior) and Meekins (deceased 11 years prior, but carrying a deep familial bond) both appeared in Lynch's 2026 experience.

Prediction 4: Framework-Imprinted KREMs Produce Theoretically Coherent NDEs

Individuals who have intensively studied a specific metaphysical or theoretical framework (Buddhist, Christian mystical, KUT, etc.) should have NDEs whose phenomenology reflects that framework's conceptual vocabulary — not because the framework is "right" but because the KREM has been deeply imprinted with its attractors. This is testable across traditions in the existing NDE literature.

Prediction 5: Two-Mode Communication Structure in NDEs

If KRAM communication occurs in Mode A (relational attractor voice) and Mode B (direct manifold query response), then systematic phenomenological analysis of NDE reports should reveal a consistent distinction between communications that are emotionally stabilizing and contextually general (Mode A) versus those that are factually specific and veridically verifiable (Mode B). A structured interview protocol could identify this distinction in existing NDE narratives.

Prediction 6: Neural Correlates of TRC Threshold

If TRC collapse corresponds to a measurable threshold event in neural rendering activity, then near-death states should exhibit a characteristic neural signature distinguishable from ordinary unconsciousness — a final burst of high-frequency, high-coherence neural activity (consistent with the "surge" documented by Chawla et al. 2009 and Borjigin et al. 2013) representing the Shimmer Equation's final rendering events before TRC collapse. Return from NDE should show a corresponding re-engagement signature.

8. Discussion

8.1 Situating KUT within Existing NDE Theory

The principal competing theoretical frameworks for NDE phenomenology are: (1) the dying brain hypothesis (Blackmore, Woerlee), which attributes NDE features to hypoxia, REM intrusion, and other neurological disruptions; (2) quantum consciousness accounts (Penrose-Hameroff Orch OR), which ground consciousness in quantum processes in microtubules; and (3) survivalist frameworks, which take NDE evidence as support for consciousness surviving physical death.

KUT occupies a unique position. It is neither purely materialist (the KRAM is a real physical substrate, not reducible to neural activity) nor traditionally survivalist (the KREM does not constitute an immortal soul in the personal-identity sense, but a geometric pattern in a manifold). It is most closely allied with Orch OR in taking quantum processes seriously, but grounds them in a different mathematical structure. Most significantly, KUT provides a mechanism — the KRAM/KREM/Shimmer apparatus — that makes specific, testable predictions rather than resting on general theoretical appeals.

8.2 The Lynch Case as Methodological Precedent

Lynch's 2026 case establishes a methodological precedent for NDE research: the theoretically informed experiencer. By developing a theoretical framework between two experiences, Lynch was able to transform the second experience from passive

reception to active theoretical test. The recognition of the Ultimaton, the identification of the KRAM as the source of life-review and void-answers, and the differentiation between Mode A and Mode B communications are all outputs of this theoretically primed experiential state.

This suggests a research programme: individuals who undergo intensive KUT theoretical training and subsequently experience near-death states could provide unprecedented first-person theoretical data from within the KRAM substrate. This is not an invitation to engineer near-death states — it is a recognition that such states occur, and that theoretically prepared experiencers can extract more information from them than theoretically unprepared ones.

8.3 Limitations

This paper has several limitations that must be acknowledged. First, all phenomenological data derives from a single experiencer, limiting generalizability. Second, while the 1977 experience has significant independent corroboration, the 2026 episode is documented only in Lynch's own email account. Third, the KUT mathematical apparatus, while formally specified, has not yet been subjected to full peer review in the physics literature; the mappings proposed here rest on that apparatus and inherit its provisional status. Fourth, several of the proposed predictions, while logically derived from KUT, would require significant methodological innovation to test rigorously.

Notwithstanding these limitations, the KnoWellian framework provides a level of mechanistic specificity and falsifiable predictive content that is, to our knowledge, unmatched in existing NDE theory. We submit this analysis as a contribution to the literature, inviting both theoretical critique and empirical engagement.

9. Conclusion

We have presented a systematic KnoWellian Universe Theory analysis of David Noel Lynch's 1977 death experience and 2026 near-death episode, demonstrating that the full phenomenological record of both events maps coherently and precisely onto the mathematical apparatus of KUT. The TRC collapse model accounts for the initiation of both experiences; the KRAM substrate accounts for the void phenomenology; the KREM accounts for life review and remote perception; the Shimmer Equation accounts for both experiences of the light-return; and inter-KREM communication accounts for the presence of deceased individuals in both events.

The 2026 episode yields the novel identification of two distinct KRAM communication modes during TRC collapse, and the first reported instance of conscious Ultimaton recognition during a near-death transition. Lynch's retrospective reinterpretation of the 1977 Voice — as KRAM-generated rather than externally divine — does not

diminish the experience's significance; it locates that significance within the most fundamental layer of physical reality rather than outside it.

KUT invites the scientific community to engage these claims empirically. The KRAM is not a metaphor. The KREM is not a soul in the traditional sense but is something no less remarkable: a permanent geometric record of an individual's existence, encoded in the memory substrate of the cosmos, accessible in moments when the ordinary rendering of reality falls below its threshold — and recoverable, in the right circumstances, by those who know where, and what, to look for.

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Data Availability

Primary source documents for the 1977 event (police citations, hospital records, newspaper clipping) are available at <https://lynchphoto.com/death>. The 2026 episode is documented in the email communication reproduced at <https://lynchphoto.com/near>. A complete listing of KnoWellian Universe Theory documents is maintained in the KnoWellian Universe community on Zenodo at <https://zenodo.org/communities/knowell/records>.

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