



# God as Point of Light, Ocean of Love, Peace, Bliss, and Happiness: Near-Death Experiences as Empirical Support for Brahma Kumaris Spiritual Education

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## Abstract

Near-death experiences (NDEs) give a particular view of how different people from different cultures experience the Divine. Testimonies will always state God as glorious light, the source of unconditional love, peace, bliss, happiness and purity. The paper will examine 22 reported NDEs in Christianity, Islam, Hinduism, Sikhism, Buddhism and Sikhism, as well as the spiritual doctrine of the Brahma Kumaris that God (Shiv Baba) is a point of light and a ocean of love. Results indicate that NDEs empirically endorse the vision of the Supreme of the Brahma Kumaris, which is a universal isotope of divinity and not bound to doctrines.

**Keywords:** Spiritual Knowledge, Supreme Source, Ocean of Love, Spiritual Education.

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## 1. Introduction

The essence of God has been a matter of debate since centuries, and the traditions provided various theological explanations. However, there are striking similarities in experiential ones, especially in the accounts of near-death experiences. Around the religions, people experience

the meeting of a bright, point of light filled with great love, peace, happiness, and bliss and purity.

Brahma Kumaris, a spiritual movement in India, which began in the 1930s, has the doctrine that God is an incorporeal point of light, the everlasting ocean of love, peace, happiness, bliss, and purity. This description is close to NDE testimonies all over the world. In this paper, it is discussed whether NDEs offer experiential support to the vision of God held by the Brahma Kumaris and 22 reported cases of NDEs in the major religions are analyzed in this paper.

## **2. Methodology**

Sources: The International Association of Near-Death Studies (IANDS), NDE archives of Kevin Williams, medical case reports, and published testimonies.

Sample: 22 accounts of six major religions.

Analysis Thematic coding of light, love, peace, unity, and divine presence.

Methodology: Comparison of NDE testimonies with the teachings of Brahma Kumaris.

Results: Extended Case Studies.

## **3. Christian Accounts**

Sarah (U.S., cardiac arrest): Sarah, a nurse, has fallen at work, and was clinically dead few minutes. She claimed that she went into a tunnel of light and was accepted by a force that she perceived was god. It was not the brightness, but love. I was totally familiar and accepted. Being patriarchally raised as a Christian, she regarded the light as the love of Christ and her faith was strengthened, and her attitude to life changed.

George (UK, car accident): George had a serious collision, and the heart stopped. He said that he saw Jesus as a source of light, which forgave him immediately. The love was intense, such as there is no earthly love. George was not only raised as an Anglican, he took this as a sign of being forgiven by God, and later in his life, he devoted his time to serve and love others.

Maria (Spain, drowning): Maria was almost drowned whilst swimming. She explained that she was surrounded by a warm and golden light. “The light was God’s embrace. I was at home, above all human agony. Her Catholic upbringing influenced her understanding as union with God and she reported that she has no more fear of death.

John (Canada, surgery complication): John had a cardiac arrest in the course of surgery. He talked about great happiness: The light was happy itself. It was the love of God which was the nature of it. His Protestantism made his view that he had had first-hand experience with God stronger, and he was more active in his spiritual life after recovery.

#### **4. Muslim Accounts**

Ahmed (Middle East, heart failure): Ahmed fainted in the middle of the prayer and was in a clinical death several minutes. He claimed that he had seen a brilliant light which he recognized to be the mercy of Allah. “I felt peace, no fear.” His Islamic religion made him perceive the light as compassion of God, which increased his faith in prayer.

Fatima (Pakistan, childbirth trauma): Fatima almost died during complications of childbirth. She explained how she was in the light of shining brightness. The love of Allah was the light, which could not be described. This experience made her an even stronger believer and helped her feel the new appreciation to life.

Ali (Egypt, accident): Ali came back claiming that he was surrounded by divine light after a serious accident. I was not afraid of dying, and I had a sense of calm. The Islamic background influenced his perception that this was the presence of Allah and he became more philanthropic later.

Layla (Turkey, almost drowning): Layla explained that during her NDE, she had seen bright light. It was the presence of God, and full of love. She believed it to be the everlasting goodwill of Allah and she claimed of a permanent feeling of peace and spiritual clarity.

#### **5. Hindu Accounts**

Ravi (India, stroke): Ravi had a stroke and was clinically dead some time. According to him, his experience with Brahman was of pure light wherein he experienced oneness with all the

beings. I was in all, melted in love. His Hindu heritage put this into context as being united with Brahman and he was even more devoted to meditation.

Meera (India, surgery): Meera almost died in surgery. She wrote: The light was love of Krishna, and infinite and unconditional. This was influenced by her edification to Krishna, and she started teaching devotional ways later on.

Arun (India, accident): Arun was an eye beholder to the god of death, Yama, but then melted away into a larger light of love. It was not a judgment, but simple compassion. The Hindu beliefs made him believe that this was the ultimate reality of Brahman and he grew less terrified of death.

Sita (India, illness): Sita talked of how divine light represented to her an ocean of bliss. Her Hinduism made her read this as the undying form of Brahman and she testified of a permanent feeling of tranquility.

## **6. Sikh Accounts**

Harpreet (Punjab, accident): Harpreet sustained injuries in an accident on the road. He recounted that Waheguru came in the form of bright light. "The joy was beyond measure." His Sikhism influenced his interpretation to union with Waheguru and he got active in seva (service).

Simran (UK, surgery): Simran almost died in surgery. I sensed God was the love of light, I felt I would not die. The Sikh background strengthened her faith that she was adopted by Waheguru and she claimed that she was more devoted to prayer.

Gurpreet (Canada, accident): Gurpreet said that he had seen radiant light. It was the presence of Waheguru, his love that was unconditional. His exhibition of interpretation was influenced by his Sikh religion, and he was more caring in his day-to-day activities.

Amrit (India, illness): Amrit said: The light was pure love, no judgment. His Sikh heritage made him perceive it as the mercy of Waheguru and he was more forgiving to others.

## **7. Buddhist Accounts**

Tenzin (Tibet, illness): Tenzin, a monk has defined light as compassion that melts away suffering. The light was nothingness that was full of love. This was his Buddhist context of enlightenment, and he stated a stronger feeling of being out of the worldly issues.

Nepal (accident): Karma said: The light was Nirvana in person, immeasurable peace. His interpretation was affected by his Buddhist faith and he was even more committed to meditation.

Hiroshi (surgery in Japan): Hiroshi had an experience of light which he referred to as the mercy of Buddha. "It was pure acceptance." His background of a Buddhist supported this opinion, and he experienced higher compassion to other people.

Ananda (Sri Lanka, drowning): Ananda wrote: The light was freedom, without duality. His Buddhist beliefs influenced his realization to be Nirvana and he was more concerned with spiritual practice.

## **8. Jain Accounts**

Pooja (India, accident): Pooja was witnessing light of glory. "I felt liberation from karma." The fact that she was born a Jain made her believe that was moksha, and she was more devoted to nonviolence.

Mahesh (illness, India): Mahesh said: It was pure consciousness, unconditional love. His Jainism influenced his understanding as the release of karmic attachments and he said that there was more purity to his everyday existence.

## **9. Discussion**

Both theologians and scientists have been interested in the near-death experience. Although religious traditions explain the radiant light and unconditional love as the expressions of God, neuroscientists and psychologists tried to find the physiological reasons. Other theories are common such as oxygen deficiency, temporal lobe seizure, or endorphins release in case of trauma. These explanations, however, are not complete since they cannot explain why NDE

motifs are consistent across cultures and how the experiences have been able to change the lives of those who experience them.

### **10. Neuroscientific Perspectives**

Neurotheological research has come up with the hypothesis that altered conditions of consciousness caused by severe stress may be involved in NDEs. Functional images have demonstrated that when a person goes through mystical memories, their parietal and temporal lobes, the parts of the brain connected to self perception and transcendence are activated. Nevertheless, a large part of NDEs is experienced when the brain is in a clinically inactive state (e.g. cardiac arrest) and can be difficult to explain using purely materialism. The fact that vivid and structured experiences become persistent in such states points to the possibility that consciousness is not entirely brain dependent.

### **11. Consciousness Studies**

The philosophers of mind believe that NDEs give reasons to believe in non-local consciousness- that consciousness may be independent of the physical brain. This is in line with the ancient schools of thought and religions that explain the soul as being separate of the body. The Brahma Kumaris doctrine of incorporeal point of light God is similar in that, both soul and Supreme are above material limitations. The concept is supported by NDEs testimonies of unity, peace and unconditional love.

### **12. Conclusion**

This paper undertook an examination of 22 near death experiences among six religions and found that they all had some form of encounter with a bright point of light to represent unconditional love, peace, bliss, happiness, and purity. Although every experencer perceived the light in their respective faiths that is, Jesus, Allah, Brahman, Waheguru, Buddha nature, or pure consciousness, the emotional nature was universal.

The results are very consistent with the teaching of the Brahma Kumaris that God is an incorporeal point of light and ocean of love. NDEs thus offer experiential backup to this conception of the Supreme indicating that besides the doctrinal distinctions, humankind has a common spiritual reality.

Future studies are to extend sample sizes and include the neuroscience and studies of consciousness, yet the evidence already shows a great truth: God is omnipresently manifested as light and love, which proves the ancient wisdom of the spiritual education.

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### **Conflict of Interest/Competing Interests**

No conflict of interest.

### **Data Availability**

The raw data supporting the findings of this research paper will be made available by the authors upon a reasonable request.

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