

Nrusingha Guru –A Dispeller of Darkness

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Born on the foolmoon day of Falguna in Dt 24.4.1902 like Sri Chaitanya, Nrusingha had a favourable planetary position, for achieving an accomplished leadership acceptable to a multi-classed society of his time. Bhima Bhoi and Gangadhar Meher were also born on a Fool moon day, and passed away in Amabasya, no moon Night. The clarion call of Gandhiji against the British Raj as a whole; and particularly against Untouchability and emancipation of the Harijans; touched the innermost corner of his heart. Nrusingha among all other followers of his time was a spectacular and a singular Personality, cherishing the total upliftment of the Harijans.

The deep sense of introspection that he inculcated from Gandhiji made him restless and the subsequent events and circumstances filled in him a deep sense of sympathy for the down-trodden of the society. In western Orissa in fact he could be the champion of the anti-untouchability movement, and so was called by his fellow Congress men as the Gandhi of Sambalpur, an encomium rightly bestowed upon him. In his practice for the eradication of this social disease, he was more effective than his God-father Gandhiji. The name Nrusingha so given by his grand mother Radhika Devi as if associated him with Lord Nrusinghanath of west Orissa, destined to drive out the demon Hiranya Kashipu from his native lands.

Gandhiji considered the Charkha and Khadi movement as the most important corollary of the principle of Swadesi. Nrusingha Guru applied it in practical politics. Gandhian Ideology immensely

influenced him and as a man of firm conviction, he was more than Gandhi himself. He put all the efforts at his disposal to support the Khadi and Charkha movement as an economic system. He experimented this Ideology in the National School of Sambalpur, (which functioned for nearly six years) as a means of redressing the economic poverty of the people, the Bhulias, the Kustas, the Harijans, the Kulies and of late the Agharias were brought to the movement and hundreds of centres were established all over the Sambalpur District of that time encouraging Khadi tie and die by the efforts of his close friend Padmashree Krutartha Acharya.

He was not born great, he achieved greatness. His personality was built on the rock foundation of piety, truthfulness, and service to mankind and self-sacrifice. His mother's religious vows, sense of service and spirit of sacrifice had an abiding life impact in building his life. Her recitation of the religious texts stimulated his motivation of Nrusingha in the early tender days of his youth.

Nrusingha came in close contact with Gandhiji in his early twenties. He followed Gandhiji in every walk of his life. With Geeta as his only religious scripture, he was a Gandhian; but he was more than Gandhiji. He had not eat sugar as the same was prepared from molasses by British machine. He prepared to take bare or crude molasses. His most dignified attire was a piece of Khadi Dhoti and a Chadar. Nrusingha would wear it only when it was waved by the Harijans, out of Khadi fabric prepared by him in his own charkha at his Ashram. Unlike Gandhiji, but very much impressed with the inner ideal

of Gandhism he at times preferred to wear only a Khadi and Dhoti, with his white sacred thread of heavy nine counts. Gandhiji like to see only such people in orissa with only a Khadi knee bound Dhoti wrapped round the waist and at least a piece of Chadar over the body. Nrusingha built himself after the image of an impoverished man and influenced and impressed in his bearing Gandhiji. Like Gandhi he was neither a determinist nor a fanatic, nor a dogmatic. He got himself familiar with the best he got out of the 'Geeta' and Upanishads.

Nrusingha like the millions of bare footed poverty stricken country men preferred to go without a pair of chapal and walk miles of distance bare-footed, even during the scorching summer midday. Gandhiji advised man to be contemplative and receptive and so too Nrusingha. He also practised the same in his meditation and contemplation.

He worked as per the dictate of his conscience and never made a compromise with any

thing against his Ideal. When Gandhiji agreed to the partition of India against his conscience, Nrusingha lamented for his forsaken Guru and went for a deep penance for six hours, praying God for a peaceful and bloodless partition. He was indeed a true disciple of Gandhi and a Guru for all, a dispeller of darkness.

The time of his death was known to the heavenly bodies. It was 2.1.1984 the no moon dark night of Bakula (pausha) Amabasya, when he breathed his last. He was born on a full moon and the moon disappeared when he departed at the age of Eighty two. He came with light and passed away in darkness.

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