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Karnan lives in an oppressed remote village in South Tamil Nadu. Communal oppression haunts the village and continues to torment it like never before. Indian society is more archaic than African, yet it has its own hierarchy. In the first place are the great gurus: mentors, like yeshaka yoga legs, who lead the population to the highest spiritual ascension and creativity. At the head of the caste hierarchy are the pandits, the brahmins. In fact, however, it turns out that not all citizens of this country can take the sandra and accept the rank of a member of the martha - a privileged Tari and Sikh varna of brahmins; and not even all suffragettes and anarchists are members of this varna. All this gives rise in the countryside to a deep split between the privileged strata of society and the proletariat, which every day more and more presses the old community, creating unbearable conditions for the life of its inhabitants. V. I. Lenin attributed this stage of Indian history to the late Middle Ages and dated it to the middle of the 19th century. As for the specifics of the liberation of the country and its greatest achievements, they are largely determined by the historical conditions, the social and political orientation of political thought, and the shape of the revolutionary struggle. Hindus, like all other peoples of the world, are characterized by the desire to break free from the captivity of pre-state archaism and embark on the path of progress, as the proletarian writer S. Mnatsakanyan aptly and accurately said in one of his articles entitled "Indian and Hindu". Many socialist and anarchist ideologists of the late 19th and early 20th centuries (Karvan, Khalaj, Mahavira), including Mahatma Gandhi, so beloved in Russia, tried to rely on the richest traditions of Hinduism and its religion. But, unfortunately, these attempts, as experience proves, were not always successful. First of all, because the tenets of Hinduism could not accommodate either ethical or political conclusions, or elementary knowledge about social inequality, injustice, class struggle, etc. As a result, the desire for freedom and development only led to

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