# Theoretical and practical aspects of the notions of non-existence in ancient Indian and Chinese philosophy

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# Annotations

1. The article philosophically analyzes the problems of nonexistence in the philosophy of ancient India and China, examines their relationship and connection with the mystical worldview. The categories of being, non-being, Nothing, Emptiness are brought into the general concept. According to Indian philosophy, one of the Vedas is the concept of non-existence in the text of the Atharva Veda, the concept of non- existence in Vaisesika, “shunyata”. We have clarified their relationship with reality, based on the methodology of dialectical logic, systematically and structurally, linguistically and hermeneutically. Based on the basic properties of Tao in Taoism, based on its existential and non-existent aspects, an analysis was carried out along the chain "Involvement-Unity-Difference-Thing-Form-Spirit-Nature". Tao has been viewed in connection with the concept of "satori" in Zen Buddhism. As a result, we made philosophical conclusions based on the genetics of the Non-existence practical-therapeutic method. The bottom line has been associated with Sufism and Shamanism.
2. Key words: Non-being, being, Indian philosophy, Atharvaveda, Vaisesika, Tao, etc.

# Introduction

1. The ideas of fundamental research in philosophy were intertwined with the problem of non-being. This requires reflections related to world levels of thinking. Therefore, the study of the problem of non-being in philosophy, the disclosure of its historical and cognitive significance will be one of the most important issues that complement and complement the current stream of spiritual thought.
2. As before, not only the desire to solve the structure and idea of creation in a purely religious or scientific way, but also to reveal the coexistence of these two channels, to look at mystical and occult sources with "consistent logocentrism", to take into account new cognitive paradigms of nonlinear sciences, to improve pluralistic philosophical thinking and free thinking, support for the principle of "admissibility for all", post-positivism, a return to the interpretation of reality at the level of the laws of dialectical logic, etc. He seeks in a new way to satisfy the desire and endless intention to explore the world in human knowledge.
3. This breakthrough seems to warn that the underlying problem we are proposing is not a phenomenon based on linearly established theories that is solved by a paradigm of simple logocentric thinking based on the determinism of traditional structure and functional dependence.
4. This new picture revived the question of the first creation, which became the historical and methodological structure of the meaning of existence, created on a methodological basis. In the problem of the "beginning" of the world in philosophy and natural science, in the dialectical deepening of the essence of ontology, it was necessary to understand that the real alternative and its internal state are nonexistence.
5. In fact, in the history of philosophy, the problem of non-being included the principles of an indirect understanding of reality, while "clearly defined being" considers the whole of human nature. The interrelation and unity of a non-existent being and "internal" nonexistence, its clear definition - proves the true levels of existence, conventionally reflects the boundary dimension of the whole being and therefore seeks to understand the real indicators of human development and the whole world.
6. There is a growing need to enrich the specific problems of man and the world, knowledge in the methodology of non-being. This is the enchanted mythological epistemology in the form of Nothing, the deepening of the relationship between the Absolute and the Absolute God in theological creationism, the re-recognition of the Absolute in the creation of a new picture of understanding the world in a new era. , a new unity of interpretation of modern philosophy, modeling of theories in the
7. system of nonlinear sciences as a methodology of a non-existent "dominant ontology", the problem of "chaos" and "place" in metaphysics are important guidelines for understanding how to define the material world from a natural point of view.
8. Based on the methodological traditions of philosophy in the recognition of reality, truth, meaning, content, etc. The need to solve concepts on a predominantly ontological basis, the effectiveness of the theological Absolute and Absoluteness from a relativistic point of view, the urgency of returning to transcendentally unrecognized objects of human cognition - undoubtedly require full disclosure of this fundamental problem.

# Methodology

1. The article uses historical-comparative analysis, hermeneutic-phenomenological, psychoanalysis, structural-functional, linguo-analysis. In addition, on the basis of the integrative methodology, paranoid connections were used: psychology, religion, cultural studies, etc.

# Discussion

1. While the study of the concept of non-being and related concepts is expressed in the ancient mythical worldview, in ancient Indian philosophy, non-being was elevated to the level of reason and classified as "inanimate." Ancient Indian philosophy examines the relationship between being and non-being at different levels. This tradition of searching is important to modern knowledge. That is, in Atharva Veda - non-being, in Vaisesika - Non-being, in the teachings of Sankhya - causality, in Buddhism - shunya, which means freedom.
2. The notions of non-being, enriched with the concept of Tao in the teachings of Taoism in ancient Chinese philosophy, were also enriched as a model of cognition. While various sects and schools in Ancient Greece sought to understand the essence of the Universe and offered several alternative interpretations of it, medieval religious philosophy included the problem of the Universe in the version of the creation of the world, depicting the mystery of God and the location of physical bodies. During the Renaissance, nothingness was described in terms of space and time, as well as the structure of the world. This was indirectly reflected in the ideas of such thinkers as R. Deckart, F. Bacon and Leibniz. In classical German philosophy, the relationship and transience of being and non-being as laws of development, especially in the ideas of G.F. Hegel, it acquired a dialectical
3. character. Representatives of non-classical German philosophy Schopenhauer, F. Nietzsche, O. Spengler associated the phenomena of “death”, “primordial foundation”, “eternal return” with non-being. The current of existentialism in the twentieth century has created fundamental, phenomenological versions of ontology. In the philosophy of M. Heidegger and J.P. Sartre vividly reflected the study of human life. In the phenomenological reduction of Husserl, in his concept of pure consciousness, in the course of postmodernism, Non-being was presented in a variety of forms. Researchers of modern Zen Buddhism S. Suzuki, N. Kitaro and others updated the concept of nothingness, emptiness, satori, etc. in ancient Buddhism and clarified their theoretical and practical levels. However, the so-called or similar studies on the history of philosophy were not related to each other and did not take into account the relationship.
4. The notion of Non-being and Nothing as alternative concepts and the study of their philosophical meaning were reflected in the works of Russian scientists of the twentieth century, and its study began to be considered as a special scientific direction.
5. A.F. Losev emphasized the dialectical principle, focusing only on the theoretical aspects of interdependence, education and transformation of the whole world - being and non-being, and non-being - nothing and being. However, insufficient attention was paid to the historical-cognitive and scientific-methodological aspects of the problem in science [1, p. 398-463].
6. N.M. Solodukho evaluates Non-existence as the main philosophical category, pays special attention to its theoretical and methodological features and seeks to scientifically substantiate its deep meaning [2; 3]. However, he does not stop at the evolution of the development of non-being in the history of philosophy.
7. A.N. Chanyshev analyzes Non-existence as a special concept, emphasizes that this is a complex issue, and offers significant works that reveal its cognitive and historical significance. However, the discussion of these issues was limited to a one- sided metaphysical level [4, p. 3-13]. Although A. Zverev considered Non-being in a cognitive sense, evaluating it as an epistemological methodology, trying to reveal its essence and focus on the analysis of the structural system, he did not pay special attention to its historical and scientific-methodological aspects [5]. G.P. Menchikov recognizes non-being as an important concept, emphasizes that it is revealed only in relation to being, and offers systematic opinions [6]. But he also did not take into account the historical continuity of non-being.
8. I. Burdonov enriched the fact that Non-existence is a fundamental philosophical category and always turned to the disclosure of its essence, he proposed conceptual projects at a purely theoretical level, thereby not emphasizing its practical and cognitive significance [7].
9. R.G. Podolny considered Non-existence in accordance with the concept of Nothing, and in the process of revealing the meaning of pure absolutism presented it in terms of a physical paradigm from the point of view of nature, enriched its original ideas, but did not pay special attention to the purely philosophical side.[8]
10. S. B. Berezhnoy analyzes the concepts of being, non-being, truth, focuses on the discovery of continuity in the history of philosophy, enriches its historical and theoretical level, based only on the relationship of non-being in ancient Indian thought and the German philosopher of philosophy. XX century M. Heidegger [9],
11. A. A. Sukhno in their studies Zh.P. Sartre and J. Deleuze, F. Nothing in the teachings of Guatari is contrasted with the problem [10]. However, this does not mean that the philosophy of non-being goes back to ancient mythical times and continues to this day, only the Western model of the 19th and 20th centuries.
12. D.L. Rodzinsky also studied the problem of non-being in Indian, Chinese and Greek philosophy and studied it only from the point of view of the nature of consciousness [11].
13. Thinkers such as V.V. Voronkov, M.S.Kagan, V.A.Kutyrev, who consistently noted that the ontological essence of modern philosophical ideas coincides with the problem of non-being, also briefly stated their views, but no historical-comparative systematization was carried out [12,14-24 pp; 13, 52-68 рр.; 14,15-32рр.].
14. Although R.A. Nurullin considered non-being in relation to reality, he did not make a comparative analysis of its historical and cognitive significance, but focused only on its virtual nature [15].
15. In the dissertations of N. N. Murzin, V. V. Nechunaev, D. N. Обыденный, consider the basis of the entire historical evolutionary aspect: no particular importance is attached [16; 17: 18].
16. In an effort to reveal purely theoretical aspects of non-being, considering it at the level of metaphysical thinking, he was guided only by an analysis of the opinion of modern researchers: A. Asvira [19], A.I. Selivanova [20, 9,52-65рр.; 21] and others. DV Vorobyova posed the problem of social non-existence and dwelt only on its social aspect [22].

# Main part

1. The main requirement of modern scientific knowledge is the need to understand the ancient philosophical thought processes arising from aspects of mythical and religious abstraction in accordance with the modern worldview, in accordance with the mythological-religious-philosophical unity (syncretic genetics) of the ancient worldview. One of them is ancient Indian philosophy, which has significant
2. originality as a worldview platform of the principles of thinking that differ according to the eastern paradigm. His metaphysical, anthropological ideas as a whole were a unique manifestation of secular thought. Therefore, in this section, we strive to analyze the idea of non-being in the ancient Eastern worldview, starting with the philosophy of ancient India and continuing with the philosophy of ancient China. Therefore, we need to consider the foundations of the origin of Non-existence in the spiritual world of Ancient India, revise it from a hermeneutic point of view, and reveal its historical and cognitive significance.
3. In this regard, the formation of the concept of nonexistence in the region, the disclosure of the meaning of its equivalent or meaningful concepts, in-depth study, generalization of the unity and differences of different principles, analysis of its relationship with reality, emphasizing its nature for future generations. We are trying to find out whether it is of practical importance or not, and how mature it is theoretically. At the same time, one of our main goals will be to focus on the importance of the necessity of non-existent thinking for Indian philosophy and the essence of its features.
4. We can conclude that a common feature of ontology in Indian philosophy is transcendental nature, which seeks to create an exhaustive definition of non-being, that is, being. We realized that for the first time in the history of rational thought, humanity as a special category of philosophical thought existed in the ancient Vedic schools in the form of "nonexistence" as a special category of philosophical thought. The presentation of these problems in ancient knowledge means that these objects are the primary and special philosophical platforms for philosophical thinking. It is no secret that today the philosophy of the Vedic period is the most fundamental product of practical importance, rational value, focused on the eternal philosophical thought. For example, modern ideas and the fact that the school of "yoga", formed in the 6th and 7th centuries BC, meets the requirements of each stage of the evolution of social time, withstands modern changes and changes in values and remains unchanged today at the anthropological level.
5. Undoubtedly, the fact that this has been going on for three thousand years and has become known as an important version of the spiritual and physical development of humanity is also a reality and taste of our time. Therefore, it must be borne in mind that all Vedic texts are ancient works that do not lose their meaning and content, as well as the integrity of multifaceted ideas that require more detailed analysis.
6. The earliest ideas about non-existence among the early philosophical ways of thinking are reflected in the ancient Indian text "Atharvaveda" on the professional philosophical channel: they are links in the transition from the first stage of the evolution of human spiritual development to the second. [23, p. 28]. If we consider these two matrices in accordance with the non-existent model of Being, we believe
7. that "asat" is a way of developing the evolutionary process through the external (exogenous), that is, the driving force of the beginning of evolution, pure absolute Nothing (the philosophical equivalent that is determined and active , giving rise to the motive of the act of creative activity in the formation of being. the laws of existence, on the other hand, are pure isolation.If in the beginning the formation of various individual elements of the "created" whole world required a certain degree of creativity (productivity), then the main reason is non-existence. That is, we can be sure that non-existence is established as an endless fund of creativity and creating the ideal of existence knowledge, establishing a clear initial relationship with being.
8. Or, secondly, a passive (passive) non-existent "plane" of being. For example, in the case of the anthropogenesis project, the “sphere” in which “primitive man” lived before entering the human being, the “place” of the primordial being, is a structure that includes three principles (positions), which are always before and after existence. If we look at the principles in this context in more detail, we will see that before the creation of the world, existence was "preserved" in the form of nothing. We can conclude that But we must bear in mind that this conclusion is based only on the fate of "the world will appear - live - disappear".
9. Thus, non-being does not manifest itself outside epistemology with the help of cognitive procedures, because it becomes clear that non-being has no properties that can be defined and recognized as being. We can say that the development of any theory of knowledge is "meaningless" for him. Considering that the process of cognition consists of two elements, subject and object, as noted above, the precondition of human existence, that is, the preparation of the "subject in the process of cognition", precedes both elements of epistemology. In this case, according to the (atheological) project, which excludes religious-creationist principles: “species” at the intermediate cognitive (media-cognitive) level are “defined” in the form of “self-active” and passive uncertainty. Consequently, he is in an intermediate and conciliatory *link of certainty and uncertainty.* Non-being is conditionally defined in a certain plane, since its characteristics in the history of philosophy we are considering are the result of cognition of the subject (philosopher). All concepts and ideas about nothingness and its equivalents represent the moment of its conditional definition. And uncertainty is enriched by the fact that it cannot be an object of knowledge, is not a spiritual or material being, does not belong to the concept of the world. Therefore, we propose this as *"determinability"* in the form of *uncertainty*. His descriptions in the history of philosophy cannot be understood as fully revealing the ultimate truth or the essence of nonexistence. Therefore, to conventionally denote its *definability*, we must quote *"definability."* More precisely, it is not defined, but "defined." Therefore, the notion that its nature is unrecognizable, which in this case means the incompetence of the mind, can be enriched by equating it with transcendence. We decided to apply the concept of
10. transcendence to the conceptual level, which presents the concept of transcendence as something beyond human thought and experience [24, р.127].
11. Therefore, in this case, we can assume that "transcendence is the main feature of non-being in isolation." But we must bear in mind that this is isolation, which is too abstract and may not correspond to reality. An existence isolated from reality obscures its original meaning of how this isolation can manifest. Consequently, its very isolation must provide a certain level of isolation and unity with reality.
12. Thus, the transcendence of "Asata" can be an object of philosophical thought, according to the paradigm of the East Indian worldview - "recognized", and therefore, to the greatest extent possible, an object whose function is relatively clear, etc. there is an ambiguous, inanimate "being". In this case, non-being also contains its true content, and the concept of "survival" in quotation marks means only a formal indicator through these characteristics. Therefore, it is not given the name of being, we can only call it “being”. Because, as mentioned above, the movement of the problem of non-being in the history of philosophy is the ideas that characterize its “essence”. This gives rise to the contradiction of the so-called "essence" of non- being, which we will discuss in the following chapters.
13. Another manifestation of non-being in the Vedas is associated with a logical plot that illustrates the experience of everyday life. On the example of the history of Vedic interpretations - the search for a centre inside the pomegranate fruit and its centre, and hence the last centre, it is concluded that this is Nothing [25, p. 22]. This phenomenon can be analyzed as follows: the absence of the last invisible "reality" in search of the last small point, the destruction of material objects - is revealed by the aspiration of the infinity of the microcosm to non-being. Therefore, the fact that he will never be found, the absence of the last detail, explains the futility of his search and the absence of an object. While this conclusion reveals the true meaning of non- being, which is a dead end, the thesis is that non-being is nothing compared to ontology, and nothing and nothing are not one. Therefore, when an undiscovered object rises from nothing to the philosophical level, it becomes nothing. At the next level, nothing can be considered as Nothing, because we need to keep in mind that the concepts of Nothing (uppercase) and nothing (lowercase) are semantically related and even exactly the same. Therefore, if we identify the philosophy of non- being with the philosophy of non-being, this is closer to psychological relaxation than to presenting a grounded theory of truth that explains the ultimate meaning of materiality. Consequently, the fact that thinking is interpreted as Nothing, and not based on anything, to some extent gives maximum satisfaction to cognition itself. Because it is clear that the main question that we are considering concerns Non- Existence.
14. In Indian philosophy, nothing is often used to reveal the phenomenon of Atman in the anthropology of the soul and is built as an illusion. However, we can say that the essence of this concept of non-being is the desire to find and monopolize a common substrate of a diverse pluralistic, diverse material world. That is, if the search for the final, final centre of any matter is not intertwined with anything, it is based on community. For example, the fact that the smallest indivisible particle in modern physics has not been found and has not been found also has to do with the meaning of Nothing. Thus, we have the opportunity to understand that the initial history, the search for the last centre of pomegranate fruits, is a refinement of the concept of the general paradigm of the material world in a different plane. But its imprecision and abstraction does not lead to a high level. The search for the centre itself leads to a formal logical dead end. If we define it dialectically, proceeding from the fact that the fruit has an essential nature and is a conditional representation of the centre, then the absence of the centre itself to some extent complements the inner meaning of non-being and is revealed outside. Firstly, it should be noted that he identifies the abstract Nothing on the same plane with the material concept and the initial conceptual level, secondly, why he searches for Nothing only at the end, and thirdly, he is close to the product of non-existence in dialectical logic ... But since the relationship between Being and Nothing is in this case motionless, undeveloped and inconsistent, there are no real results other than "nothing."
15. Subsequent concepts of non-existent teachings at a professional philosophical level, which have become a real, special object, are considered in the Vaisesika area of the six Vedic schools: “The Vaisesik system specifically considers the following seven categories of reality - substance (gravia), quality (guna), action (karma), similarity (samanya), specificity (visesa), attitude to the body (samavaya), non- existence (abhava). A category is an object expressed in words, even the whole of reality. The first six categories are attributed to positive reality, and the last, insignificance - to negative reality by the later Vaiseshes [26, p. 76].
16. We decided to explain the essence of this phenomenon as follows. The existence of such a categorical non-being is indeed paradoxical. Because the concept of categoricality is always only for those who are the object of existence and cognition, and non-existence contradicts its epistemology as non-existent - “anti- epistemological”. Consequently, it is not determined by the processes of the traditional formal theory of logical knowledge and even contradicts it. Thus, in the theory of knowledge there are only two main elements: man and the world, at the second level: object and subject. If the object in this case is non-existent, the transition of something non-existent to the object again creates a contradiction in itself.
17. From our point of view, at the initial stage it is not something that can be called “recognizable” as a special category in the Indian worldview. The logic of
18. recognition Nothing here - through its own prism - has its own logic to some extent. This is because it is clearly viewed as a subject of philosophical discourse. Consequently, the logic of "recognition" of non-being repeats the absence of a recognizable object. Hence the notion that an object is not "necessary" for philosophy and requires a structure focused on recognizing the missing object. In other words, non-being proves its logic, which is not presented as a real object, but passes it “through its essence”. This means that the recognition of non-being turns out to be the logic of non-being itself. But the object of the philosophy of non-being analyzed here is the analogous and cognitive-dialectical logical paradigm, compared with being. Therefore, since there is no special methodology for recognizing isolated non-being, a structure oriented towards its recognition tends to resolve it through the cognition of existence. This is because the human mind does not have another special opportunity created for this purpose, and secondly, to look at it from the point of view of being, to resolve its unity through its own contradictions, corresponds to the real world. Consequently, the abyss of endless abstraction, pure absolute uncertainty and unrecognizable transcendence slows down and must be interpreted by dialectical logic in terms of the quality and properties of being, and therefore the phenomenon of transformation of nonexistence as an object of cognition is paradoxical and its initial study is formal. Since the paradoxical-formal logical paradigm itself is "paradoxical", we see that the methodology of its recognition itself determines the characteristics of the non-existent. Therefore, in this case, we can formulate dialectical logic - through the unity of formal logic and paradox. The very individualization of the six categories mentioned above, positive and negative, ultimately flows from "all reality." Consequently, he is included in one of the categories of cognition. We need to realize that the very division of all reality into opposites of positive and negative is based on the inner unity of the integrity of the “holistic reality”, which is created conditionally, and not on an insoluble fundamental contradiction.
19. Formally, logically, the recognition of the non-existent in Vaiseshika consists of further dichotomy and differentiation, and this classification is formed as a dialectical logic for further recognition of the non-existent world and the real world: “The authenticity of non-existence goes beyond. I doubt it ... is divided into Abkhazians. Sansarg-abhava means one is not related to the other, while ananya- abhava means one is not the other. Sansarg-abhava is subdivided into prag-abha, dhvansha-abha, and atyanta-abha. Prague-Abkhazia The non-existence of things before they arise. Dvansha-abhava is the absence of matter as a result of the destruction of how it was created. Atyanta-Abhava is absolutely non-existent. If the prag-abhava is non-existent before the creation and appearance of things, the dhwansa-abhawa is its non-existence after its destruction, and the atyanta-abhava is the non-existence of things over time. If sansarg-abhava means that there is no connection between two things, anyonya-abhava means that one thing is different
20. from another. Like Atyanta-abhava or absolute non-existence, anyonya-abhava has no beginning and no end, that is, it is eternal ” [25, p. 203]. As mentioned above, the Prag-abhava form of non-existent non-existence is non-existent in terms of existential cognition, and Dhwansa-abhava, on the other hand, is analogous to Prag- abhava, the destruction of being, that is, these two species are built on the dynamics of non-existence and existence. The transitional problem is solved in a dialectical way, enriched as a unity based on the principle of dualism, half of which is worldly and half is not secular. To deepen the understanding of this text, it is necessary to supplement the formal logic with dialectical logic. As noted above, the form of non- existent non-existence Prag-abhava does not exist from the point of view of existential cognition, and Dhvansa-abhava, on the other hand, is analogous to the destruction of existence by Prag-abhava. solved by the dialectical method, it is also enriched as a unity based on the principle of dualism, half worldly and half non- worldly. In addition to the normal world-existing structure of the world, it is a necessary attribute of functionality that is not mundane, the structure of non- existence is tied to reality. The transition (disappearance) of being into non-being and the formation of being from non-being constitute a definite function. Consequently, immortality and the unconditional destruction of individual elements of being make the transition into non-being an attribute. That is, the representation of being through the participation of non-being, evaluating it as an inalienable property explains the special functional nature. Thanks to the non-existent nature of the world, we can understand that a non-existent element of this organic whole "constitutes" a non-existent one (that is, non-existent linguistically means "does not constitute").
21. Atyanta-Abhava - absolute, non-dynamic, static stability, pure non-being, that is, it preserves the nature of Nothing. The absolute through the "impossible." Armed with an abstract possibility, the absoluteness of Atyanta-Abhava is denied by the transformation of the abstract possibility of existence into a real possibility, which, according to the logic of "nothing is impossible," is no longer absolute. Here the conditional absolute is determined only by analogy in comparison with other forms of non-being. It retains its absoluteness only if the abstract possibility of non-existent cognition never becomes a real possibility. Therefore, it cannot be realized, and this impossibility is absolute. Consequently, for non-existent cognition, "absolute impossibility" itself is absolute. But the impossibility itself cannot be considered absolute. This is because its absoluteness is not absolute. Therefore, it must be borne in mind that, guided by its conditional absoluteness, it can be transferred to Prague- Abkhazia, and from there into reality. Consequently, the possibility of transcendence through Prague-Abhava prevails over its pure absoluteness.
22. Such detached views of non-being in ancient Indian knowledge are welcomed by modern thinkers and analyzed independently. For example, according to SN
23. Bulgakov, pure Non-existence dating back to antiquity is called «ukon», and the creator of the being is “meon” [27, p. 162]. A.F. Losev said that the root of "Meon", which is the initial for existence, is non-being, formality, possibility, potential of existence, non-being, like an abyss and chaos of existence, which is not yet visible, but actively requires its integration into reality, its participation in existence [28, p. 199-200] and others indicate that.
24. Ancient India. Such structural and functional foundations of non-existent cognition are understood through materialized being, and therefore we can say that this is a conceptual idea that confirms existence, confirms the logic of existence, formulates the meaning of being through its reality. The types of non-being mentioned here are a vivid proof of the proposed paradigm on models that reveal the dialectics of the inner development of existence and the true dynamic essence of existence, substantiating the relative external unity of being and non-being. Undoubtedly, the process of thinking, used by analogy with the recognition of reality, is a self-replicating model of the recognition of non-being. In this case, the being is formed as a model similar to non-being, non-existence as being and complements each other. According to professional philosophy, we can enrich it with the following functional-ontological theses and dialectical logical knowledge: "absence of existence", "presence of absence", "absence of absence", "relative absence of absence", etc. That is, for further study of the analyzed by us types of non-being, we found out his relationship to reality, systematized his ontological, structural principles in the table, based on the methodology of dialectical logic. See Table A 1; A 2; A 3.
25. We formulated the historical and cognitive essence of the ancient Indian philosophy of non-being, expressed in such Vedas, and gave specific principles:

* to prove that functionalism, which is a constant argument in favor of the existence of existence, that is, it lives (left) on the equivalent of “is and is not”;
* the dialectic of constructing interchangeable attributes of Reality and Unreality
* a product that reflects mutual rotation, transience; This is a systematic version of the pure experience of change and movement in the world, development.
  + Methodology for recognizing Reality and Unreality as an organic whole, not mechanical; In fact, this integrity is an internal necessity of the laws of the development of the world, and not an organic one.
  + epistemology of recognition of the qualitative individuality of species, the unique individuality of which does not exist, which leads to the conclusion that "one type of being cannot be similar to another" and shows a clear pattern of variability and development and regression.
  + the most general conceptualism of being, which determines the limited qualities of types of being, reveals the transition of abstract possibilities to real possibilities; An example is the “existence of non-being”, which, being an abstract possibility, establishes the most fundamental general law of existence and becomes a real possibility at the moment of transition to reality and can determine the initial moment of reality.
  + the epistemological paradigm of the interpretation of paradoxical logic with formal logic; This is a plan that can be explained and explained at the level of the theory of knowledge, classifying the paradox of non-being within the framework of formal logic. But in the end we realized that the formal logical classification itself is original, which inevitably leads to knowledge, which is explained by dialectical logic.
  + construction of the limit of generalization of the metaphysics of reality, ending in unreality; The most deeply enriched level of metaphysical analysis of reality (meta) allowed the creation of a structure leading to the reflection of non-being. Therefore, we are convinced that the meaning of existence cannot be revealed without the participation of non-being.
  + Aesthetics of glorifying non-being by eternity, infinity; In this case, Non-being realizes again its unrecognizability and absoluteness, which becomes an aesthetic object rooted in the abyss of knowledge. This pride transfers its pride to the level of being when it becomes reality. After all, it is about the harmony of the laws of existence. Consequently, his isolation conditionally stems from independence.
  + Verification of the denial (falsification) of the theologized, mystified, mythological Being and its transformation into a purely philosophical object, i.e., Clear research and disclosure of the Being; In addition to non-mystical and religious concepts, he leaves mythical beliefs, becomes the object of rational reasoning and takes a direct part in the development and movement of reality.
  + continuation of non-existent with dimensions of reality - consideration of space and time - image as a transitory process, perception of loss, etc. The phenomena of "passing", "disappearance" are recognized as a process in a certain time and space.
  + Isolation of primordial non-being according to formal logic suggests that ultimately it creates a dialectic that leads to its relationship with reality.

1. The doctrine of non-being in ancient Indian philosophy comes from the doctrine of Anatta in Buddhism, which is the central concept of shunyata and uses it as an alternative concept of non-being: “The world is shunya, that is, free from reality.” Or, emptiness is defined as the highest level of life: “There are two ways of life of all phenomena that we perceive. The first is the nominal or conditional existence of
2. phenomena, and the second is the highest way of their existence, free space, that is, the absence of their own essence "[29, p. 81].
3. Further, we analyze this idea as follows: the essence of emptiness is revealed in Buddhism by extreme agnosticism, the denial of reality and illusion is saved by this shunya. Thus, shunyata is seen as a means of denying the truth in general and as a primary source that replaces the lost world.
4. This concept is the acquisition of the last object in the anthropological- epistemological channel as a complete form of the theory of knowledge. Because if the world is shunyata, then after shunyata nothing can happen, and then we can conclude that knowledge ends. That is, the unrecognized world is a non-existent world, all of which testify to the concept of pure “emptiness”, “shunyata” - the absence of the physical world as non-being, that is, the sphere of non-being. enriched with the concept of "emptiness".
5. Thus, we can say that the emptiness of the whole world is presented as a philosophical methodology for the transformation of everything that is born of the principle of “defisalization” (physically remote from the world) of the wisdom of anthropological knowledge in Buddhism.
6. The non-existent puts such spirituality at the forefront, reveals the meaning of the anthropological Nothing through its ethical function and proposes a conceptual project of Shunya, designated as the “non-existent world”. Assuming that pure absolute emptiness, thus defined by human cognition, is equal to Nothing, its meaning gives the most general and final conclusion that replaces the world.
7. Shunyata can be viewed here as an instrument of the epistemological apparatus, the central core of the agnostic system (structure), the fundamental concept of illusionism, the premise of the concept of anti-world. Hence the non-existent form of the concept of existence. That is, it turns out to be a version of the final result of the idea of existence, which is based on non-being and reflects only the level of thinking. But in reality, the world should not be understood as pure emptiness, in which emptiness is a way of defining existence in the form of non-being, and its illusion is an example of the ambiguous absolutization and non-isolation of existence. , indicating the conditional definition and harmony between being and non-being.
8. Of course, the world is not non-existent, but even if it is illusory, we can conclude that it is a being, and, therefore, the essence of its nonexistence, the essence of its illusion, the essence of its emptiness is an integrated version of being and non-being. For example, for the world to be both illusory and non-existent, it needs something that is initially denied, and if it were pure absolute emptiness, there would be no need to say or dispute it. So of course there is illusion that is presented as shunya.
9. He is a real being, and his emptiness is a non-existent being. Emptiness, of course, must first manifest its absence. But if there is a non-existent being, or rather an empty being, then the emptiness loses its pure absolute isolation. It goes into empty space. A devastated creature and a devastated void can meet on the same plane. More precisely, he can show that emptiness and being exist both at the conceptual level and close to each other, and only in one state, at the level of integration.
10. The Madhyamik school in ancient Indian philosophy also recognizes shunya as a central concept. Madhyamis, using the concept of emptiness, deny the entire spiritual and material world. If we look at the texts of the main ideas in it, we can see that the categories of whole and fractional, cause and effect, content and form are used: they can be considered as something of a molecular structure. Poplar does not exist without the interaction of these particles). When a person begins to look at the environment from the point of view of emptiness, his worldview and morality radically change ”[23, p.172]. Ideas that continue the principle of spiritual maturity in terms of "human perception of emptiness in the world" accordingly create a level of domination (meta-level) that can be achieved by understanding the "emptiness" of all those who have reached the state of nirvana. Hence, we can see that "the understanding of emptiness is a spiritual and ideological condition for achieving nirvana."
11. Therefore, in order to reveal in more detail the concept of "shunyata" in this school of Madhyama, we need to conduct a dialectical, structural-functional, linguistic- hermeneutic analysis in order to show its historical and cognitive significance, as well as analyze the theoretical and practical level showed. *Structural and functional:*
    * The paradoxical paradigm that radically explains dialectical categories is being improved, that is, these categories are formulated and developed through "emptiness"; The problem is that the emptiness that permeates the world becomes in the form of universality, and in the form of the moment of existence - individuality, and so on.
    * forms a relativistic picture of the world through space; - offers an alternative methodology for recognizing the material world as "empty"; This must be resolved by creating a "free and non-empty" contradiction of the world according to the original knowledge.
    * The idea of Shunyata pluralistically presented the dualism of existence and non- existence of the world, passing through its prism the post-positivist conceptualism “everything is allowed”. So shunyata awakens radical freedom in the mind: "Does the world exist or is it complete emptiness?" asks a rhetorical question;
    * Reveals the illusionistic roots of agnosticism and universalizes Shunya's idealism. Here, questioning the reality of the world and denying it and recognizing
12. it as deceptive (only from the point of view of classifying the currents of the new era as materialism, idealism), he points to the direction of subjective idealism and evaluates it as the only truth.
    * Develops the highest (maximum) form of spiritual maturity and introspection (infinite attention), that is, it approves the means of focusing on morality and the inner world of a person, guided by the methodology of perceiving emptiness, and shows the result of the unity of physical and non-physical consciousness; This is because the real world does not disappear, the mind creates a project of psychological and spiritual development through the "removal" and liberation of the world.
    * Represents a sublime aesthetics, the absolute spiritual side of personal development. This means using in the concept of human creativity a variant of cognition based on the emotional side of emptiness, which is understood as tragically arrogant. That is, frightening and arrogantly perceived emptiness is the spiritual side of perfectionism. Reality recognizes its essence through the consciousness of Non- Reality and determines the pattern of adaptation of the content and form of a person to Non-Reality and Reality. This is the practical result of cognition, conditional liberation of the world, isolation of emptiness and behavior in its place.
    * Epistemological knowledge reveals the "limits" of infinity, even transcendence in the unknown is lost here; The latter community is perceived as emptiness, and the unrecognizable indeterminacy of existence gives way to emptiness, that is, nonexistence. At the same time, as an achievement of human knowledge, it is a practical result of "meeting" and "meeting" with non-being, which demonstrates the principle of disclosing the meaning of being through non-being.

*Linguistically and hermeneutically "shunyata":*

* + It exactly corresponds to the designation (essence of the name), because it self- destructs. The name "emptiness" corresponds to itself in content. Since the exact correspondence of such a name and a thing does not exist in the absolute world, the self-sufficiency of emptiness is most absolute; But it implies a conditional abstract emptiness.
  + the concept of shunyata as the only text that gives true meaning, seeks the strength of the texts and determines the status of the denier of everything; This absoluteness is preserved and not verified only as a "pure" truth for currents that consider the text only true (hermeneutics, post structuralism, postmodernism), for comparison, this is the last true text. That is, it does not need to be verified in practice and is not verified;
  + We can say that the concept of shunyata “reveals” and “does not reveal” its meaning, creates linguo-psychological fear and vague transcendence, that is,

1. because the description of emptiness does not lead to anything, does not “reveal” its meaning. from a worldview, that is, ineffective and requiring no explanation. Since he is white, he himself "reveals" his essence. Thus, the problem of emptiness becomes a purely linguistic problem, deep hopeless darkness leads to emotional thinking and leads to a higher center of fear, revealing the final, indefinite (megatranscendental) form of transcendence.
   * Shunyata is a multifaceted, multifaceted activity (multifunctional) even in the context of a text. This epistemological, anthropological, axiological, ontological, etc. covers all aspects and performs many functions.
2. -Sunyata "gives" (imagines) a hermeneutic circle that does not begin. This may be due to the inability of the language to explain shunyat (because the language is only existential) or its interpretation becomes a dead end, returning to the original interpretations. This isolation reveals only its original meaning.
   * Creates a linguistic paradoxical concept of the non-existence of "I". Shun's doctrine, which established the theory of knowledge in a different paradigm, excludes the "I" and includes a contradictory linguistic problem that comes to this conclusion through the "I" (the subject of knowledge); That is, the contradiction takes the form: "I do not live, I recognize the empty world": if not, how will he know?
   * He is radical in his recognition of reality, conservative in terms of revealing the true meaning of shunya. While this thinking skill is a promising exercise in productive ideas through a free-thinking worldview, describing emptiness as “emptiness for oneself” is absurd, which means that it does not contribute to cognition, cannot fully reveal its dialectical meaning through its internal contradictions, and so on.
3. That is, in Atharva Veda - non-existence, in Vaiseshika - a non-existent structure, in Sankhya - innocence, in Buddhism - the evolution of the concept of freedom, the history of philosophy, the ancient Indian worldview of philosophy. But the rotation of Being and Nonexistence in this case corresponds only to the case when two planes are considered in isolation. He cannot reveal the unity, integrity and correspondence of Being and Being of Being. Therefore, it should be noted that it is not the Being that rotates, passes, disappears, but this Being itself, its moments.
4. Such ideas, which are often focused only on the illusion and imagination of reality, are reflected in modern thinkers, for example, A. Chanyshev calls it “a space- time interval in which nothing can be said” [4, p. 4] . Thus, he expresses the fundamental ideas of ancient thought that are still relevant today, and makes it clear that this is a viable concept only to a certain extent. In fact, we must keep in mind that the model for representing the world in an illusory plane is not in its non-
5. existence or non-existence, but in its use as a tool. Therefore, if the world as a whole is non-being, then it is also existence as a whole, that is, existence-non-being.
6. In conclusion, we understand that these non-existent ideas, analyzed in Indian philosophy, played a vital role in the creation of an ontological and anthropological construction of the worldview. In this regard, we can note the result of the perception of emptiness, which is a vivid manifestation of the encounter with the Bibles for human cognition. Revealing the non-existent in terms of the paradigm of the existential worldview, he raises the question of the “essence of the meaning of being” and, recognizing it as a value at the human level, develops a practically necessary theory. It is even used in the moral and axiological realm. That is, he tends to seek to uncover the true meaning of existence, the platform foundations of “existence,” the original and final concept of spiritual maturity, and so on. important principles can be followed.
7. Chinese philosophy is also a unity of conceptuality and pragmatism, which is a system of eternally oriented thoughts guided by irrational rationality, without pan logics, not based on the principles of human-centeredness in a world structure based on the skills of Eastern thought.
8. Ontology in Chinese philosophy is based on the harmony of man and the world, which is combined with morality and is defined as a person and a human being. Consequently, the object and the subject are considered as an organic unit from the point of view of integration and consideration of man and being. If the original philosophy of ancient China was focused on substantiating materialized foundations (the first five), the Central concept of Taoist philosophy, founded by Lao Tzu in the 4th century, is related to the concept of non-being that we are considering. Thus, our main goal will be to analyze the concept of non-existence in ancient Chinese philosophy and a comparative study of related concepts in order to identify the sphere of non-existence in it.
9. It is well known that Tao in Taoism has an unrecognizable, deep meaning, which is neither normal matter nor a spiritual being. Therefore, he uses the quality of the non-existent, approaching the non-existent, revealing his unrecognizable secret (explaining his transcendence), glorifying his qualities at the highest level.
10. Here Nothingness, being an instrument that complements the aesthetic appearance of Tao, becomes an attribute of the regime, necessary to reflect the indefinite quality of its “definition”. That is, we can evaluate the transition from the original essence of Tao to its indivisible nature: for example, "Tao is neither a being, nor a being."
11. This is the first reason something is found out. Here it can be compared to the Buddhist concept of shunya (emptiness). Tao is universal, permeable and does not want to destroy. This is not a fixed substance, it only ensures the emergence and
12. disappearance of life ” [30, p. 260]. This does not mean that Tao does not exist and does not exist, but that it is also recognized as an intermediate link, so we can recognize that this is the most extreme (maximum) arrogance of transcendence.
13. However, in this case, the enumeration and analysis of the properties of Tao will show the direction of its nonexistence, which is considered in isolation: it is unrecognizable, invisible, inaudible, everywhere, nowhere, formless, etc. Here you can consider the paradox "everywhere and nowhere" from the point of view of linguistic and philosophical questions, and we will explain its essence as follows. Polar contrasts, which have reached the limit of this contradiction, actually mean the same thing: the concept "may" is synonymous with the phrase "may not be," but the scope of concepts is not quite the same.
14. Therefore, its characteristic “everywhere” is understood as “nowhere”, “everywhere”, the concept “everywhere” is adequate in content, inadequate in form and even opposite to the so-called. The contradiction between the opposite form and the corresponding content means nothing. This is because this contradiction implies that Tao is not something. That is, the expression "nothing" is a manifestation of the concept of nothingness - it means "nothing", it means "nowhere" as nothingness, if "nowhere - nowhere", it goes from "nothing" to nothingness. If we take into account that location is an attribute of the material world, the paradox of Taoism, which does not exist, is analogous to the materialized world in space. Since "nothing" is purely absolute, nothing can be semi-constructive. project (project) is only partially missing, so it is weakened by the concept of "everywhere". Since the ubiquitous thing is too abstract, even almost does not exist, nature "everywhere" formally separates it from non-being. That is, if it were equated with Pure Absolute Nothing, it would have to end “nowhere”, and the interpretation “everywhere” should not be included in its construction. The non-existence and non-existence of the nature of Tao does not lead him to the categorical Nothing, which we consider, but simply seeks to preserve it as nothing. That is, nothing can be, but it does not exist. Nothing here corresponds to the concept of nothing in the simplest sense, and we must choose Nothing as an alternative to the philosophical category of “nothing” and bring it to the level of evaluating the main central concept of the concept of non-being, sometimes as a phenomenon directly compatible with non-being. Thus, we can systematize the above analysis, generalize it in principle and draw clear conclusions.
15. That is, Non-existence in Chinese Taoism, in our opinion, is essentially:
    * The methodology associated with explaining the essence of the transcendence of Taoism, therefore it is difficult to understand Tao without the presence of non- being.
    * Through the paradox "to live everywhere, not to live anywhere" there is a worldview, which gives a project of Chinese paradoxical logic;
    * To present a similar or alternative (alternative) project of “another being” about an intermediate zone (media sphere), which is both being and non-being at the same time, for example, Tao has other properties that may be otherworldly.
16. The starting point of our interpretation of this Tao, in fact, is that the Tao cannot be understood with such a balanced thinking as about the Tao; He emphasizes that this is a single world law, which is the guarantor of the existence of the world and maintains this state, and that, despite the figurative and sensual reality of language, Tao Zedin presents non-being and being as the central problem.
17. They understood the Being as a void filled with nothing. The freer it is, the longer it will last. And emptiness is a great set of energy that embodies the images and destinies of this world. For this, the hieroglyph "Tao" was used. Taoists formulate the primacy of non-being. Lao Tzu also emphasizes that all things under the sky come from being, this being comes from not being. Ideas identifying Non-Existence and Tao continue in the form of conversations: “The medieval Tao commandments say: “ The Light asks Non-Existence: (Teacher), do you live or not? But they could not get an answer.
18. He stared at her face: darkness and emptiness. If you watch it all day, you won't see it, if you listen, you won't hear, if you move it, you cannot move it, Maturity! - exclaimed the Light. Who will reach such maturity! I may or may not be, but I cannot be absolutely absent. And how Non-being (he) achieved this ” [31, p. 45-46]. Further development of the correspondence between Tao and non-being is necessary to analyze the movement of the problem of non-being in ancient Chinese Taoism. We understand that in artistic representation a non-existent person is portrayed, interviewed and presented in a simple and understandable way.
19. Thus, the ambiguity of the human (anthropomorphized) model of non-being means one thing: Tao, non-being, emptiness form transcendence in organic unity. From a monologue in the form of the aforementioned dialogue, we can create a dynamic structure that comes from "Tao - emptiness - nothingness - absolute". This "mono-dialogue" or rhetorical dialogue is created on the "stage" in the form of a non-communicative side that leads Tao to the Essence and the Absolute. Absolute absence is a pure Being who recognizes himself as perfect. According to the initial interpretations of Tao, this pure Being is not one-sided, but exists, therefore the "existence" of Tao leads to the recognition of its Tao. If this is a world law, we can solve it with the following simple conclusion: world law is not limited to a material or personal phenomenon, therefore it is understood as non-existent, and without law world processes and movements cannot take place, that is, we can understand this. Interpreting the Tao leads to the description of the law of truth from such a positive hermeneutic basis. Under this text, we can formulate the discovery of the essence of non-being as follows:
    * Identifying Tao and Nothingness, he claims that emptiness is a transcendental phenomenon, which means that Tao strengthens its pride through the pride of emptiness; It is good for this religious form that emptiness is pure Nothing, but if there is pure Nothing, there is no need to explain it, so it is one thing. The uniqueness of Tao means that it is a universal law. But this may be only one side of the argument, but we can assume that this is the case for Non-existence as well.
    * Consequently, it aims to become another mysterious phenomenon, in which case it again loses the quality of existence or non-existence;
    * Delirium "pure absolute emptiness, or is there something in it?" A fundamental question arises. Sometimes "emptiness" is recognized as concentrated energy, sometimes it is presented as paradoxical logic, understood as pure absolute Nothing; (This question is specifically analyzed from the point of view of natural science in the second part of the fourth chapter).
    * For the first time in the Taoism of ancient China, the basic model of medieval religious philosophy about the creation of the world out of nothing is systematically promoted; (This issue is specifically addressed in the chapter on medieval Western and Eastern philosophy)
20. This last principle is also suggested in the Taoist book Chuang Tzu, which describes continuity in Chinese philosophy: Hence Unity. He had no form. When there was no form, there was a difference. Things arose, stopping to move. Things that realize their life principle require form. The very form preserves the Spirit. Each form has its own rules, and they are called to Nature ” [30, p. 81].
21. From here we can evaluate how the initial phenomena of the formation of the world develop and the stages of its formation are manifested: "Involvement-Unity- Difference-Things-Form-Spirit-Nature". Or, to be more precise; We can show the development of the world in accordance with its structure or describe the continuation of the original creation and life.
22. Historically and comparatively, one can see that such a cosmo-genetic evolutionary process was the basis of the teachings of Aristotle and Thomas Aquinas, who preferred form, and the Hegelian interpretation of the dynamics of the development of the absolute idea. This cosmological evolutionism is further revealed in this work: Great Purity, Infinity, Inaction, each of which is presented in an individualized (anthropomorphic) artistic style and through their dialogue. The dialogue focuses on the central and most important concept - the problem of cognition and ignorance of the "Road", proceeding from the principle that the Road is unknown, unrecognizable [30, p.117].
23. From our point of view, the aesthetic glorification of such a "Way" has formed the ideology of ethics of respect for Tao in the ontological and axiological sense.
24. The "Way" has become a value, has a meaning that can be disseminated, and has acquired a vital character. Therefore, to bring it to the arena of social consciousness, the main ontologically universal categories were used: Purity, Infinity, Inaction. In fact, we can appreciate that these concepts are recognized as affirmative categories, which represent manifestations of originality and wisdom. But, as the exemplary philosophical text shows, we can say that carelessness and peace, emptiness and inaction are understood as a balancing ratio of Heaven and Earth, the essence and strength of the path. Therefore, the characteristics of Purity, Infinity, Inaction and the quality of negligence, immobility, emptiness and inaction here are structures that glorify Tao, originating from Non-existence.
25. It should be noted that the central concept of such Taoism is that the formation of a non-existent nature in Tao and the properties that reveal its structure is a conceptual project that helps to reveal the pure nothingness or essence of Nothing on the surface. the principle of relativity. This means that Tao enters or repeats its meaning only through non-existent matrices. On the other hand, Tao, which fully reveals the meaning of being and non-being, reflects the principles of ancient Chinese dialectics and is valued as a primary tool. And his absolute non-existence can be explained by the fact that this element of his original knowledge in the study of non-being, is only a conceptual principle at the theoretical level and is used as a tool for glorifying Tao. This is because Tao is not just a concept, but the original, non-existent in the unity of being, the law of the world and the principle of development, and so on. It is also important to remember that this is a universal concept that seeks to cover everything.
26. That is, in the genesis of cosmological evolution in Taoism, the question of the first emptiness and chaos is raised. The formless chaos mentioned here is first enriched as a concept reflecting the concept of chaos, but is not mentioned in the text, and then cosmogenesis is proposed, which first presupposes the creation of Heaven and Earth [30, p. 36].
27. It is well known that ancient Chinese thinkers repeated this mythical notion of formless chaos, primordial disorder and inseparability of individual beings, calling it Chaos: Chaos is a mixture of countless things that are still inseparable ”[29, p. 385]. These problems, that is, world processes after the emergence of existence, after separation from the original absence, move to the level of enrichment within the being itself. And at the initial level, it reveals the conventional meaning of chaos, which is both integrity and its state of existence-nonexistence.
28. If we compare these issues with the ancient worldview, the first chaotic representation in the cosmogenesis of ancient myths continues in the idea of the Chinese philosopher Guan-tzu: "... emptiness is the original basis of all that exists" [32, р.30]. That is, if we analyze this concept further, we realize that the central concept that we are considering is that "emptiness" itself is not passive, not purely
29. neutral, or a deep chasm that remains a carefree absence. Here the essence of primacy in the form of emptiness of non-being is the primordial primacy, the cause of the original, which itself is the original cause. Undoubtedly, this concept later became a prerequisite for the principle of theological creationism.
30. As soon as we realize that the problem of emptiness in the aspects of ancient Chinese philosophy in relation to non-being is not an individual abstraction, but a phenomenon that requires comprehensive consideration, acquired through connections and relationships, we need to compare the ideas of each thinker.
31. In Taoism, the concept of emptiness among the qualities of non-being is applied not only to a purely conceptual theory, but also to the principle of anthropological life with practical meaning. For example: “As Lao Jun said: life consists of ten forms: emptiness, non-participation, silence ... This is called emptiness” or “If your soul is whole, you can return to emptiness. If you want to achieve the integrity of the spirit, you must first of all achieve purity of thought. Through the purity of thought, the body and heart return to emptiness and unite with it ” [30, p. 207,152]. In this case, we see that the Emptiness was practically transferred from the theoretical level - ontological, cosmological, theological systems to the anthropological, axiological plane. Thus, the Void can show its real results by rising from abstraction to reality.
32. Emptiness is even the central concept of the highest spiritual ideology, which is the basis of a person's physical maturity and physical flexibility, and Taijiquan becomes a spiritually and physically necessary method of martial arts. The mysterious way to achieve a positive result of physical strength and flexibility of martial arts also leads to the need for psychological interaction with space [30, p. 283].
33. Therefore, in the sixteenth Zhang of the ancient Chinese treatise "Tao Te Ching", the artistic and poetic style glorifies a deep psychological understanding of emptiness as a requirement of life: "Strive for the limit of emptiness. Try to stay calm ” [30, p. 31].
34. That is, from here we can recognize the anthropological significance of the quality of emptiness in the problem of ontological cognition of Non-Being. One of the aspects of the principle of non-being goes into the general conceptual methodology of human spiritual development. Thus, we reveal its essence in this regard as follows: "Master" - based on the purity of thinking, the fundamental condition for observance of moral norms – cosmo-ethical, through the harmony of a person with the world and physical balance - mega-aesthetic, through the representation of a mature spirit in society - fundamental social, versatile individual: cosmic pedagogical, etc. on the formation during a high ascent of the body and spirit. Multifaceted multidisciplinary activity (multi-functionality). From this we can see
35. that emptiness is not pure isolation, but a multifunctional whole. In this way, people are separated from the whole. These personalities are not interconnected, on the contrary, they accumulate, reveal the essence of this inner integrity and are filled with practical meaning. If truth should not be abstract, then we can present emptiness as truth for now. While emptiness may seem complete, limited, and closed, on the one hand, it is an open whole that complements and expands each function. Therefore, we must understand its integrity as a perfect complement that complements itself.
36. According to dialectical logic, the whole is always renewed, formed, developed, matured through a certain structure, connections and relations [33, p. 252-254]. Thus, his openness is determined by the perception of the most extreme parameter of the spiritual development of human nature. This is evidenced by the conclusion that “with the correct recognition and application of the laws of nature, they are mutually consistent in subjective and objective practice” [34, p. 93]. Or Kazakh thinkers, who have studied the relationship between objectivity and subjectivity, find that the dialectic of transformation of natural objects into practical mastery is determined by the transition from object to subject [35, p. 258].
37. Our researchers of ancient Chinese philosophy come to the conclusion that in this system, a person's entry into peace, emptiness and, ultimately, the transition to Tao and Nothingness, psychotherapy becomes a "psychosomatic complex" [36, p. 17]. Therefore, “peace” is defined as a special quality as a basic form of life in free space: “There is nothing to value in free space,” Le Tzu replied, and continued: “The problem is not in the name. There is nothing better than silence, nothing better than empty space. You will find your home in the world, in empty space, you will lose your home in receiving and giving in life ...” [29, p. 388-389].
38. However, the doctrine of the Chinese Tao established the problem of non-being as the main problem in the form of an original philosophical question: “... We assume that there is “Reality” and “ Non-being ”. It contains "nothingness" and "nothingness". Suddenly we come to “non-being”, but in essence: “existence” or “non-being”? » [30, P.72]. As we can see from these conclusions, juggling with words (juggling) associated with presence and absence is in fact the main and paramount problem of philosophy about the beginning of the world and its existence or non-existence. Therefore, we will continue to analyze the issue.
39. This sophisticated logic implies the difficulty of recognizing and describing the non-existent as a category. In our opinion, Non-being is a phenomenon that returns to itself through the labyrinths of linguistic interpretations, and its content is also designed to reveal itself. If we analyze the contradictions of the above phrases, for example, the concepts of “non-being” and “non-being” do not exist, and their existence and “existence” indicate the non-existence of non-being: Non-existence -
40. is = Non-existence - we propose an algorithm called “existence”. Such linguo- orthodoxy paradigms can be continued. However, in Taoism, Non-Being should be as complex as the language problem. Further, developing this logic, based on the model of constructing its contradictions, we created the following construction:
41. “Non-existence – Non-Non-existence - Non-Non -Non-existence - existence»” So; Whether he exists or not, he does not exist; The non-existence of non-being, whether it exists or not, is non-existence; The absence of non-being, whether it exists or not, is non- being. Accordingly, this is not non-being, this is existence. The absence of non-being is also non-being.
42. In other words, we can assume that the existence of non-being is content, the form "no". For example, being “present” we can present analysis and descriptions of it, while “no” reveals only the “phenomenal” nature that repeats its absence. Therefore, in this case, the discovery of Non-existence through meaning and phenomenon, content and form is complemented by a dialectical approach. Existence is a phenomenon, non-being is an essence. Awareness of the phenomenon requires meaning. The fact that he does not exist can determine his external state. And the essence of being in an internal state means that there is no phenomenon. For example, this can be clearly seen in the internal laws of the development of being. In this case, to a certain extent, through the essence and phenomenon, non-being integrates itself and is identified with the essence and phenomenon of the process of the development of being. From this we see that a deeper penetration into the inner structure of nothingness leads to existence.
43. In order to study in more detail the aspects of non-being in Chinese philosophy, we need to consider the various directions and trends in it. One of them is the concept of "intuitive prajna" in Zen Buddhism, which spread to China and Japan. That is, sensory wisdom is enriched by irrational rationality: “living beings are nothing but transient, emptiness, real life, in the absolute sense, all objects cannot exceed shunyata” [23, p. 326]. If we analyze this linguo-hermeneutically; The all- encompassing meaning of Shunyata leads to the idea that existence is in the realm of non-being. Consequently, non-being, and even its manifestation - emptiness, “dominates” over being, which implies the structure of the relationship between the general and the individual. The empty nature of everything in the world here is determined by its transience, therefore “transient being” is not a being, being as a whole is shunya, but shunya is not being, but “shunya being” and “non-being shunya”. “Are not a single phenomenon or an adequate concept. This construction is conditional, because the pure absolute shunyat by itself can exist even without the shunyata being, and the shunyat remains on its own, even if it is not a being transmitted in shunyata. Therefore, we can conclude that the being shunyat is simply
44. shunyat, which reveals its essence through being, through the concept of being. This is how the self-proclaimed maturity of Shunyata is defined.
45. This is how Zen Buddhism proposes projects that lead to an understanding of the essence of shunyata, complementing the philosophy of Nothingness and Nothing. It can be said that this concept of shunyata has become universal from a pure metaphysical form and adheres to a system of pluralism, including anthropological doctrine. It was also used as a vague zone necessary for a spiritual standard of living, and also showed its practical side.
46. For example, the concept of SATORI (can be translated as "radiation"), the transition to a world without space and time, the "loss" of a materialized physical being, the transformation of the world into a "sphere" without a continuum. when a person suddenly reaches the truth by a trans-psychological state [23, p. 335].
47. If we look at Satori subjectively, if we reveal its essence, such a non-existent sphere, prepared by a person with his ideal, does not form individualism that leads him to wisdom, leads to a belief in truth, transcendental isolation, but rather clarifies Eastern personalism. Thus, SATORI, being the anthropological and practical result of the concept of shunyata, is a multifaceted work of human creativity. We proposed its inner integrity and multi-functionality, which is ethical on the basis of its spiritual and moral maturity - ethical, at the systemic level of its higher level - logical, on the basis of intelligence, arrogance and intellect - on the basis of aesthetic, respectfully high value. Consequently, there are views that do not equate the anthropological level of Buddhism with anything in this respect: “When speaking of emptiness, Buddhists do not have the appearance of 'nothing' and mean that it is just emptiness from the 'I'. This is due to the fact that in modern Western languages there is a conceptual understanding of emptiness, which often leads to its incorrect interpretation. In this regard, it is important to remember the following formula all the time: emptiness = absence of oneself ” [37, 57 p.]. Because there is nothing more intuitive than Emptiness.
48. In other words, we can say that Void is not only a dualistic character that can be seen in the onto-metaphysical and anthropo-methodological aspects of the Buddhist plan, but also a multidisciplinary (pluralistic) and multifunctional concept. Because in the nature of Indian philosophy, there are often concepts that are ambiguous and understood in different planes, depending on the context.
49. Thus, in the third aspect of the Helug Tantrism system, meditation in emptiness [37, p. 57] is associated with the recognition of man as the main nucleus of reflection, bringing him to the centre of philosophical analysis. Further, we analyze this idea as follows: with a special emphasis on preserving the "purity" of pure natural consciousness, we can assume that the object of "emptiness" is the maximum achievement of human knowledge and intentions of consciousness, the achievement
50. of the spiritualized. substance. For example, consciousness in this state returns to its natural state, so as not to think about anything, about knowledge and memory, thinking and understanding, and so on. The object of psychological processes is "removed", "emptiness" is constantly preserved in the process as the main object, is recognized as the most advanced stage of the spirit, in the form of value orientation, interpreted as the ultimate basis of cognition. , the final limit. We can enrich the fact that “emptiness” is not a purely philosophical-metaphysical conceptual-theoretical concept of “great abstraction” in the object of cognition, but a practical transcendental cosmo-ethics, the original “anti-ontology” in the ontological sense. In fact, it is defined as the highest level of knowledge that transcends space and reality. That is, it is a doctrine that is ontologized only for a person who possesses the qualities of existence, and which by its very nature contradicts reality and constantly denies it. The object of oriental meditation is always the tendency to achieve the tendency to "think" about Nothing, without thinking anything. It can be concluded that the phenomenon of “thinking” is a real practical result of therapy for purifying consciousness at the metacognitive level, liberating the soul from the space of “confused” ideas, and defining the objectless moment of consciousness. The space and space of ideas is not only an alternative to consciousness, but also the final oppositionally contradictory mental constructions. That is, it refutes the fundamental concept of logo-centrism that "consciousness is intended only for cognition and thinking, the result is for the creation of ideas and opinions", that consciousness can be epistemological (for a moment stopping the cognitive process and without thinking anything) and "meditation" this state is enriched by the fact that it is an axiological phenomenon. Thus, we came to the conclusion that there are two main elements in the structure of meditation: consciousness and emptiness. Thus, in Indian philosophy, meditation is presented to humanity as an abnormal (non- standard) concept of a special mental state, which leads it to a central understanding. The use of the initial pure abstraction of emptiness and Nothing in the spiritual and social transformation (reconstruction) of a person, determined by practical results, can be considered as the only function of the multifunctional essence of Nothing. That is, it is necessary to move from abstraction to reality. One version of the fact that nothing exists "for itself" means that it is recognized through the use of space and the use of meditation as a tool. We are convinced that such a psycho- philosophical understanding has not reached the spiritual space of today thanks to the heritage of ancient India and China, where it is recognized and appreciated in the concepts of anthropology and anthropology and is the last example of epistemology in the world. Eastern thought. So, it seems that this means the last stage, the end, the end of the search for an understanding of the human world.
51. It is known that such meditative reflexology appeared in ancient China in the 25- 26th centuries BC and became clearly an effective method in oriental medicine [38,
52. p. 4]. Modern Kazakhstani researchers also note that such practices in Taoism are an important and effective structure for human development [39, p. 12-21].
53. In certain paradigms of traditional thinking, medicine and non-being are not directly related. Therefore, if we analyze these relationships structurally and functionally in a broad sense; Methodology of medical methods Achievement of nothing is philosophical, the goal is anthropological, the essence is the achievement of absolute truth, the paradigm is Eastern archeemanism, construction is meditation, the hierarchy of consciousness that perceives emptiness: - "consciousness - self- awareness - thinking - meditation - perception of emptiness". “We can formulate and summarize the structure of the technological chain. So this is a simple formula for aspiration meditation by choosing Nothing as an object. In this therapy, subject and object are not involved, and the therapist and patient are themselves subject and object. We can say that this moment is not an existentialist isolation caused by pessimism, but, on the contrary, a universal project that has found an object of organic integration with the world, opposing the isolation of consciousness from the world. Therefore, when consciousness intersects with Nothing, the question arises: "What is Nothing?" The moment of entry into the moment of Nothing in the best psychological existence. This is the best moment in the continuity of the unity of being and Nothing.
54. In addition, in ancient Eastern philosophy, the following manifestations of the emotional colouring of non-being are substantiated by theological principles. For example, it is known that Brahma and Tao are not human anthropomorphic gods, but if they intersect with the general principles of theology, that is, if we look at them from the point of view of something deified, we will see that they are in contact with a non-existent one [40.41 p.].
55. The substances of Brahma and Tao replace the form of existence - natural pantheism, the traditional construction of the intersection of God and nature with the form of non-being. That is, nature or being is replaced by a Being, and God (for example, Tao) and Being are equated. To better understand this phenomenon, we have introduced the term "non-existent pantheism." We can say that the establishment of this pantheism, that is, the identification of God with Non-being, leads to the aesthetics of his elevation and again reveals the emotional side. It can be assumed that Brahma and Tao are not only omnipotent, "are" in the realm of the non-existent, but also become themselves, that is, they are identical to the non- existent. Therefore, we can conditionally call this phenomenon "non-existent pantheism." It is clear that the "pan" here is literally the whole Non-Being.
56. For example, the ideas of ancient Eastern philosophy, suggesting compatible properties of Tao and Brahman, explain that they are one, everything and nothing at the same time, they are the source of everything [34, p. 9]. Based on these
57. interpretations, we can confirm that the problem of non-being in the ontology of ancient Chinese philosophy was an important problem as a fundamental object, we proposed a structure for its rational discovery, and we can confirm the above arguments. This construction, which testifies to the absence of a religious nature, reflects the universal model of Tao and Brahman. It should also be noted that this model of the formation of genetic unity by combining this Being and God later became a prerequisite for the currents of the Middle Ages, which directly identified God and Nothing.
58. Supporters of such a “non-existent pantheistic” knowledge also correspond to God in the Kazakh worldview, showing him in terms of being-non-being; “... The first essential quality of God is the correspondence between being and non-being. God is the guarantee of a non-existent being” and claims that this can be compared with“ emptiness ”in India [41, p. 8.10].
59. From this point of view, we can classify the view of non-being in two planes: anthropological (connection with space) and ontological-theological (non-existent pantheism). But it is also a logical logical paradigm to ask the question: "What is the meaning of ancient non-existent knowledge for today, what is its scientific and theoretical basis today, is there cumulativeism based on continuity?" We can offer positive responses. For example, modern physicists are trying to redefine the ancient therapy of emptiness through the vacuum plane: “Over the last decade, theoretical physics has successfully mastered the fifth level of truth, which is the physical vacuum ... recognized. The main method of teaching such technologies is meditation” [42, p.111]. Through this sequence, we can enrich the material and physical foundations of meditation, rather than the religious and mystical nature.
60. From our point of view, non-existent ideas about the region, which originated in antiquity, subsequently became a clear position, renewed in creativity, which took on an anthropological and practical nature. The concept of meditation has gained a solid reputation in modern medicine and therapy. Therefore, we need to study the psychophysiological aspects of the transformation of these onto-paradigms into anthropo-parameters - one of the methodologies for answering the question "What is the meaning of the problem of non-being today?" Therefore, in this context, a synonym for non-being is considered - “emptiness”.
61. This arises from the problems associated with the psychological aspect of the perception of emptiness in the Ancient East. That is, the ontological "emptiness" of
62. the worldview is a free flow of consciousness and psyche, leading to the degree of their relaxation. Hence, "void therapy" is interpreted in its own immanent form as a spiritual maturity and a medical act. This therapy includes the complete "cleansing" of the human body and therefore the healing activities of the body and spirit. Such a psycho-philosophical methodology creates a mystical superiority in order to re-open itself to the world. The video is a riddle, a riddle, beyond recognition, complexity, religious character, etc., through qualities forms a mystical phenomenon, similar to a concept.
63. In this case, we can show the mystical aspects of the tradition of shamanic faith, which corresponds to that era, the connection with emptiness, the transition into nothingness. It can also be understood as “another being”.
64. For example, the emergence of a mystical worldview in him can be analyzed as follows; Having placed himself in the centre of the world, he seeks to subjectivize objectivity in his “other-being”, to objectify subjectivity, to expand the shackles of human nature, the shaman in the world of freedom-voluntarism is known as a gifted person with a free transition to this world and the other world.
65. For example, in his understanding, the subjective mood itself corresponds to other subjects of the objective world, and vice versa, objective phenomena acquire a subjective nature, left only to their own temptations, subject only to themselves. That is, in the shaman's space there is no complete difference between objectivity and subjectivity, they are integrated. If we simulate his other world; a competitive world of space-time virtual nature and a spiritually ghostly "world" in which there is an association of "both existing and non-existent" evil masters and benevolent evil masters who serve the shaman. That is, there is a fundamental difference between a “human shaman” and a non-shaman. Therefore, we need to philosophically study the shaman's worldview and reveal its ontological meaning. In this case, we see that his unrecognizable secret intersects in two planes. That is, we can introduce the principle that the first is another being, the second is non-being.
66. In our opinion, if we look at the phenomenon of the shaman, which hermeneutically and phenomeno-logically can be called "a battlefield in another being", then we offer the following analysis: - the ghost of the ancestor and himself, and the weapon or weapon - physical, additional, symbolic, deceiving means in the psychological struggle "whip". A real weapon is a powerful force of emotionality, and a kobyz tool is a means of reconciliation between another being and this world, an incentive to create deep feelings, a regulating mechanism of self-reflection, a sociocultural tool as art.
67. Therefore, we can say that for the shaman the "enemy" is never the physical essence of this world, but the "physical essence" of the world without space and time in another being, the "psychological transcendental enemy". This is the
68. manifestation of the shaman in another being, while the nature of non-being is a complex structure leading to pure non-being.
69. To do this, we can first consider the phenomenon of the shaman's self-destruction during dhikr: for a moment he presented a mysterious phenomenon that leads him into the Invisible and returns from it. Consequently, the shaman is the owner of the soul, who can freely transfer his soul to being and non-being. In terms of the “non- existent”, he is disconnected from the outside world, cut off from social life and leads his soul to the non-existent, or, in modern medical language, he can voluntarily enter a space similar to “clinical death”. Thus, Nothingness is a free transitional "plan" of the shaman, as a "zone" leading to self-destruction. In this regard, this phenomenon can be compared with a real practical manifestation of Nonexistence in Ancient India and in the East – trans-medication therapy of "emptiness". For example, “The most frequent phenomenological change is the practice of shamanism, the Sufi trance technique” [43, p. 229].
70. And the second aspect of the non-existent plan in shamanism is its paradigm of “existential-non-existent” in all its human nature, in the sphere of existence. In real social life, he includes these two plans, for example, the character in the mythical image of Korkyt sometimes weighs, according to the researcher of the national worldview S. Akatai, the shaman is in the center of the world and interacts with other people. beings and transcendence in the region [44, p. 28-31].
71. Consequently, the shaman is a special person who lives a life of nothingness and competition. We can conclude that the phenomenon of coexistence in two opposite planes, however, is a phenomenon that occurs in the world spiritual space of thought and practical results. For example, the intermediate state “dead living” state of monks-lamas, focused on a certain time [45], A. Yassavi's Sufi “meditation”, which separates him from the world of existence and the vision of Truth through the inner cognition of the mind, the symbolic manifestation of the underworld, and so on ... In the views of Russian philosophers considering these issues, the state of "state" is a continuous process, a break in communication with the outside world, achievement of fan status, loss of "oneself", "Fana" - "dissolving one's being in God", union with God (fana fi Allah), etc. Because of the principle that reveals the form and asserts that it should not be confused with nirvana [45, 125-310 p.] Through rational consciousness and sensory understanding of the stages of "self-existence" - "existential (initial grief and sadness) - psychological (transition to the level of metasana) - ontological (unity of being and understanding of Truth) - theological (dissolution, loss, merging with God)" We can determine it's like know-how. Accordingly, we can conclude that the shamanic experience of coexistence in the sense of non-existence and existence may be a different version of these patterns.
72. Another manifestation of the transition from shamanic mysticism to non-being is, as mentioned above, penetration into another sphere. If in reality it is not another being, which is actually separated, but only its illusion, a common constructive project, then it also forms a phantasmagoric model derived from non-being. This area corresponds to non-existent knowledge in the system of mythical thinking. In this regard, we can draw up a table and draw a distinction between the ancient Eastern meditation of emptiness and the non-existent knowledge of the shamanic worldview. Table A 4.
73. In this article, we can enrich the evolutionary stage of the movement of the problem of non-being in ancient Chinese and Indian philosophy. For example, we can offer mature models of knowledge that are absent in ancient Eastern thought, such as the fact that mythical Non-existence is not considered as a special categorical concept, is not enriched with logical explanations, is not presented systematically, but only spontaneously developed artistically.
74. We can recognize a promising direction of the need for a more detailed study of it, since it has been shown that the true practical manifestation of the transition to non-being is a mystery that has been attributed to our national beliefs since ancient times.

* For modern knowledge, it is important that in ancient Indian philosophy non- being is brought to the highest scientific and theoretical level as "inanimate", its classification is taken and studied in relation to reality. Based on this, we carried out its structural and functional analysis and revealed its theoretical level. That is, in Atharva Veda - nothingness, in Vaisesika - Beibolma, in the teachings of Sankhya - causality, in Buddhism - the concept of shunyata, which means freedom, and analyzed them from the point of view of modern logical-scientific interpretations and methodologies.

1. Thus, we have tried to seriously show the meaning and significance of today. As a result, we have shown the unity of these concepts in relation to reality.

* By studying the concepts of non-being, enriched with the concept of Tao in the teachings of Taoism in ancient Chinese philosophy, by introducing the problem of "emptiness" into the religious-philosophical system and enriching the basic principles of the platform for scientific and philosophical analysis, this was considered in connection with modern worldviews. From this point of view, the general ideas of the ancient Eastern worldview of Non-Being were studied historically and comparatively.

1. This shows the evolutionary stage of the problem of non-being, presented in the mythical era, and clarifies the historical and chronological continuity. For example, in the first part of the first chapter, the dynamics of general principles: "rotation",
2. "transformation", "transition", presented in the study of mythical nonexistence, can be compared with the forms of "non-existence" existence in Atharvaveda. Table A 5.
3. Thus, by studying the problem of nonexistence in mythical knowledge and the ancient East, we can, firstly, understand the symbolism of its continuity and the principle of cumulativeness, and secondly, we were able to enrich the new cognitive evolution.
4. Theoretical representation of Nonexistence in Ancient India, its logical classification, its use in deepening religious knowledge, its practical significance for the future spiritual development of mankind, its perception as a necessary phenomenon for religions in ancient China, enriched as a necessary knowledge of human development and is used for specific purposes with scientific and philosophical point of view, we systematized it using special methodological arguments, evidence given in the text. Therefore, explaining the presentation of the problem of non-being in the history of philosophy from a scientific-theoretical point of view, we pass to the next chronological period in the history of philosophy, the era of antiquity.

# Conclusion

1. In other words, we see that the conceptual form of Nonexistence in the philosophy of the ancient East has become a practical, important content of human life. It is a tool and object of trans-medatorial psycho-technics, which improves the technique of human return and self-knowledge, etc. It can be concluded that this is a complex universal structure that performs functions.
2. In the worldview of Ancient India and Ancient China, we summarized the following main pillars of the essence and content of the philosophy of non-being and the evolution of prosperity as follows:

* Development of a paradigm for the ontological discovery of non-being; That is, we have proposed generalized models for using reality recognition procedures to understand non-being. We have systematized the epistemological analysis of the concept of non-existence, the conceptual enrichment of the concept of non-existence in the theory of knowledge. We have shown that in the laws of the development of the world this cannot be explained without existence. Finally, we assumed that non- being is the inner "reality" of being.
* An axiological study of the skills of positive-rational thinking in addition to the negative-emotional consideration of the non-existent; We saw that the non-existent turned out to be practical, that it decreased from a level that caused only fear and discomfort, and that it became a value for humanity. Our thinkers, highlighting the

1. paradigms of thinking in ancient Eastern and Western philosophies, explain cosmo- logization and positive rationalization in the philosophy of nonexistence of the Eastern worldview as follows: So, according to this philosophy, Chaos has creative power, so it is very pleasant. Consequently, the well-known Western philosophy that “nothing comes from nothing” has nothing to do with Eastern philosophy. For him, the philosophy "Everything comes from nothing" is relevant. Therefore, according to Eastern philosophy, non-being means not to deny it, but to proclaim it ” [47, p. 23]. These interpretations also confirm our views above on the process of creating the world.

* to combine the philosophy of non-being with ethical and aesthetic principles on an anthropological basis, to link it with the meaning of life and the prerequisites of life;

1. Previously, Non-being has risen from the general abstract-conceptual level of concepts and concepts, which is now abstract, to the level of reality, human life and its cognitive activity, and is one of the main methodologies for the formation of morality. and beauty.
2. Therefore, if this is not only a theoretical level of knowledge, but also a means of self-improvement from a purely practical point of view, then the “emptiness of nothingness” can be perceived to some extent, or we can call it “liberation of the Spirit”. More precisely, the perfectionism of the Spirit is to move away from the daily hustle and bustle of life and raise your level.

* Bringing the concept of "emptiness" to the level of the process, we discovered its mobility and activity through immobility and inaction, which is closed, self- sufficient, pure Absolute Nothing. Dialectically, if "inaction itself is action", then in space there is "action of inaction".

1. For example, this "action of inaction" is included in the process and movement along the chain: "Perception of a person's meditative state - execution of a meditative state - execution of the result of meditation." Thus, we have brought the abstract conceptual level of emptiness to the stage of the real world. On the one hand, it shows the connection between human existence and emptiness, and on the other, it shows a direct connection between human nature and emptiness. It goes without saying that if emptiness is pure absolute isolation, if nothing happens at all, it is impossible to establish any relationship with it.

* the level of pure Nothing, which becomes the object of analysis as a pure philosophical category, rises to the absolute level, repeats the immanent nature and forms transcendental knowledge; That is, since it is transmitted through philosophical thinking, we theoretically re-assumed that it is an object of infinite "knowledge" through its structure, which focuses on being the object of special

1. research and its own complex system, and found that it is a structure with its own integrity.

* Multifunctional: theological, anthropological, cosmological, etc. revealed the foundations; Therefore, it is also an active, necessary element in religious knowledge, an important value that rises from the level of space, space and reality, which is important for understanding and shaping human nature, etc. We have enriched the fact that it reveals its integrity.
* We have enriched the emptiness and the Nothing, the emptiness of the being and the Nothing of the being. We have shown that this can be determined only at moments of conditional superiority of existence and at moments of continuity of non-being.

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**Appendix A**

# Table A 1- Definition on the principle of ontology.

|  |  |
| --- | --- |
| Prague abhava | Presence of absence |
| Dhwansa-abhava | Absence |
| Atyanta-abhava | Absence of absence |
| Anyonya-abhawa | Absence is not through existence |
| sansarg-abhava | Absence by comparison of reality |

**Table A 2 - Systematization on the principle of communication.**

|  |  |
| --- | --- |
| Prague abhava | transient, unstable |
| Dhwansa-abhava | transient, unstable |
| Atyanta-abhava | Permanent, non-transient |

|  |  |
| --- | --- |
| Anyonya-abhawa | non-transient |
| sansarg-abhava | non-transient |

# Table A 3 - Study on the structural principle.

|  |  |
| --- | --- |
| Prague abhava | Potential being |
| Dhwansa-abhava | Potential Absence |
| Atyanta-abhava | Absolute Absence |
| Anyonya-abhawa | Due to non-existence |
| sansarg-abhava | Analogous Nonsense |

**Table A 4 - Comparison of manifestations of non-existence in the Eastern and shamanic worldviews**

|  |  |  |
| --- | --- | --- |
|  | Shamanism is non-existent | Eastern transmeditation |
| 1 | The human spirit disappears altogether | The human spirit is not completely lost |
| 2 | The planes of other beings and non- beings are used simultaneously | Only the empty plane of non-existence is used. |
| 3 | Non-existence on an ontological basis | Abstinence is psychological in nature |
| 4 | Not based on scientific knowledge | It turns out to be a psychological transmedication |
| 5 | Esoteric in nature, innate | Perceived in the exoteric, social consciousness |

# Table A 5 - Comparison table of the Non-Being in Atharvaveda and the Myth

|  |  |
| --- | --- |
| Prague abhava | Existence from nothing |
| Dhwansa-abhava | Skip the bar |
| Atyanta-abhava | Absolutely impossible to appear |
| Anyonya-abhawa | That something is different |

|  |  |
| --- | --- |
| sansarg-abhava | The transformation of one thing into another |