



Cosmogogenesis, Nothingness and Chaos: Natural Harmony

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ABSTRACT

This article is aimed at studying the cosmological problem, the concepts of "nothingness" and "chaos" as interrelated elements; solving this issue in an ontological system. The leading methods of studying this problem are methods of comparative analysis, descriptive method, basic principles of cognitive methodology, principles of dialectical logic, synergetic analysis, induction, deduction. The article identifies aspects of the development of cosmogenesis as a philosophical problem of modernity; analyses the specific features of nothingness and chaos and their harmony. The materials of the article are of practical and theoretical value for philosophers, theologians, historians, specialists in the field of ontological anthropology.

KEYWORDS

Chaos theory;
cosmogogenesis; nothingness;
world cosmogony;
mythology; pre-
philosophical tradition

Introduction

The universal and important motive for the creation of the world cosmogony is the idea of the root cause, which was identified in the concept of chaos and universal emptiness. The development of chaos in the mythological sense has ancient Egyptian, Babylonian, Indian, Chinese and Greek forms of influence. Analyzing the ideas and concepts of this process, it is worth noting that the development of nothingness in the mythical era coincides with two real paradigms in passive primacy and active

creativity. In the ancient Indian Vedic texts, you can find information about the chaotic relationship, which were then classified and fragmented (Albedil, 2020). This character of creation became pronounced in the myths of Ancient China (Hui, 2020). This is reflected in Chinese Taoism. Dao is a combination of post-chaotic, chaotic and non-chaotic qualities. In modern philosophy, there is an abundance of judgments on the problem of the genesis of the Universe: (a) the religious creator created the world; (b) the scientific universe arose by itself. Both alternatives are subject to aspects of faith and rational science (Gukhman, 2016). The question of being is still open, because there is no direct evidence. Here we can point out the principles of materialism, that the world has lived forever, it has no beginning or end. All aspects of existence are just the result of a combination of circumstances. It is the line of principles that is focused on the creation of modern scientific and religious cosmogenesis.

Aspects and features of the problems of cosmogenesis and anthropogenesis have a mythological basis, where thoughts about the cosmic and human arise. The pre-philosophical tradition that created philosophical research had the features of mythology. Before the emergence of philosophical thinking, the world was known through a system of myth. It is Plato who turns to the myth, where the ideas of cosmogenesis and anthropogenesis take place. Pre-philosophical myths about the creation of the world were religious and vital elements of social life and culture. They were written in literary form and had their own logical structure (Brennan, 1970). Anthropology has practically not recorded pronounced traces of the system of life of ancient peoples. This is all reflected in cosmogonic ideas (the sea in the religion of the Japanese, the inhabitants of Oceania, some tribes of American aborigines). With the advent of religion, the idea of the root cause is significantly transformed within the framework of theology and finds an ambiguous interpretation (Arutyunyan et al., 2021).

The purpose of the author's article is to study and analyze in detail the problem of chaos in theology, nothingness in natural science and their impact on the phenomenon of cosmogenesis. It is worth solving the following tasks: to identify the main unsolved issues of mythology; to describe aspects of the development of cosmogenesis as a philosophical problem of our time; to analyze the specifics and originality of the incarnations of elements in cosmogonic myths; to show a comparative analysis of the study of myths in which different types of elements are mentioned; to analyze the general and improvisational figurative symbolism of elements in mythology; to characterize models of cosmogenesis.

The relevance of the problem is identified by the fact that many studies in the field of ontology did not fully understand that the concept of "chaos" is directly related to the philosophical problem of nothingness, and no comparative ordering of historical knowledge was proposed.

Often scientists have not fully analyzed the philosophical level, the dialectic of being and nonbeing (Atkins, 1987). The formulation of the problem of cosmogonic theory was expressed in the culture and traditions of each society. Each epoch and culture offered its own answers to the question of the origin of the world and the cosmos, based on a specific understanding of the nature of the world and man. Often, at the levels of research on the problem of nothingness and cosmogenesis, connections with aspects of natural science were not considered, and philosophical explanations of cosmogonic myths had no symbolism and did not cover the worldview of peoples. The essence of the problem of nothingness has remained in a state of incomplete certainty and ambiguity, with many unsolvable contradictions.

Materials and Methods

The following methods were used in the process of research: theoretical methods (study and analysis of philosophical, historical, theological and cultural literature on the subject of research; analysis of the features of the problem of cosmogenesis in the scientific space; generalization of theoretical material on the problem under study; deduction and induction in highlighting the features of chaos and its manifestations in mythology; classification of goals and objectives of the phenomenon under study; method of comparing approaches to the theoretical understanding of the phenomenon of cosmogenesis; comparison and systematization of studies of this problem; diagnostic (study of scientists' works, research results, collection and grouping of empirical facts); methods of graphical representation of the results.

The study was conducted in three stages:

1. At the first stage, the theoretical collection and analysis of existing approaches in philosophy, anthropology, theology, cultural studies concerning the question of the origin of the world from chaos and nothingness was carried out; works devoted to this problem, its features and approaches to explanation were studied; information data of books, articles, monographs, conferences, dissertations, in which the aspects and problems of cosmogenesis in the mythology of ancient peoples were deeply and comprehensively disclosed; the essence of "chaos" and its properties are shown; the pre-philosophical tradition and worldview in antiquity were studied; aspects of understanding the world in different cultures were determined; the problem of the genesis of the Universe and its relevance were identified; conclusions from the research of scientists were presented; the problem, purpose, forms are highlighted and methods

of investigating this problem, a plan for conducting an experimental study was drawn up.

2. At the second stage, the study itself, analysis and design of tools were carried out regarding the study of the problem of the connection between cosmogenesis and chaos; the features and aspects of the creation of the world in different cultures were considered; the process of the origin of the primary substrate was explained; the understanding of the problem of nothingness by different philosophers was substantiated; the term "chaos" and its features were considered; the categorical value of nothingness was presented; the results of the analysis were identified, which helped to discover the specific features of this problem; the criteria of chaos were diagnosed; the scheme of the origin of the world was proposed; the mythical representation of the Universe was substantiated; the importance of the root cause and origin of the world, where the sun and fire played an important role, was described; models of cosmogenesis (anthropomorphic-demiurgic, biomorphic and physiomorphic), their characteristics and some similarity of cognitive sources were diagnosed; the conclusions obtained during the research work were systematized.
3. At the third stage, the systematization and classification of the material obtained during the analysis and study of scientific and theoretical works of scientists takes place; theoretical and practical conclusions and research results were substantiated; a comparative analysis of studies and approaches aimed at studying the problem of cosmogenesis in ontology was presented; the main experiments of scientists who dealt with the problems of nothingness and chaos as important elements of the system of the universe were systematized; the features of the historical process that will help to form and improve the understanding of being and the Universe were analyzed; the results of the development of this phenomenon in philosophy, anthropology and theology were predicted; the aspects of analysis and diagnosis were generalised and logically outlined; the forms of chaos in space were classified and presented, the concept of "chaosmos" was shown. In addition, the author presented an overview of the history of philosophy, which allowed understanding the evolution of concepts and views on the phenomenon of chaos and nothingness.

Results

The universe generates new things and creates unique qualities that differ from outdated forms of organization of matter. The surrounding world is

under the influence of systematic changes conditioned upon the interaction of internal processes. What exists can be seen as the result of self-organization. An important goal of philosophical science is the pursuit of the conceptual essence of the problems of the structure and creation of the world through its system of concepts and categories. This trend began to develop in the mythical representation of the world and is now influenced by the methodologies of modern paradigms. The significance of these issues can be identified through a physical and philosophical picture of the world. Most scientists analyze these processes through classification and integration. An important problem that is related to other concepts is the phenomenon of cosmogenesis, that is, the evolution of cosmology (the science of space). It has become a significant object of study in philosophy. Through cosmology, one can learn the processes of creating a new picture of the world, the concepts of nature and the cosmos, the desire for harmony and unity of religion and science. The connection of this problem with the primary source puts the concept of "chaos" at the center of study. The problem of cosmogenesis is closely related to the dialectic of chaos and the stages of its development. "Chaos" in mythology was called the state of the world before the appearance of living beings (an ordered Universe – cosmos), which was described for the first time in Hesiod's Theogony. The term can be interpreted as a formless mass that is in motion and generates the cosmos and gods. Chaos is an important impersonal cosmic principle. In addition, there were two concepts in Greece: (1) chaos is a physical object, the source of everything, nature in its diversity (Plato), the habitat of bodies (Aristotle); (2) chaos is the basis of life, the living (Sextus Empiricus) (Lanshchikova et al., 2020).

The aspect of the problems of cosmogenesis and anthropogenesis have a connection with the aspects of the mythological implications of all concepts of the cosmic origin. From the standpoint of history, the analysis of the problem of cosmogenesis and anthropogenesis began with a myth in a pre-philosophical form. Since the time of Xenophanes (565-470 BC), myths have been losing their value in philosophy (Brennan, 1970). Cosmology had a primitive consciousness and was genetic, evolutionary, which helps it to actively solve the problem of the beginning and origin of the universe even now. This situation is particularly relevant in cosmology and is characterized by polyvariance. This can be shown using the ideas and thoughts of the creators of Vedic mythology, who were aware of the origins of the world. Vedic sages studied the problem of the origin of the universe. Their ideas were formed on the basis of the critical exclusion of objects, phenomena of that time. Also important was the use of regression, when with the help of thinking it was possible to reach the initial stage of the process of the emergence of the world. The scheme of the origin of the world consisted of the following elements: (1) the

primary substrate and the root cause; (2) influencing and transforming factors; (3) new actions and phenomena; (4) objects that have arisen as a result of this result (Maidanov, 2012). The primary substrate existed in the form of chaos, uncertainty, or demonstrated reality, which became a prerequisite for the emergence of the Universe.

In accordance with the synergetic model of the origin and self-organization of the world, chaos can be considered a creative element of this process. Its potential can give rise to macrostructures. The singularity of chaos creates its micro-diversity, which expresses the internal information genesis. In this process, one can find a reflection of the relationship between theosophical, information-field and synergetic (Gukhman, 2016).

In ontology, the concept of "nothingness" is important, which can be understood as an absolute or relative phenomenon. Existence is closely connected with nothingness, because it is permeated with it, and certainty itself is generated from ontological uncertainty. Everything that exists and is alive has the features and peculiarities of being and nonbeing. Nothingness-meon is: (1) the level of preexistence of the universe or its part; (2) the lack of recognition of being; (3) the facets of this subject; (4) what is difficult to understand and realize; (5) chaos. In religious and philosophical teachings, this concept carries a categorical value. Many philosophers deny the reality of nothingness (Parmenides, Aristotle), who believe that people cannot have judgments about nothingness. It is also quite logical that the idea of the existence of this phenomenon contradicts itself. Some scientists believed that there is a relative nothingness, which is a small degree of being. Many have argued that nothingness is real and does not depend on being in any way. The Pythagoreans revealed nothingness as cosmic air (Pivovarov, 2009; Muller, 2007).

Cosmogenesis describes the long-term expansion of the universe, followed by biogenesis, the constant development of life, which leads to the third layer called the noosphere. It is this stage that is the individual and collective evolution of the human mind. The process of cosmogenesis unites all living and created things in God, which shows the desire of people for unity. This can be called the "Omega point" – a symbol of unity and completeness (Rakoczy, 2020). The analysis of the models of cosmogenesis, which were proposed by the authors of the Vedic myths, demonstrates the presence of logic and esthetics, which has been preserved in cosmogony for many centuries. The elements of cosmogenesis in models of the universe can be divided by nature. This allows creating a classification of cosmogenesis structures (anthropomorphic-demiurgic, biomorphic and physiomorphic models) (Table 1). The table shows the models of cosmogenesis that were identified during historical events, and their characteristic features are revealed.

Table 1. Models of cosmogenesis (8).

Models	Description
Anthropomorphic-demiurgical	Modern cosmology diagnoses that the universe and man are closely related to each other. The world must have certain properties and values of physical constants, because these are important factors in the emergence of man. It is worth highlighting the myth of the creation of the world from the body of a giant human Purusha, where, in addition to two structures of the scheme of cosmogenesis, namely the substrate and demiurges (transforming causes), the generating events and their consequence were identified. Here, archaic thinking is important, which created an image of a chaotic reality. It was she who was as simple and understandable as possible to ancient people. Many people believed that the primary source was water. A similar representation was in Egyptian mythology, where water was expressed in the image of the deity Nun. In Akkadian mythology, the root cause was chaos, depicted in the goddess Tiamat ("sea"). In the myths of Ancient China, there was a water chaos – Huntun, which was dark and similar to the shaken contents of a chicken egg.
Biomorphic	It is important to use biological processes as prototypes in mythological cosmogony. Здесь стоит выделить широкую витализацию космических явлений и космоса в целом. Heavenly bodies and earthly objects can become alive, breathing, active. The sphere of the living gives vivid signs and can be used as metaphors and epithets to reveal nature. Everything in heaven, on earth, is in motion, because there is a life force. Natural phenomena can manifest kinship relationships (dawn is the daughter of the sun, heaven and earth are the father and mother of all living things, air is the bosom of the sun, etc.). It is more comfortable for people to exist in such a world. Myth-makers helped to create just such an atmosphere for their fellow tribesmen. Thanks to images and paintings, the world became more and more understandable and simple for everyone. Every morning and every evening people met with nature through the fire, looked at the sky, at the stars, at the water. They could also represent natural phenomena. People became one with the universe, it was their home, womb, source of life and spiritual strength.
Physiomorphic	Philosophers searched for answers in the nature of the celestial bodies themselves, without considering anthropological and biological factors. They wanted to analyze this process from the standpoint of physical aspects and phenomena. Already in Egyptian mythology, you can find ideas about the sun, which arose from the primordial chaos. Only then was the world and the gods created (Muller, 2007). Vedic myth-makers are trying to solve the question of the root cause and the original state of the universe. They believed that there was nothing, there was nothingness, when people did not have exactly this perceived reality. Notably, the thoughts of the Rishi, who singled out the concept of "One" and endowed it with two properties – the process of existence and activity. This was enough for the cosmogenesis stage.

Source: compiled based on the works of scientists [8].

It is worth noting that thinkers of different eras identified their ideas through different empirical data and had their own special thinking tools for analyzing the history of the Universe. It is important to point out that the phenomenon of fire, heat, high energy and temperature demonstrate strength and power in various forms and manifestations. The sun was understood as a source of life energy and strength for nature, plants, animals, and man. Fire was often used in myths, where it became a symbol

of power that helped in creating miracles. It was these two elements in the life of ancient people that could become prototypes of the active fiery principle when the importance of fire for man was realized.

Sages and philosophers tried to extrapolate these ideas and thoughts to cosmogenesis. The Big Bang theory was based on completely different data, where gravity and its laws became important, knowledge of the fact of the isotropic increase in the Universe. Here, understanding the energy of fire, heat, and high temperatures helped to realize and understand the stages of the origin and evolution of the world. For archaic thinking, it was important to understand the natural phenomenon, which advanced the understanding of the world, neutralizing the ideas of the creation of the Universe by various demiurgists. The author indicated that there are phenomena in nature itself that are important and active principles of the universe. This idea is manifested in cosmology from antiquity to the present day. In addition, it has been described in ancient and modern cosmological theories that fire, energy and temperature have universal and fundamental significance. Accordingly, we can talk about some similarity of the cognitive sources of these different models.

Discussion

In the aspect of creative consideration, the world can be analyzed as incomplete, where a person and his position are important, where he assumes the responsibilities of actively and decisively building the world in order to improve it. This awakens the creative abilities for radical and innovative new formations in the world to achieve the originality of the universal eternal cosmogenesis. All of humanity is entering a deep stage of development, so creative can be correlated with existential thinking, and only then with cognitive thinking. Cosmogenesis deals with the problem of the root cause and preexistence, where there is a combination of two paradigms, which manifests itself in the form of natural chaos and contrasting phenomena in the form of connection (integrative model) and separation (differential model). If we combine these aspects and the main functions of chaos and nothingness into general versions, then we can analyze and generalize that an analysis of the differences and some aspects of these two paradigms has been carried out.

The concept of chaos was used to describe the initial state of the world, its emptiness. According to synergetics, it is impossible to distinguish absolute chaos and absolute order, because they are both interconnected with each other. Modern scientific and theoretical studies analyze this phenomenon in the form of this phenomenon or pure and empty space. It has been proved that the science of chaos studies not patterns, but processes and the development of the world (Kokhanovsky et al.,

2003). In this regard, based on the understanding of this term in material and ideal terms, it is possible to equate the physical form with "something", and the ideal form with "nothingness". To diagnose aspects of chaos that correspond to the nature of emptiness, nothingness, it is important to study the features of this phenomenon and present it in the context of the development of philosophy and science. Evolution can be divided into the following stages: (1) mythological chaos; (2) the philosophical level of mythological chaos; (3) the nothingness of chaos in creationism; (4) scientific discussion of chaos (XIX-XX centuries); (5) demonstration of the philosophical aspect of chaos in natural science (XXI century). That is why many scientists have studied the main cognitive and historical significance of this phenomenon. The establishment of this process begins with the development of ancient Egyptian, Babylonian, Indian, Chinese and Greek mythology and their worldviews. The analysis of ideas and concepts demonstrates that the activity of chaos in the mythical era correlates with two real paradigms about the passive root cause and active creative potential. Chaos was often understood as the "great foundation" of being, which primarily forms the basis of the phenomenon of world establishment. The universe is born out of an initial, chaotic Nothingness. In the theology of cosmogenesis, what is important is the act of creating attributes that are needed to serve God. The very concept of chaos can be seen in its powerful activity, which is a universal conceptuality, can be identified in spiritual or material aspects. In this regard, ancient Greek philosophy identified two concepts of chaos: (1) it is an empty or filled physical place; (2) it is a living phenomenon (Bektasova, 2007).

The earliest concepts of this phenomenon are Sumerian and ancient Egyptian, which originated in the III millennium BC. In the myths of Ancient Egypt, Chaos is the image of the primordial ocean of Nun, which reflects nothingness. However, it is worth noting that the ancient Egyptian Chaos is not so terrible and confusing. There are two creators inside the Nun (Atum, Khepri). Also in this mythology, the creation of the world out of Chaos should definitely happen, but this process can also be reversed. The world can turn back into Nun and infinity. In ancient culture, this phenomenon was a tragic image of the cosmic primordial unity, where being is identified, which arises from nothingness and perishes in it. For the Greeks, this phenomenon is a universal principle of continuous flow, infinite and boundless development. In addition, it can be the ultimate aspect of matter atomization, which has no gaps, empty gaps and differences. Chaos is a clear principle and resource of the development of the world, which creates a living womb. It is important to note that it identifies only the original origins of life, and not life itself. There are interesting studies of poetic myths about the creation of the

world, which were created by the Maori (Rangiwai, 2021). For them, chaos is not just darkness and gloom, but also crowding, because the myth reflects the idea of biological and spiritual creation, when a person feels contrasting emotions, a borderline state of crowding, torment, suffering, which ends with freedom. It was diagnosed that the theme of the unity of the macro- and microcosm is often raised in cosmogonic myths. This can be traced especially clearly in the Chinese myth of the ancestor Pan-gu and in the Indian myth of Purusha. In ancient China and Japan, nothingness was not a mystery, a horror, but represented the nascent being. It contained the potential of a sprout, a tree and a fruit. Here it is worth mentioning the Thais who depicted it in the form of a circle with two curved halves, where the light is yang and the dark is yin. Such an examination of this phenomenon provoked the description of it as a temporary, partial phenomenon of the boundless being that stands behind it. The universe is not created, but arises spontaneously and independently. Its source is nothingness, which is the basis of all living things, the root, the source of being. Here, the absolute disappearance and development of something fundamentally new is unreal. Everything comes out of Nothingness for a while and disappears into it again. It is worth summing up that the Western philosophy is based on the idea of being, and in the Eastern one – the phenomenon of nothingness, which is a reflection of a comprehensive universe that contains nothing, but is important (Gudimova, 2008).

There is an article that is relevant, where the understanding of chaos as one of the basic concepts of Taoist philosophy is revealed. The author analyzed the ways of its designation in the era of Zhou writing, where the concept of chaos was considered in cosmological, anthropological and socio-political aspects (Klimovich, 2019). An important study was where the ontological views of philosophers were analyzed, such concepts as "cosmogogenesis", "absolute", "spirit matter", "Light", "evolutionary spiral" were identified. The natural-philosophical analysis of philosophical works often contains the ideas of theosophical immanent-transcendent pantheism, where God is equated with nature and "Cosmic Mind". It was diagnosed that they create a single substance and develop it by their hierarchical manifestation (Volkov, 2020).

It is important to emphasize that the mythological thought of antiquity was characterized by an understanding of the gradual transition from chaos to space. This allowed considering concepts that are closely related to the understanding of the world cosmogonic space. Chaos is the beginning of the universe, where it can be understood as a physical space or a life-forming principle. The negative aspect in the definition of this phenomenon was highlighted in the thoughts of neoplatonists, who studied it from the ethical and moral side and understood it as disorder, evil, which

spoils the good (Pozdnyakov, 2020). During the Middle Ages, this understanding deepened even more, because religion became an important part of life and God was compared to order, and chaos to disorder. Classical philosophical thought has only continued this tradition. An important change was the question raised in the postmodern philosophy of the XX century, where scientists began to study this process from a different angle.

An interesting relevant philosophical term for describing nothingness in the philosophy of postmodernism is the concept of "chaosmos", which reflects the combination of chaos and cosmos, which was a rather contrasting phenomenon for classical philosophy. A feature of this analysis is the use of the scientific theory of dynamic chaotic phenomena, which was developed in the XX century within the framework of natural sciences (physics, chemistry). Common in these cosmological concepts is the story of the gods and the supreme deity, where chaos is the first principle. It was identified that in the Babylonian myth this phenomenon was identified with water (Tiamat) and personified the salty ocean-chaos, from which the gods created the earth. Nevertheless, chaos is a primitive element that generates the order of the universe (cosmos) through the processes of struggle and confrontation. Christian studies of Greek cosmogony have shown that in the explanations of the creation of the world, the myths of Orpheus and Hesiod stand out especially, where one could find a twofold interpretation: literal and allegorical. The literal aspect was important for the uneducated crowd, and the allegorical aspect became the subject of study of scientists and philosophers.

In myths, one can find eternal and unborn Chaos, from which all living things emerged. It is not a manifestation of darkness and light, wet or dry, warm or cold, Chaos is a mixture of the eternal, the formless and the only. It emerged from a special diverse mixture of opposites and became the beginning of everything. The essence of the cosmogonic process was also studied, which explains the essence of the transition from chaos to order, that is, from an amorphous and chaotic state of the world to systematicity and orderliness. This transition can be called the transformation of "chaos into space" In mythologies, this process can be presented in different forms: (1) the transition from the water element to the earth; (2) the separation of heaven and earth; (3) the confrontation with various monsters and earthly forces (4) the development of the process of transition from darkness to light as a result of the victory of good forces, which will protect the cosmos from the threatening chaos. It is these mythological concepts that have become the basis for the formation of mythological thinking, which is able to create images of the universe and cosmogenesis. Scientists believe that the mythological concept of nothingness was not developed in antiquity, which arose only relatively recently

and assumed the existence of a certain level of speculative opinion about the origins and causes of existence. Philosophers prove that the most archaic cultures were practically not familiar with the concept of chaos. Based on the study of popular science and philosophical and scientific literature, it was proved that the study of this concept in natural science arose in the late 60s of the XX century in physics, mathematics, biology, chemistry, etc. This has influenced the emergence of various meanings of the concept, which reflect the peculiarities of a particular field of research. It is important to understand here that the general meaning of the phenomenon was established through synergetic research. Mathematical and physical research in science helped to identify the concept of "dynamic chaos", which improved the process of analyzing chaos in social and humanitarian cognition (Seliverstova, 2020).

It is also worth noting that Hesiod's cosmological views were close to oriental motifs from Sumero-Babylonian and Phoenician mythology. One of the examples that will help prove this idea is the Phoenician texts, where you can find a description of the aspects of the creation of the world. There the beginning was the air, it was depicted as gloomy and like the wind, which was likened to the image of chaos. They were both boundless and had no clear end. Here it is worth highlighting the understanding of the Spirit and the process of mixing with Chaos, which produced the Desire. In this cosmogonic description, chaos is the beginning of all other elements, it is connected with darkness, but has no end and is unlimited in time. Interestingly, in Euripides it manifests itself between heaven and earth, and in Aristophanes' philosophy one can find its description as a new deity – air, which was supposed to replace the gods of folk religion (Ershova-Babenko and Seliverstova, 2020). In the study of cosmogenesis, it is important to note the mythology of the Ancient World, where there are many plots that are woven into the life and cultural and historical aspects of peoples. The idea of nothingness and chaos is very well reflected in the mythology of Egypt, where forms of disorder, formlessness and initial darkness were manifested (Sherkova, 2020).

The essence of the cosmogonic process is the transformation of chaos, nothingness to order, where the world changes from a formless state to an ordered one. In most mythological concepts of this problem, which were developed by ancient peoples, one can detect mythological thinking. People tried to find a connection in the universe, which had signs of cyclicity and repeatability in the natural stages of life and rituals. By creating myths and concepts of the creation of the world, where the life of nature and humanity became one, the archaic society demonstrated its life and history in the aspect of cosmogenesis.

Conclusions

Thus, it can be concluded that primitive representations are the domain of the sacred, the secret, which was reproduced in rituals, myths and traditions. The origin of the world is connected with cosmogenesis, which developed from the process of transformation of unstable chaos into an ordered cosmos. In addition, cosmogenesis is built on a direct connection of the manifestations of all living things, which demonstrates a substantial unity. In the theory of studying the categories of chaos and nothingness, two aspects can be distinguished: epistemological and ontological. In the epistemological aspect, nothingness is the opposite of being. The ontological status of the category of nothingness is not clearly defined.

This article indicates that the problem of nothingness in philosophy is not fully disclosed in the aspect of world study, it is more clearly reflected in cultural and religious philosophical thought. Nothingness is not something otherworldly, secret, but something that has not yet fully revealed itself and has become being. The world was not created, but spontaneously emerged from itself, chaos became the source of being. In the matter of cosmogenesis, it is worth noting that the spiritual aspect (nothingness) and the physical sphere (being) are considered in unity. The problem of cosmogenesis will develop with the help of mythological knowledge. The author also diagnosed that the non-existent kind of cognition is in harmony with the levels of cosmogenesis thinking.

The materials of the article can be useful for philosophers, theologians, historians, anthropologists who will be able to identify the dialectical logic and the deep meaning of the relationship between chaos (nothingness) and cosmogenesis. The information will also be of value to specialists in the field of mythology and ontological anthropology, who will be able to use the facts about cosmogenesis in the study of the culture of ancient peoples, anthropogenesis, sociogenesis and natural genesis of man.

In the course of the research, new questions and problems arose that need to be solved. Tasks for further work may include: development of the strategy of social and philosophical research; consideration of the issue of nothingness in the neoclassical worldview paradigm; analysis of the methodological direction of research on the processes of chaoticisation in the aspect of social reality; creation of special courses to study the phenomenon of social chaos and the theory of social self-organization. Also important is the study of nothingness and its analysis from the standpoint of dialectical logic, the disclosure of the connection between being and nonbeing, etc.

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