

## ***Théorie des 5 mouvements***

La théorie des Cinq Eléments constitue, avec la théorie du Yin et du Yang, la base même de la théorie médicale chinoise.

L'expression "Cinq Eléments" est utilisée depuis longtemps par les Occidentaux qui pratiquent la médecine chinoise. Certains y voient une compréhension erronée du terme chinois *Wu Xing* qui s'est perpétuée à travers les âges. *Wu* signifie "cinq", et *Xing* signifie "mouvement", "processus", "aller", ou encore "conduite, comportement". La plupart des auteurs considèrent donc que le terme *Xing* ne peut avoir la signification "d'élément", partie constitutive de la Nature, comme on l'entendait dans la philosophie de la Grèce antique.

En réalité les éléments, tels qu'ils furent définis par les divers philosophes grecs tout au cours des siècles, n'ont pas toujours été considérés comme des constituants de base de la Nature, comme des "substances fondamentales inertes et immobiles". Certains philosophes grecs les considéraient comme des caractéristiques dynamiques de la Nature, se rapprochant en cela des conceptions de la philosophie chinoise.

Les philosophes grecs utilisèrent différents termes pour désigner les éléments, témoins du manque d'homogénéité dans la vision qu'ils en avaient. Empédocle les appelait "racines" (*rhizomata*). Platon les appelait "composantes simples" (*stroticheta*). Aristote donnait une définition plus dynamique des quatre éléments et les appelait "formes primaires" (*prata somata*). Il écrivait : "Le Feu et la Terre sont des contraires qui sont nés de l'opposition de leurs caractéristiques respectives, telles qu'elles sont révélées à nos sens : le Feu est chaud, la Terre est froide. En plus de cette opposition fondamentale entre le chaud et le froid, il en existe une autre, entre le sec et l'humide d'où les quatre combinaisons possibles chaud-sec (le Feu), chaud-humide (l'Air), froid-sec (la Terre), et froid-humide (l'Eau). Les éléments peuvent se combiner et même se transformer l'un en l'autre. Ainsi la Terre, qui est froide et sèche, peut engendrer l'Eau si l'humidité remplace la sécheresse". Pour Aristote, les quatre éléments sont donc les quatre caractéristiques de base de tout phénomène naturel qui se ramène à la combinaison de quatre qualités fondamentales : chaud, froid, sec et humide. Comme on le comprend aisément d'après les lignes ci-dessus, les éléments aristotéliens pouvaient se transformer l'un en l'autre et s'engendrer mutuellement. Cette interprétation est très proche de la conception chinoise qui considère les éléments comme des caractéristiques fondamentales de la Nature.

Aussi n'est-il pas entièrement juste d'affirmer que les Grecs ne voyaient dans les éléments que des constituants de base de la matière, des "briques" de l'édifice Nature. De plus, le terme "élément" n'a pas toujours ces connotations, si ce n'est dans l'acception qu'il prend en chimie moderne.

Enfin, il n'est pas non plus tout à fait exact d'écrire que les Chinois ne concevaient pas les éléments comme des constituants de base de la Nature. Bien sûr, les éléments sont des caractéristiques fondamentales primaires et dynamiques de tout phénomène naturel, et de nombreuses affirmations le confirment, mais ils sont, en plus, des constituants de base de la Nature. Ainsi peut-on lire : "Lorsque le Qi des éléments se stabilise, les choses prennent une forme".

En conclusion, il n'y a pas de raison véritablement valable pour affirmer que le terme "élément" est une traduction inacceptable du mot chinois *Xing*. De plus, si l'on considère que cette traduction est universellement acceptée dans le monde de la médecine chinoise, la changer ne ferait que semer une confusion inutile.

Les Cinq Eléments ne sont donc pas des constituants de base de la Nature, mais cinq processus fondamentaux, cinq caractéristiques, cinq phases d'un même cycle, ou cinq potentialités de changement inhérentes à tout phénomène.

La théorie des Cinq Eléments n'a pas toujours été appliquée dans l'histoire de la médecine chinoise et sa popularité a connu des hauts et des bas tout au cours des siècles. Elle devint extrêmement populaire à l'époque des Royaumes Combattants et se vit appliquée à la médecine, à l'astrologie, aux sciences naturelles, au calendrier, à la musique et même à la politique. Sa popularité était telle qu'elle servait à classer pratiquement tous les phénomènes. Toutefois, des critiques se firent entendre dès le début du 1<sup>er</sup> siècle. Le grand philosophe sceptique Wang Chong (27-97 après J.C.) critique la théorie des Cinq Eléments, qu'il trouvait trop rigide pour permettre d'interpréter correctement tous les phénomènes naturels. Il disait : "Le coq est associé au Métal et le lièvre au Bois : si le Métal domine effectivement le Bois, pour quoi le coq ne dévore-t-il pas le lièvre ?".

# Esquibe Dune Sa Miophysique Physique Aristota Licienne Et Tha Orie Des Catastrophes

**LL Leslie**



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