

## **De la thérapie à la spiritualité et inversement : l'exemple de la scientologie et du rebirth.**

L'article de Régis Dericquebourg décrit et analyse les évolutions "croisées" de deux mouvements : la scientologie et le rebirth. La première, issue d'une thérapie profane, a pris un caractère de plus en plus religieux, le second, qui était fortement imprégné de spiritualité, est devenu en France un outil thérapeutique purement profane. L'auteur trouve les causes de ces évolutions dans la recherche de légitimité faite par chacun de ces mouvements. Il s'interroge également sur les proximités entre la psychothérapie et la religion car il semble que la quête d'un mieux-être puisse avoir des liens avec la recherche du sens ultime de l'existence.

Nous l'avons dit ailleurs (Dericquebourg, 1988, 1993) : la plupart des religions, et en particulier le christianisme, se sont efforcées de soulager les souffrances physiques ou psychiques au moyen de la dévotion (imposition des mains et prières, pèlerinages) et en se consacrant à des activités intramondaines dans le domaine des soins (tels les ordres religieux hospitaliers) ou encore en recommandant des principes de santé (Adventistes<sup>1</sup>, Mormons). Pour le psychologue et prêtre Louis Debarge, il n'y a en cela rien d'étonnant: la religion comme la médecine ont en commun d'assurer le bon fonctionnement de l'être humain, de rendre supportable l'échéance de la mort et d'arracher l'homme à l'angoisse existentielle.

Toutefois, certains mouvements religieux, comme l'Église de la Science Chrétienne, Invitation à la Vie et certains groupes charismatiques, l'Antoinisme, le Pranic Healing, l'Église de la scientologie et les Groupes de prière de Maguy Lebrun, accordent une place centrale à la guérison. Certains d'entre eux furent spécifiquement religieux dès leur origine. D'autres, comme l'Antoinisme, qui est issu du spiritisme et de pratiques de guérison empiriques de la fin du XIX<sup>e</sup> siècle, et surtout comme la scientologie, le furent moins. Cette dernière nous intéresse car elle s'est constituée comme religion à partir d'une théorie et d'une technique profanes. À l'inverse, certaines thérapies venues de San Francisco développent une vision religieuse de l'homme et du monde et deviennent, après leur exportation dans d'autres pays, un outil thérapeutique ou une méthode de développement personnel purement profane. Le rebirth, tel qu'il est pratiqué par la plupart des "rebirtheurs" français, en fournit l'exemple. Il rappelle en cela le yoga, ascèse spirituelle indienne souvent utilisée en Occident comme une simple technique au service d'un mieux-être.

Dans cet article, nous examinerons les évolutions croisées de la scientologie et du rebirth et nous tenterons de cerner les causes de leur transformation.

### **I. De la dianétique à la scientologie : de la psychothérapie à la religion**

#### **A. La dianétique**

En 1950, Ron Hubbard livre au public une psychothérapie, la dianétique, qui prétend remédier aux troubles psychiques et psychosomatiques. Il la décrit comme le résultat d'une recherche

# Le Jeucircne Une Nouvelle Theacuterapie

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