



Une mystique subvertie par la mystique

L'exemple de la figure d'Héloïse dans *Une saison dans la vie d'Emmanuel* de Marie-Claire Blais

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Abstract: How does the subversion of a "traditional" mystic create a "new mystic" which finally give form to the "fictional mystic" of M.-Cl. Blais ? Taking one of the characters of the novel *Une saison dans la vie d'Emmanuel* as an example, the mystical figure Héloïse, I brought out the subversion's type used by the author in her novel. Might not this subversion, which includes a humbling and a debasement of the recurrent mystical themes, be finally behind a renewal, a regeneration of the mystic ?

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