

Myth of sisyphus

[Literature](#), [Mythology](#)



How was the text borrowed from other texts, and with what effects? How has he borrowed from other texts and to what effects? Introduction: Thesis: Camus has borrowed philosophical ideas from other writers which has influenced his interpretation for the existence of an individual mostly described within his works with *The Myth of Sisyphus* as well as his other well known novels. Prominent in Europe in the 19th and 20th century Existentialism is defined by the slogan Existence precedes Essence.

This means: We have no predetermined nature or essence that controls what we are, what we do, or what is valuable for us. We are radically free to act independently of determination by outside influences. We create our own human nature through these free choices. We also create our values through these choices. Paragraph 1: Transition statement: These prominent ideas have been analyzed in various texts to specifically justify a philosopher's interpretation for the life of an individual. This particular theme can be seen through the comparison between *Myth of Sisyphus* and Dostoevsky's works.

Though they both believe in the existence of an individual that the society rejects and that is the existentialist, there are many other instances which make these two philosophers unique from one another. *The Possessed* (sometimes translated as *The Devils*). Camus says that this suicide, however, is not an act of despair, but a creative act in which Krill hopes, in a sense, to "become God." His suicide is essentially an attempt to sacrifice himself and to show the world the absurd freedom that we all have, so that those that follow him might be able to live more freely.

Though Dostoevsky wrestled with absurd themes, he ultimately placed his faith in God. In this sense, Camus concludes, he is more of an existentialist than an absurdist. Camus was able to justify his thinking of suicide and his strong held belief in a life without a god. Paragraph 2: Transition Statement: Focusing on the ideas of faith and the genuine happiness gained from acceptance of it, The Myth of Sisyphus explores it with connection to the story of Oedipus.

In accepting their fate, Sisyphus and Oedipus have abandoned hope, and so their fate does not seem horrible to them. On the contrary, they have finally found the only genuine happiness. Oedipus becomes a tragic figure only when he becomes aware that he has killed his father and married his mother. He also remarks that both Sisyphus and Oedipus are ultimately happy, that they "conclude that all is well." Sisyphus: He knows that he will struggle forever and he knows that this struggle will get him nowhere.

This awareness is precisely the same awareness that an absurd man has in this life. The above point also relates to Oedipus where he knows that being acceptable for his situations and faith, his point of view for society will change and will learn to decide his own faith. Redeem of choice- being able understand that only you control your own life. Camus identifies Sisyphus as the archetypal absurd hero, both for his behavior on earth and for his punishment in the underworld. He displays scorn for the gods, a hatred of death, and a passion for life. Going against Dostoevsky ideas on faith and religion Paragraph 3: Transition Statement: The futility of one's life is an evident theme in Homer's and Camus's interpretation for The Myth of

Sisyphus. Both Homer and Camus address the futility of Sisyphus's labor. Futile punishment leads to their unnecessary and extreme punishment. Camus also emphasizes this idea in his interpretation of the myth of Sisyphus. Working as a highwayman, Sisyphus had been condemned to a punishment for his 'immoral' acts.

He was punished for letting out the secret of a misdeed that was done by the Greek god Jupiter. Jupiter's wrongdoings for abducting Aegle were of less concern than Sisyphus's act of telling; hence, Sisyphus was punished with a futile labor of rolling a rock up a hill. The futility of this punishment is that the rock will eventually roll down and Sisyphus would have to start again. These events show the absurdity of the society through the extremes present in both the texts.

This very idea has influenced Camus's writing and has been evident in his novel "The Outsider." In the novel *The Outsider*, Mersault is punished for his unmindful murder of an Arab; however, society does not seem to punish him for that. Due to his reticent and emotionless personality, Mersault is rather punished for his supposedly inhumane reaction towards the death of his own mother. Most of the witnesses had not been there during the murder at all. They were all present only during the funeral and could only talk about that particular event.

Due to the high emphasis on his mother's death, Mersault was given a death penalty as the society rejected his individualism. This tells us the absurdity of their punishment as they were both completely unjust. They both are happy at the end and accept their fates. Conclusion: Through the different

philosophical ideas present in the above texts, we see how writers have molded Camus's thinking which are evident in his works of literature. Sisyphus: He displays scorn for the gods, a hatred of death, and a passion for life.

Dostoevsky and Camus show contrast in their manner of thinking about individualism. Being Russians- from religious; French- didn't matter.

Dostoevsky ultimately concludes that we cannot live without faith, while Camus believes that we can. Mersault abhorrent towards anyone who tries to change his views on god- Mersault agitated but remains and stands strong for his point of view even though society punches him with it to the ground.

Overall, most of the philosophical ideas of Camus are present within in works of literature are influenced by the great writers of philosophy in the 19th and 20th century.