This diploma thesis deals with the topic of: „Sisyphus - life as the constant problem solving: The Sisyphus-topic as the point of contact of two different circles, A. Camus' existentialism and K. R. Popper's critical rationalism".

Sisyphus, who was sentenced to never ending and nonsensical work, leads us to Camus' interpretation of the character in his work „The Myth of Sisyphus". The figure of Sisyphus depicts the symbol of human's life for Camus. Life is characterized by the permanently present awareness of death and absurdity of life itself. This absurdity is based on the silence of the world - as a kind of answering the question about the meaning of life. Camus' message remains optimistic. He overcomes the absurdity through affirmation. The active human being with his rebellion is the answer.

Popper neither uses the term „absurdity" nor „absurd". Equally he does not work with Sisyphus-Symbol. But we use the term „Popper's sisyphismus" in this thesis which means the following: Popper advocates, in his critical rationalism, that human being is fallible, the human's reason is able to critical thinking and his destructive (his ability to falsify is meant) activity can bring us closer to the truth. The permanent problem-solving will never stop.

Camus' existentialism and Popper's critical rationalism are analysed in this diploma thesis. There is explained, how it is possible to reach the Sisyphus-motive from two diametral different premises. The existence with its thrownness into absurdity and the critical rationality with its problem-solving do not resign. They do not surrender without a struggle. They both know, they will never come to rest of „happy end". „Happy end" is an illusion, which should not lead into the disappointment.

The worth of life itself is an important subject, which is accentuated in the philosophy of Camus, Popper and also Funda, whose texts are discussed in the thesis.