

Politechnika Warszawska

WYDZIAŁ ELEKTRONIKI
I TECHNIK INFORMACYJNYCH



Instytut XXXXXX

Praca dyplomowa magisterska

na kierunku XXXXXX
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Niepotrzebnie długi i skomplikowany tytuł pracy
trudny do przeczytania, zrozumienia i wymówienia

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WARSZAWA 2019

Niepotrzebnie długi i skomplikowany tytuł pracy trudny do przeczytania, zrozumienia i wymówienia

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Słowa kluczowe: XXX, XXX, XXX

Niepotrzebnie długi i skomplikowany tytuł pracy trudny do przeczytania, zrozumienia i wymówienia

Abstract. As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the objects in space and time are what first give rise to human reason.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

As is shown in the writings of Aristotle, the things in themselves (and it remains a mystery why this is the case) are a representation of time. Our concepts have lying before them the paralogisms of natural reason, but our a posteriori concepts have lying before them the practical employment of our experience. Because of our necessary ignorance of the conditions, the paralogisms would thereby be made to contradict, indeed, space; for these reasons, the Transcendental Deduction has lying before it our sense perceptions. (Our a posteriori knowledge can never furnish a true and demonstrated science, because, like time, it depends on analytic principles.) So, it must not be supposed that our experience depends on, so, our sense perceptions, by means of analysis. Space constitutes the whole content for our sense perceptions, and time occupies part of the sphere of the Ideal concerning the existence of the objects in space and time in general.

Keywords: XXX, XXX, XXX



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.....
czytelny podpis studenta

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1. Wstęp

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Rysunek 1. Tradycyjne godło Politechniki Warszawskiej.

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2. De Finibus Bonorum et Malorum

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$$E = mc^2$$
$$y = ax^2 + bx + c$$

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$$\begin{bmatrix} 1 & 0 & 0 \\ 0 & 2 & 0 \\ 0 & 0 & 3 \end{bmatrix} \cdot \begin{bmatrix} 4 \\ 5 \\ 6 \end{bmatrix} = \begin{bmatrix} 4 \\ 10 \\ 18 \end{bmatrix} \quad (1)$$

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ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua [2], [3], [4], [5], [6].

2.1. Critique of Pure Reason

As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the objects in space and time are what first give rise to human reason.

Tablica 1. Przykładowa tabela.

Kolumna 1	Kolumna 2	Liczba
cell1	cell2	60
cell4	cell5	43
cell7	cell8	20,45
Suma:		123,45

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

Tablica 2. Tabela wielostronicowa.

Lp	Treść	Kwota	Wariant opłaty
1	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	111 111,11 zł	WAR1

2. De Finibus Bonorum et Malorum

2	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	22 222,22 zł	WAR1
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4	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	444 444,44 zł	WAR1
5	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	55 555,55 zł	WAR1
6	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	66 666,66 zł	WAR1
7	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	777 777,77 zł	WAR1
8	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	8 888,88 zł	WAR1
9	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	999 999,99 zł	WAR1
10	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	111 111,11 zł	WAR2
11	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	22 222,22 zł	WAR2
12	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	33 333,33 zł	WAR2
13	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	444 444,44 zł	WAR2

14	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	55 555,55 zł	WAR2
15	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	66 666,66 zł	WAR2
	Suma:	7 777 777,77 zł	

As we have already seen, what we have alone been able to show is that the objects in space and time would be falsified; what we have alone been able to show is that, our judgements are what first give rise to metaphysics. As I have shown elsewhere, Aristotle tells us that the objects in space and time, in the full sense of these terms, would be falsified. Let us suppose that, indeed, our problematic judgements, indeed, can be treated like our concepts. As any dedicated reader can clearly see, our knowledge can be treated like the transcendental unity of apperception, but the phenomena occupy part of the sphere of the manifold concerning the existence of natural causes in general. Whence comes the architectonic of natural reason, the solution of which involves the relation between necessity and the Categories? Natural causes (and it is not at all certain that this is the case) constitute the whole content for the paralogisms. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

2.2. Categorical Imperative

As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding:

- item 1:
 - item 1.1;
 - item 1.2;
 - item 1.3;
- item 2;
- item 3;
- item 4.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been

able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

1. item 1:
 - a) item 1.1;
 - b) item 1.2:
 - i. item 1.2.1;
 - ii. item 1.2.2;
 - c) item 1.3;
2. item 2;
3. item 3;
4. item 4.

In all theoretical sciences, the paralogisms of human reason would be falsified, as is proven in the ontological manuals. The architectonic of human reason is what first gives rise to the Categories. As any dedicated reader can clearly see, the paralogisms should only be used as a canon for our experience. What we have alone been able to show is that, that is to say, our sense perceptions constitute a body of demonstrated doctrine, and some of this body must be known a posteriori. Human reason occupies part of the sphere of our experience concerning the existence of the phenomena in general.

2.3. Gödel's ontological proof

In all theoretical sciences, the paralogisms of human reason would be falsified, as is proven in the ontological manuals. The architectonic of human reason is what first gives rise to the Categories. As any dedicated reader can clearly see, the paralogisms should only be used as a canon for our experience. What we have alone been able to show is that, that is to say, our sense perceptions constitute a body of demonstrated doctrine, and some of this body must be known a posteriori. Human reason occupies part of the sphere of our experience concerning the existence of the phenomena in general.

Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua [7], [8], [9], [10].

Założenie 1. $[[\phi]] \implies [[P(\phi); \neg P(\phi)]]$

Aksjomat 1 (Dualność). $\neg P(\phi) \Leftrightarrow P(\neg\phi)$, równoważnie $P(\phi) \Leftrightarrow \neg P(\neg\phi)$

Aksjomat 2 (Całkowitość). $(P(\phi) \wedge \forall x: \phi(x) \Rightarrow \psi(x)) \Rightarrow P(\psi)$

Aksjomat 3 (Absolutność). $P(\phi) \Rightarrow \Box P(\phi)$

Definicja 1. $G(x) \Leftrightarrow \forall \phi : (P(\phi) \Rightarrow \phi(x))$

Definicja 2. $\phi \text{ ess } x \Leftrightarrow \phi(x) \wedge \forall \psi (\psi(x) \Rightarrow \Box \forall y (\phi(y) \Rightarrow \psi(y)))$

Aksjomat 4. $P(G)$

Lemat 1. $P(\phi) \Rightarrow \Diamond \exists x : \phi(x)$

Dowód. Dowód pomijamy, bo jest trywialny :)

□

Lemat 2. $\Diamond \exists x : G(x)$

Dowód. Natychmiastowy wniosek z aksjomatu 4 i lematu 1.

□

Lemat 3. $G(x) \Rightarrow G \text{ ess } x$

Dowód. Poprzez podstawienie do definicji 2.

□

Definicja 3. $E(x) \Leftrightarrow \forall \phi (\phi \text{ ess } x \Rightarrow \Box \exists x : \phi(x))$

Aksjomat 5. $P(E)$

Twierdzenie 1. $\Box \exists x : G(x)$

Dowód. Na podstawie definicji 1, lematu 3 i aksjomatu 5.

□

3. Code listings

Suspendisse vitae elit. Aliquam arcu neque, ornare in, ullamcorper quis, commodo eu, libero. Fusce sagittis erat at erat tristique mollis. Maecenas sapien libero, molestie et, lobortis in, sodales eget, dui. Morbi ultrices rutrum lorem. Nam elementum ullamcorper leo. Morbi dui. Aliquam sagittis. Nunc placerat. Pellentesque tristique sodales est. Maecenas imperdiet lacinia velit. Cras non urna. Morbi eros pede, suscipit ac, varius vel, egestas non, eros. Praesent malesuada, diam id pretium elementum, eros sem dictum tortor, vel consectetur odio sem sed wisi.

```
<html>
  <head>
    <title>Hello world!</title>
  </head>
  <body>
    Hello
  </body>
</html>
```

Sed feugiat. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Ut pellentesque augue sed urna. Vestibulum diam eros, fringilla et, consectetur eu, nonummy id, sapien. Nullam at lectus. In sagittis ultrices mauris. Curabitur malesuada erat sit amet massa. Fusce blandit. Aliquam erat volutpat. Aliquam euismod. Aenean vel lectus. Nunc imperdiet justo nec dolor.

```
#include <stdio.h>
int main() {
    // printf() displays the string inside quotation
    printf("Hello□world!");
    return 0;
}
```

Etiam euismod. Fusce facilisis lacinia dui. Suspendisse potenti. In mi erat, cursus id, nonummy sed, ullamcorper eget, sapien. Praesent pretium, magna in eleifend egestas, pede pede pretium lorem, quis consectetur tortor sapien facilisis magna. Mauris quis magna varius nulla scelerisque imperdiet. Aliquam non quam. Aliquam porttitor quam a lacus. Praesent vel arcu ut tortor cursus volutpat. In vitae pede quis diam bibendum placerat. Fusce elementum convallis neque. Sed dolor orci, scelerisque ac, dapibus nec, ultricies ut, mi. Duis nec dui quis leo sagittis commodo.

4. Podsumowanie

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Suspendisse vel felis. Ut lorem lorem, interdum eu, tincidunt sit amet, laoreet vitae, arcu. Aenean faucibus pede eu ante. Praesent enim elit, rutrum at, molestie non, nonummy vel, nisl. Ut lectus eros, malesuada sit amet, fermentum eu, sodales cursus, magna. Donec eu purus. Quisque vehicula, urna sed ultricies auctor, pede lorem egestas dui, et convallis elit erat sed nulla. Donec luctus. Curabitur et nunc. Aliquam dolor odio, commodo pretium, ultricies non, pharetra in, velit. Integer arcu est, nonummy in, fermentum faucibus, egestas vel, odio.

Sed commodo posuere pede. Mauris ut est. Ut quis purus. Sed ac odio. Sed vehicula hendrerit sem. Duis non odio. Morbi ut dui. Sed accumsan risus eget odio. In hac habitasse platea dictumst. Pellentesque non elit. Fusce sed justo eu urna porta tincidunt. Mauris felis odio, sollicitudin sed, volutpat a, ornare ac, erat. Morbi quis dolor. Donec pellentesque, erat ac sagittis semper, nunc dui lobortis purus, quis congue purus metus ultricies tellus. Proin et quam. Class aptent taciti sociosqu ad litora torquent per conubia nostra, per inceptos hymenaeos. Praesent sapien turpis, fermentum vel, eleifend faucibus, vehicula eu, lacus.

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