

Warsaw University of Technology

FACULTY OF  
POWER AND AERONAUTICAL ENGINEERING



Institute of XXXXXX

# Bachelor's diploma thesis

in the field of study XXXXXX  
and specialisation XXXXXX

Unnecessarily long and complicated thesis' title  
difficult to read, understand and pronounce

{Student's name}  
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thesis supervisor  
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WARSAW 2021



## **Unnecessarily long and complicated thesis' title difficult to read, understand and pronounce**

**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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miejscowość i data  
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*name and surname of the student*

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*field of study*

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# Contents

<b>1. Praefatio</b>	9
<b>2. De Finibus Bonorum et Malorum</b>	11
2.1. Critique of Pure Reason	12
2.2. Categorical Imperative	14
2.2.1. Deontological Ethics	14
2.2.2. Consequentialism – the Ideal of practical reason	14
2.3. Gödel’s ontological proof	15
<b>3. Code listings</b>	17
<b>4. Summatio</b>	19
<b>References</b>	21
<b>List of Figures</b>	22
<b>List of Tables</b>	22
<b>List of Appendices</b>	22
<b>List of Symbols and Abbreviations</b>	22





# 1. Praefatio

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**Figure 1.1.** Tradycyjne logo Politechniki Warszawskiej

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# Politechnika Warszawska

**Figure 1.2.** Współczesne logo 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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$$\begin{bmatrix} 1 & 0 & 0 \\ 0 & 2 & 0 \\ 0 & 0 & 3 \end{bmatrix} \cdot \begin{bmatrix} 4 \\ 5 \\ 6 \end{bmatrix} = \begin{bmatrix} 4 \\ 10 \\ 18 \end{bmatrix} \quad (2.1)$$

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### 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.

**Table 2.1.** Przykładowa tabela.

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

Reference to table 2.1. 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.

**Table 2.2.** Tabela wielostronicowa.

Lp	Tre	Kwota	Wariant opaty
1	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	111 111,11 z	WAR1
2	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	22 222,22 z	WAR1

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

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

#### 2.2.1. Deontological Ethics

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.

#### 2.2.2. Consequentialism – the Ideal of practical reason

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.

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 paralogsms 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 paralogsms 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 paralogsms 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 paralogsms 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].

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

**Axiom 1** (Dualno).  $\neg P(\phi) \Leftrightarrow P(\neg\phi)$ , równowanie  $P(\phi) \Leftrightarrow \neg P(\neg\phi)$

**Axiom 2** (Cakowito).  $(P(\phi) \wedge \forall x : \phi(x) \Rightarrow \psi(x)) \Rightarrow P(\psi)$

**Axiom 3** (Absolutno).  $P(\phi) \Rightarrow \Box P(\phi)$

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

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

**Axiom 4.**  $P(G)$

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

*Proof.* Dowód pomijamy, bo jest trywialny :)

□

**Lemma 2.**  $\Diamond \exists x : G(x)$

*Proof.* Natychmiastowy wniosek z aksjomatu 4 i lematu 1.

□

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

*Proof.* Poprzez podstawienie do definicji 2.

□

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

**Axiom 5.**  $P(E)$

**Theorem 1.**  $\Box \exists x : G(x)$

*Proof.* 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.

**Listing 1.** *Hello world* w HTML

```
1 <html>
2   <head>
3     <title>Hello world!</title>
4   </head>
5   <body>
6     Hello world!
7   </body>
8 </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.

**Listing 2.** Generowanie sekwencji Collatza w języku C++

```
147 class Collatz {
148   private:
149     unsigned current_val_;
150     void update_val() {
151       if( current_val_ % 2 == 0 )
152         current_val_ /= 2;
153       else
154         current_val_ = current_val_ * 3 + 1;
155     }
156
157   public:
158     explicit Collatz(unsigned initial_value) :
159       current_val_(initial_value) {}
160     void print_sequence() {
161       unsigned i = 1;
162       while( current_val_ > 1 ) {
```

```
163             std::cout
164                 << "val_" << i << "_=" << current_val_
165                 << std::endl;
166             update_val(); ++i;
167         }
168     }
169 };
170
171 int main() {
172     // prints Collatz sequence, starting from 194375
173     Collatz seq(194375);
174     seq.print_sequence();
175     return 0;
176 }
```

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## 4. Summatio

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## List of Figures

1.1	Tradycyjne logo Politechniki Warszawskiej . . . . .	9
1.2	Współczesne logo Politechniki Warszawskiej . . . . .	10

## List of Tables

2.1	Przykładowa tabela. . . . .	12
2.2	Tabela wielostronicowa. . . . .	12

## List of Appendices

1.	Appendix 1 . . . . .	23
2.	Appendix 2 . . . . .	25

## List of Symbols and Abbreviations

**EiTI** – Wydział Elektroniki i Technik Informacyjnych

**PW** – Politechnika Warszawska

**WEIRD** – ang. *Western, Educated, Industrialized, Rich and Democratic*

## Appendix 1. Appendix 1

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The logo of Politechnika Warszawska, featuring the word "Politechnika" in a bold, sans-serif font above the word "Warszawska" in a larger, bold, sans-serif font. The letters are dark blue.

**Figure 1.1.** Current logo of Warsaw University of Technology.



## Appendix 2. Appendix 2

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