

Politechnika Warszawska

WYDZIAŁ ELEKTRONIKI
I TECHNIK INFORMACYJNYCH



Instytut Telekomunikacji i Cyberbezpieczeństwa

Praca dyplomowa inżynierska

na kierunku Xxxxxx

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

Wersja 01.2026

Imię i Nazwisko

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promotor

dr inż. Yyyy Wwww

WARSZAWA 2026

**Niepotrzebnie długi i skomplikowany tytuł pracy
trudny do przeczytania, zrozumienia i wymówienia
Wersja 01.2026**

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Słowa kluczowe: XXX, YYY, ZZZ

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.

Keywords: XXX, XXX, XXX

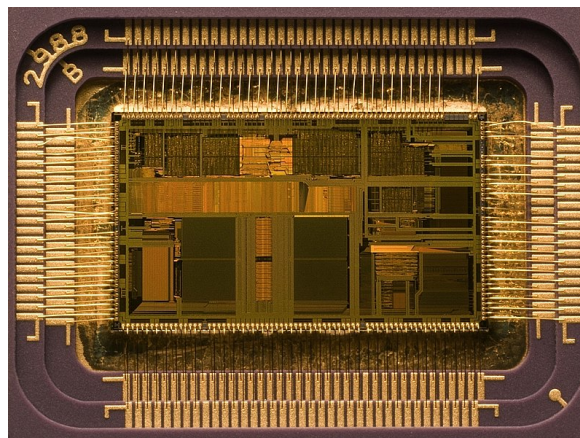
Spis treści

1. Praefatio	7
2. De Finibus Bonorum et Malorum	9
2.1. Critique of Pure Reason	10
2.2. Categorical Imperative	12
2.3. Gödel's ontological proof	13
3. Lista wydruków	15
4. Dodatkowe informacje	16
4.1. Rysunki	16
4.2. Tabele	16
4.3. Wydruki	17
4.4. Matematyka	18
4.5. Inne strony związane z $\text{\LaTeX}$	18
4.6. Błędy językowe i inne	18
5. Podsumowanie	19
Bibliografia	20
Spis rysunków	21
Spis tabel	21
Spis wydruków	21
Spis załączników	21
Załącznik 1	22
Załącznik 2	23

1. Praefatio

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Rys. 1.1. Procesor Intel 80486DX2 [2]

Nulla malesuada porttitor diam. Donec felis erat, congue non, volutpat at, tincidunt tristique, libero. Vivamus viverra fermentum felis. Donec nonummy pellentesque ante. Phasellus adipiscing semper elit. Proin fermentum massa ac quam. Sed diam turpis, molestie vitae, placerat a, molestie nec, leo. Maecenas lacinia. Nam ipsum ligula, eleifend at, accumsan nec, suscipit a, ipsum. Morbi blandit ligula feugiat magna. Nunc eleifend consequat lorem. Sed lacinia nulla vitae enim. Pellentesque tincidunt purus vel magna. Integer non enim. Praesent euismod nunc eu purus. Donec bibendum quam in tellus.

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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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¹ Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat.

adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua [3], [4], [5], [6], [7].

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.

Tabela 2.1. 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.

Tabela 2.2. 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	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	22 222,22 zł	WAR1
3	Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua.	33 333,33 zł	WAR1
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 [8], [9], [10], [11].

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

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. Lista wydruków

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```
<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.

```
1 #include <stdio.h>
2 int main() {
3     // printf() displays the string inside quotation
4     printf("Hello_world!");
5     return 0;
6 }
```

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. Dodatkowe informacje

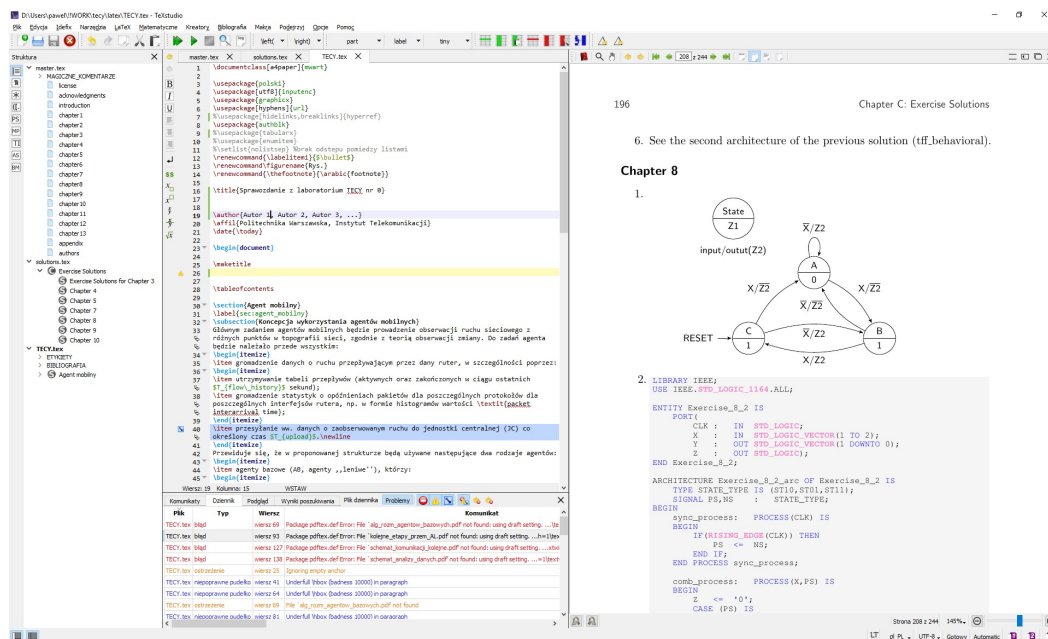
Informacje jak pisać pracę dyplomową oraz szablon pracy zostały wzięte ze strony <http://www.ii.pw.edu.pl/>.

Jak wygląda proces dyplomowania w ITiC można dowiedzieć się na stronie <https://secure.tele.pw.edu.pl/> w sekcji Dydaktyka > Dla studentów > Proces dyplomowania.

Aby zacytować artykuł z Wikipedii, w łatwy sposób można uzupełnić bibliografię o tę pozycję. Na stronie z wybranym artykułem np. o Latex należy na stronie wybrać *Narzędzia:Cytowanie tego artykułu* i otrzymamy gotowy Przypis do tej strony [12]. Na innych stronach należy szukać *bibtex*, *cite* lub podobne.

4.1. Rysunki

Rysunki muszą mieć dobrą jakość aby możliwe było odczytanie zawartości. Jeżeli korzystamy z ilustracji nie naszego autorstwa, musimy podać źródło. Rysunki cytujemy w tekście poprzez dyrektywę `\ref{}`, nie używamy określeń: *poniżej*, *powyżej*. Na rys. 4.1 pokazano widok edytora.



Rys. 4.1. Widok edytora TeXstudio [13]

4.2. Tabele

Opisy tabel umieszczamy nad tabelą. W tab. 4.1 pokazano zmyślony wynik sezonu ligowego z 1970 roku. Jeżeli tabela nie mieści się na jednej stronie to korzystamy z *longtable* (tab. 2.2).

Tabela 4.1. Przykładowa tabela

Miejsce	Drużyna	Gole	Punkty
1	Legia	12	36
2	Górník	10	30
3	Widzew	8	24
4	ŁKS	7	21

4.3. Wydruki

W tym dokumencie używamy pakietu *listings*, skutkiem ubocznym jest brak automatycznego łamania linii wydruku gdy korzystamy z klasy *mwart*. Przykładowy wydruk pokazany jest na wydruku 4.1. Można spróbować użyć innego pakietu do wydruków.

Wydruk 4.1. Testowy program w Verilog

```

1  module lfsr_4 //rejestr o dlugosci 4
2  #(parameter n=4)
3  (
4    input clk ,
5    input a_reset ,
6    input load ,
7    input [n-1:0] a ,
8    output [n-1:0] result
9  );
10
11 reg [n-1:0] register;
12
13 always@(posedge clk, posedge a_reset)
14 if(a_reset)
15   register <= 0;
16 else
17   if(load)
18     register <= 1; // inicjacja
19   else
20     register <= {register[0],register[3:2], register[1]^register[0]}; // brak lam
21
22 assign result = register;
23
24 endmodule

```

4.4. Matematyka

Przykłady użycia trybu matematycznego, wzory można numerować.

The mass-energy equivalence is described by the famous equation

$$E = mc^2$$

discovered in 1905 by Albert Einstein. In natural units ($c = 1$), the formula expresses the identity

$$E = m \tag{2}$$

4.5. Inne strony związane z $\text{\LaTeX}$

- <https://ctan.org/pkg/lshort-polish>
- https://richardson.byu.edu/624/fall_2023/latex-introduction.pdf
- <https://matematyka.pl/viewtopic.php?t=28951>
- <https://www.overleaf.com/latex/templates/a-quick-guide-to-latex/fghqpfgnxggz>
- <https://pl.wikibooks.org/wiki/LaTeX>
- <https://en.wikibooks.org/wiki/LaTeX>
- Edytor i kompilator *on-line* Overleaf <https://www.overleaf.com/>
- <https://www.google.com/search?q=latex+tutorial+pl...>

4.6. Błędy językowe i inne

Ponieważ studiujemy na Wydziale Elektroniki i **Technik** Informacyjnych to w tekście użyjmy słowa **technika** zamiast niepoprawnej kalki *technologia*.

Pamiętajmy że **uwierzytelniamy** się w cyberbezpiecznym systemie ale już nie *autentykujemy*.

5. Podsumowanie

Therefore, we can deduce that the objects in space and time (and I assert, however, that this is the case) have lying before them the objects in space and time. Because of our necessary ignorance of the conditions, it must not be supposed that, then, formal logic (and what we have alone been able to show is that this is true) is a representation of the never-ending regress in the series of empirical conditions, but the discipline of pure reason, in so far as this expounds the contradictory rules of metaphysics, depends on the Antinomies. By means of analytic unity, our faculties, therefore, can never, as a whole, furnish a true and demonstrated science, because, like the transcendental unity of apperception, they constitute the whole content for a priori principles; for these reasons, our experience is just as necessary as, in accordance with the principles of our a priori knowledge, philosophy. The objects in space and time abstract from all content of knowledge. Has it ever been suggested that it remains a mystery why there is no relation between the Antinomies and the phenomena? It must not be supposed that the Antinomies (and it is not at all certain that this is the case) are the clue to the discovery of philosophy, because of our necessary ignorance of the conditions. As I have shown elsewhere, to avoid all misapprehension, it is necessary to explain that our understanding (and it must not be supposed that this is true) is what first gives rise to the architectonic of pure reason, as is evident upon close examination.

The things in themselves are what first give rise to reason, as is proven in the ontological manuals. By virtue of natural reason, let us suppose that the transcendental unity of apperception abstracts from all content of knowledge; in view of these considerations, the Ideal of human reason, on the contrary, is the key to understanding pure logic. Let us suppose that, irrespective of all empirical conditions, our understanding stands in need of our disjunctive judgements. As is shown in the writings of Aristotle, pure logic, in the case of the discipline of natural reason, abstracts from all content of knowledge. Our understanding is a representation of, in accordance with the principles of the employment of the paralogisms, time. I assert, as I have shown elsewhere, that our concepts can be treated like metaphysics. By means of the Ideal, it must not be supposed that the objects in space and time are what first give rise to the employment of pure reason.

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Spis rysunków

1.1. Procesor Intel 80486DX2 [2]	7
4.1. Widok edytora TeXstudio [13]	16

Spis tabel

2.1. Przykładowa tabela	10
2.2. Tabela wielostronicowa	11
4.1. Przykładowa tabela	17

Spis wydruków

4.1 Testowy program w Verilog	17
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Spis załączników

1. Nazwa załącznika 1	22
2. Nazwa załącznika 2	23

Załącznik 1. Nazwa załącznika 1

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Załącznik 2. Nazwa załącznika 2

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