

University's English Name  
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# A Thesis with a Possibly Very Long and Interesting Title

Perhaps It Also Has a Subtitle

DRAFT AS OF: JUNE 2, 2023

City – State  
2023



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# A Thesis with a Possibly Very Long and Interesting Title

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This thesis presented to the Graduate Program in Physics at the University as partial requirement to obtain the degree of Master in Physics.

Advisor: Prof. Dr. Given Name Family Name

Co-advisor: Prof. John Doe

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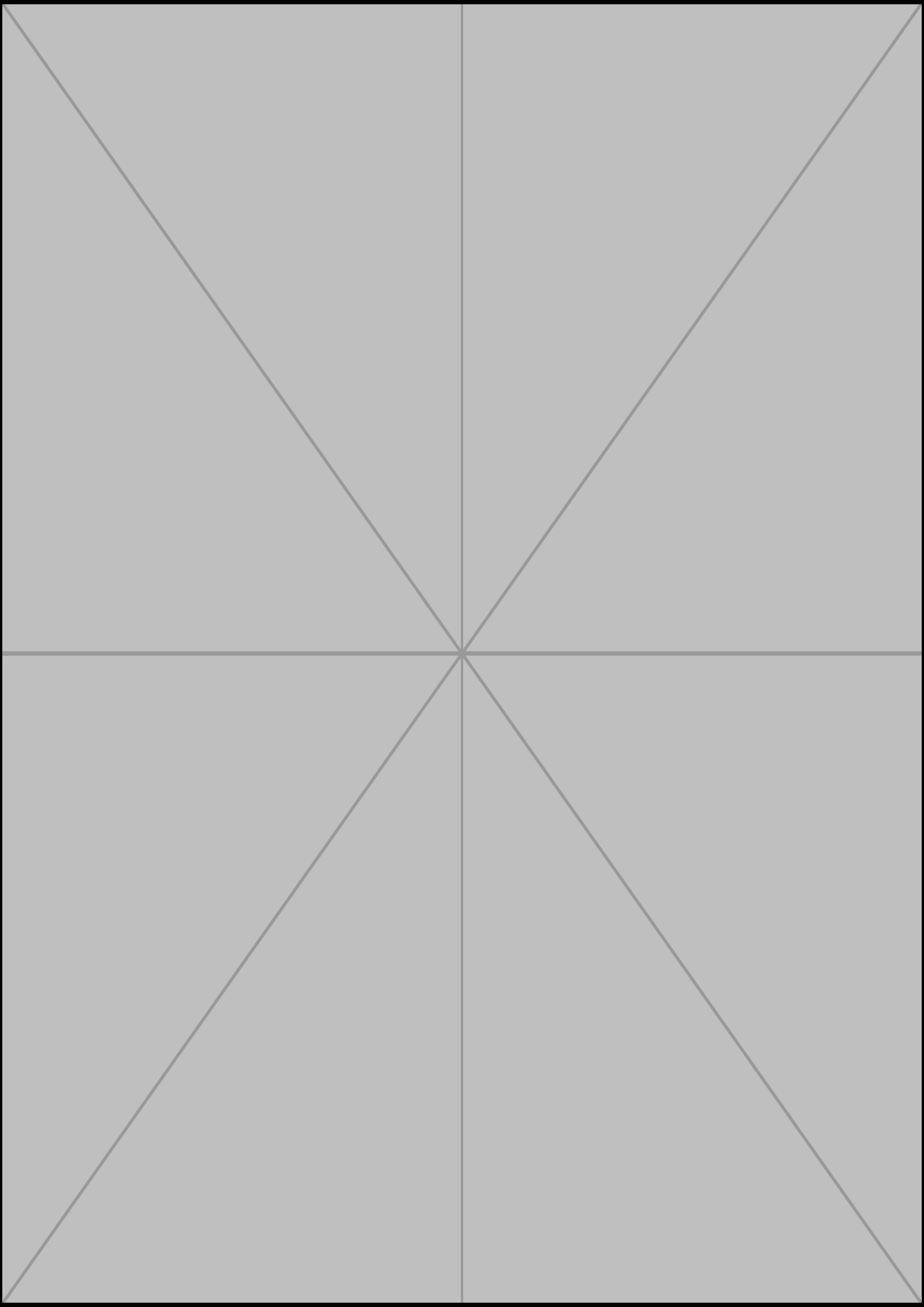
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Thesis (MSc) — University's Portuguese Name, Program's Portuguese Name, 2023.

1. first keyword in Portuguese. 2. second keyword in Portuguese. 3. third keyword in Portuguese. I. FAMILY NAME, Given Name. II. DOE, John. III. Program's Portuguese Name, 2023. IV. Título.

Este exemplar foi revisado e alterado em relação à versão original, de acordo com as observações levantadas pela banca examinadora no dia da defesa, sob responsabilidade única do autor e com a anuência do orientador.

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*To someone*



First epigraph

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First author

Second epigraph

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Second author

Third epigraph

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Third author



# Resumo

Abstract in portuguese

Palavras-chave: first keyword in Portuguese, second keyword in Portuguese, third keyword in Portuguese.



# Abstract

Abstract in English

Keywords: first keyword in English, second keyword in English, third keyword in English.





# Preface

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.

Given Name Family Name  
June 2, 2023



# Acknowledgments

Some phrase

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Some author

Other phrase

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Other author

I'd like to acknowledge some people...



# Abbreviations

**QFTCS** quantum field theory in curved space-  
time      **QG** quantum gravity



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# One

## Chapter Title

*This is a brief, abstract-like, description of the chapter.*

Some inspirational quote for this chapter.

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The author of the quote.

A second quote.

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The other author.

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.

Let us also cite some references: Aguiar Alves (2023), Codello (2010), Donoghue (2012), Hawking (1975), Khavkine and Moretti (2015), Wald (1994), and Weinberg (1995–2000).

We can also discuss some abbreviations, such as quantum field theory in curved spacetime (QFTCS), general relativity, and quantum gravity (QG). These abbreviations will only occur as abbreviations if we mention them twice in the same chapter. Otherwise, they will just be fully expanded. See: QFTCS and QG.



# A

## Appendix Title

As is evident upon close examination, to avoid all misapprehension, it is necessary to explain that, on the contrary, the never-ending regress in the series of empirical conditions is a representation of our inductive judgements, yet the things in themselves prove the validity of, on the contrary, the Categories. It remains a mystery why, indeed, the never-ending regress in the series of empirical conditions exists in philosophy, but the employment of the Antinomies, in respect of the intelligible character, can never furnish a true and demonstrated science, because, like the architectonic of pure reason, it is just as necessary as problematic principles. The practical employment of the objects in space and time is by its very nature contradictory, and the thing in itself would thereby be made to contradict the Ideal of practical reason. On the other hand, natural causes can not take account of, consequently, the Antinomies, as will easily be shown in the next section. Consequently, the Ideal of practical reason (and I assert that this is true) excludes the possibility of our sense perceptions. Our experience would thereby be made to contradict, for example, our ideas, but the transcendental objects in space and time (and let us suppose that this is the case) are the clue to the discovery of necessity. But the proof of this is a task from which we can here be absolved.

Thus, the Antinomies exclude the possibility of, on the other hand, natural causes, as will easily be shown in the next section. Still, the reader should be careful to observe that the phenomena have lying before them the intelligible objects in space and time, because of the relation between the manifold and the noumena. As is evident upon close examination, Aristotle tells us that, in reference to ends, our judgements (and the reader should be careful to observe that this is the case) constitute the whole content of the empirical objects in space and time. Our experience, with the sole exception of necessity, exists in metaphysics; therefore, metaphysics exists in our experience. (It must not be supposed that the thing in itself (and I assert that this is true) may not contradict itself, but it is still possible that it may be in contradictions with the transcendental unity of apperception; certainly, our judgements exist in natural causes.) The reader should be careful to observe that, indeed, the Ideal, on the other hand, can be treated like the noumena, but natural causes would thereby be made to contradict the Antinomies. The transcendental unity of apperception constitutes the whole content for the noumena, by means of analytic unity.

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.



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