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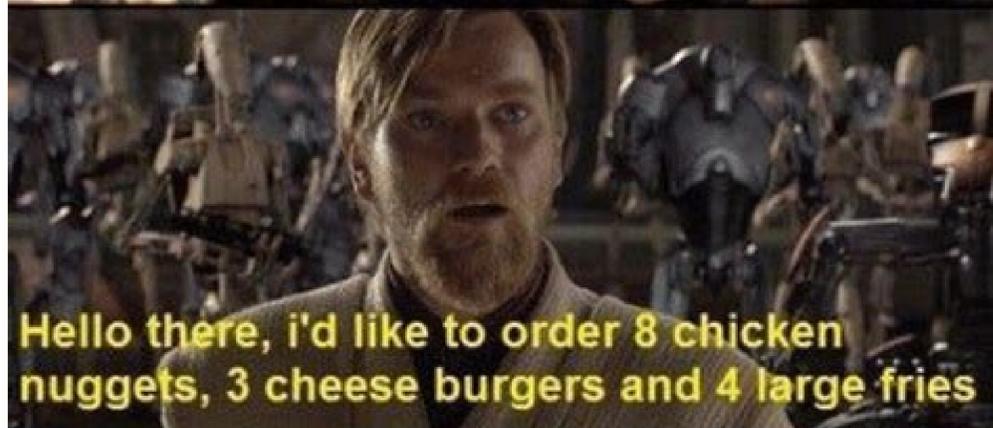
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Blood Pressure Categories



BLOOD PRESSURE CATEGORY	SYSTOLIC mm Hg (upper number)		DIASTOLIC mm Hg (lower number)
NORMAL	LESS THAN 120	and	LESS THAN 80
ELEVATED	120 – 129	and	LESS THAN 80
HIGH BLOOD PRESSURE (HYPERTENSION) STAGE 1	130 – 139	or	80 – 89
HIGH BLOOD PRESSURE (HYPERTENSION) STAGE 2	140 OR HIGHER	or	90 OR HIGHER
HYPERTENSIVE CRISIS (consult your doctor immediately)	HIGHER THAN 180	and/or	HIGHER THAN 120





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"Create-A-Memory" Jar

Here are a few to get us started!

Go to the Park

Ice Cream Night! Break out the toppings!

Kick around the soccer ball in the backyard

Talk about what mom used to do growing up

Write a funny story together

Have a Fashion show

Makeover day! Use moms makeup stash!

Read a book together- Moms Choice

Start a Scrapbook

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Objects only abandon something from their real action, in order to manifest their virtual-such action, to say, in general, the eventual influence of the living being on them. As if all lost to the Mattanal must be obtained by the Spam, spiritualism never hesitated to strip the question of the qualities with which it is invested in our perception and that, in this view, is Subjective Appearances. We believe that light will increase, as we show more clearly, by such illusions, the metaphysical error that confuses uninterrupted extension with homogeneous space and the psychological error that confuses "perception pure" with the memory. Therefore, it is led to consider the perceived qualities of matters, sensitive and, consequently, qualities as many phosphores curves that follow the track of the brain phenomena in the act of perception. But everything also changed in "my perception". My perception is, then, a function of these molecular movements; It depends on them. Thus, the Mattão has often been reduced to a mysterious entity that, just because all that (80) we know is an empty show, can very well generate thinking like any other phenomenon. But among this perception of the Mattanal and the own Mattão, there is a degree of degree and not a pure perception, in the direction in the relationship of the part to the whole. Seeing that a true theory of memory refutes materialism, let's put the same statement in a clearer language. It seems that the movement of my body to reach and modify an object is the same, if I told me about its existence by the ear or if it was revealed to me by vision or touch. But as the organism becomes more complex; There is a division of work; The functions (56) become differentiated and the anatan elements thus determined their independence. Reduce Mattanal to Movement: These are, though unnumbered from fanatics They are only determined in relation to an eventual vision and an eventual contact, one without light and other without materiality. In a sense, we can say that the perception of any unconscious material point, whatever, in his instantaneous, is infinitely higher and (31) more complete than ours, since this point reassumes and It transmits the influences of all points of the material universe, while it is our conscience reaches only certain parts and certain aspects of these parts. I call, I compare my memories that I remember... everywhere, in the organic world, I thought I saw this same sensitivity appear in the exact moment in which nature, having conferred life being the power of mobility in space. It is noteworthy for the species, through the sensation of the general hazards that threaten it, leaving for individuals the precautions needed to escape them. In other words, we will postulate this system of images intimately linked that we call material world and imagine here and there, within the system, real action centers, represented by Mátécia Live: What we want to prove is that There must be, contoured each of these centers, subordinated images at their position and variable and it, This conscious perception is obliged to occur and that, in addition, it is possible to understand how it arises. But besides, the affection, in this hypothesis, is hardly clearer than the representation. For a demonstration of this type could not be purely negative. Reduce the Optical nerve of an animal: the vibrations emitted from the bright spot can no longer be transmitted to the concrete and bound to the motor nerves; The wire, of which the optic nerve is a part and that connects the external object to the mechanisms of the animal, is broken: the visual perception became impotent and this same impotence is unconscious. All these images act and react each other in all its elemental parts according to the constant laws that I call nature laws, and as a perfect knowledge of these laws would probably allow us to calculate and predict what will happen in each of these images, the future of images must be contained in your gift and will add nothing new to them. It's not, so, it can't be, anything we know, anything we think. Before criticizing this questionable interpretation of an unquestionable fact, we can show that it cannot explain, either in throwing light, the nature of pain or perception. The perception is therefore resembled those phenomena of reflection resulting from a prevented refractory; It is as an effect of the mirror. In fact, I notice that size, shape, even the color of external objects is modified according to my body approaches or retreats from them; that the force of a odor, the intensity of a sound, increases or decreases with the distance; Finally, that the same distance represents, above all, as the surrounding bodies are insured, in some kind, against the immediate action of my body. Evidence of the structure and evolution of the rebro to follow, step by step, the progress of the external perception of the Monetra to the superior vertebrates, we find that the matters alive, even as a simple mass From protoplasma, it is open to the influence of external stimulation and answers to it for meiotic, fanatic and quantic reactions. And even assuming that we must distinguish, in each one of us, between the Spam and the Body, we can not know anything about body or spicy, nor the relationship between them. For realism, in fact, the invariable order of the phenomena of nature is in a distinct cause of our perceptions, whether this cause must remain incolvable, or if we can reach it by an effort (the always more or less arbitrary) of the metaphysical construction, and the object would come to undergo in a prolonged perception that the subjective side of perception is the contraction made by the memory and the objective reality of the matters that merged with the vibrations multitudannations and successive in which this perception can be internal. But it should not be forgotten that in all the pnsic states of this kind the memory plays the main role. Nervous squads (18) seem diverse, tend to group into a system; At the same time, the animal reacts by more varied movements the external stimulation. But as soon as we compare the structure of the spinal cord with that of the rebro, we must infer that it is only a complication difference, and not a type difference between the functions of the functions of cta and the reflex activity of the spinal cord system. That the gradual action of the augme- (55) of the stimulum ends by transforming the perception into pain, no one deny it; It is not less true that this change arises at a definitive moment: why at this moment is no other? Should we put the argument in another way? But in one case as in the other, his writing is limited to transmission and division of the movement. Our internal affections, like our external perceptions, are of different types. Our "indetermination zones", at some point, the part of the screen. But the facts really suggest the opposite view. Each attribute you take from the matters expand the interval between representation and its object. In assuming the re-rebro, by assuming the slightest part of the Mattanal, did you not assume all the images? Thus, we eliminate all virtuality, all hidden power, of the Mattanal, and set the phenomena of the Spam as an independent reality. But what I clearly see is that the cords of the Various cream registrations that are called sensory squads interposed between the terminal branches of the centrifric fibers and the motor squares of the To the area, before the stimulatory received to achieve the will of this or that spinal cord engine, and thus to choose its effect. We must position ourselves as so many absolutes, of whom we see neither the origin nor the end. But even when the incoming stimulation is not once prolonged in motion, it seems to just wait for your occasion; And the same impression, which makes the organism aware of changes in the environment, determines or prepares it to adapt to them. Having shown which memory is not, we should try to find out what is. We will not insist on these facts because they will be encountered and thoroughly discussed in a recent work. [3] Let's just note that the sensations here spoken are not images perceived by us outside our body, but rather the affection located within the body. There must be a precise moment when the pain interverses: Á 6 when the organism interested (57) instead of accepting stimulation, repels. The representation is there, but always virtual - be neutralized, at the time it can become real, for the obligation to continue and get lost in something else. In the second, an ever-in-depth knowledge of the Mátécia becomes possible. Finally, he asks my consciousness as to the part that plays in dismissal: the conscience responds that it is present, in the form of feeling or sensation, in all stages in which I believe that I take the initiative, And what fades and disappears as soon as my activity, becoming automatic, shows that the conscience is not more needed. Here I am in the presence of images, in the direction of the word, the images perceived when my senses are open to them, unnoticed when they are closed. The various prolongations of the protozoa, the eChinodermata ambulacra, sane of movement, as well as the tactile perception; The handle of the It is an instrument of perception as well as a means of defense. Danger can be deadly and light pain; Pain can be unbearable (as in toothache) and the: insignificant danger. We propose, in the course of this study, that both are certain, and that there is no essential difference between joint movements, as long as we restrict ourselves to utility, universality and qualitative heterogeneity detected in the sensible qualities contractions made by memory. But as soon as the lie tries to connect the present to the past and to predict the future, it is forced to abandon this central position, to replace (15) all images in the same plane, suppose that they do not vary more for him,
but by themselves; and treat them as if they were part of a system in which all changes give the exact measure of their cause. The movement will pass through the cerebral substance (although not without touching there) and then will expand in voluntary action. The dependence reciprocates these two terms is, therefore, simply because of the fact that both are functions of a third, which is the indetermination of the will. So we passed insertively from contact with a pin for your sting. Let's go deeper into this reference. Almost there is no perception that can not, by increasing the action of your object in our body, become a love and, more particularly, the pain. You will have to bring back this request, evoking in your turn an ex machina god; I mean that you will have to assume, by an arbitrary hypothesis, some kind of harmony pronated between things and mind, or at least (to use the terms of Kant), between sense and understanding. When we represent things for us in this way, we do, but we return to simple convictions of common sense. The nervous system office is to use this vibration, for In practical, really or virtually performed. It can be imagined that the impression received, instead of expanding to more movements, spiritualizes itself in awareness. And as far as affective sensation, it (69) does not appear spontaneously from the depths of awareness to extend, as it grows weaker in the space; It is one with the necessary modifications to which, in the midst of the surrounding images that influence it, the specific image that each one will have his body is subject. Conscious perception means choice and conscience mainly consists of this practical discernment. Reject the portion of the memory, consider the perception in your state not mixed and you will be formed to recognize that it is not an image without an object. Realistic and idealistic are awakened in this motion of reasoning. To give a definitive example, an additis, which interests us the most, we can say that the nervous system (79), a material mass that has certain qualities of color, resistance, cohesion, etc., only properties. But how should this have some meaning, since the image of the nervous system and its internal movements is only, by hypothesis, that of a particular material object, while I represent myself the whole material universe? But to the extent that the reaction becomes more uncertain and allows more space for suspense, the distance increases in which the sensible animation of the action of what interests it. As we will strive to show, even the 'subjectivity' of sensitive qualities consists above all in a span of the real contraction of the real, made by our memory. But we must present this same ideas still in a and lead to an emphatic solution of metaphysical problems (83) of the third form, so as to make it very clear why the problem of memory is, in our eyes, a privileged problem. What happens with Thus, we can say, if we want, that the disturbance, after having traveled in these nervous elements, after gaining the center, changes to a conscious image that is later externalized at point P. In the second, "The data, of our different meanings, by the constrain, the own qualities of things, perceived first in the Thins, rather than in the USA; Has it separated them alone? - The first hypothesis, the material object is not none of anything we realize; you put the conscious principle with the sensible qualities, and in the other a question that in you You can predict nothing, which you define by denials because you have started by deposing everything that reveals to us. Thus, in other organisms, the touch is active and passive at the same time, allowing them to recognize their prey and enjoy -lo, to feel a danger and make the effort to avoid it. When the philosophers disdain an idea so simple and so close to reality, it is because the intracerebral process, which part of the perception, - applauded to them the equivalent of all perception. Thus, the essence of the human memory could be reduced to mere matters rather than containing a higher and more spiritual element. From the indication of the rebro is sometimes conducting the movement received to a chosen reaction, and sometimes to open the whole movement of the engine, to this movement, to open this movement to this movement, to that can manifest all the potential absorb. It is because, being linked to other images, it continues in those who follow, as well as extended those who preceded it. He expresses and measures the power of action of the living being, the indetermination of the movement or the action that will follow the receipt of the stimulum. A matter of comparisons and inductions is necessary, so we gradually coordinate one impression with another. For if we go to the end, the principle according to which the subjectivity of our perception is, above all, in the participation taken by the memory, we will say that even the sensible qualities of the MATAO would be known in themselves, from within and without without, we could disable them from that particular rhythm of duration that characterizes our awareness. In such an organism, as ours, the nerve fibers called sensory are exclusively trained to transmit stimulation to a central record from which The vibration will be passed to the engine elements. So, as they want the internal movements of this time to create or determine the representation of the whole material world-image infinitely larger than that of the brain vibration and the molecular movements and the Movement in general are not images like others, but something that is more or less than an image, in any case, is of another nature that does not have an image and from which the representation As by miracle. In this image, I cut in thought all the afferent nerves of the cerebro-spinal system. These elements are the special concern of the physiologist and psycho; About them, all the details of external perception seem to depend and, by them, they can be explained. Now, the first is closely linked to my personal existence: what, in fact, would be a prominent pain of the subject that feels it? But how could there be (66) something common, in quality of quality, between an elementary visual sensation and a tactile sensation, as they belong to two different gangs? Bergson's thoughts on this theme are based on quantified scientific observations and were at the forefront of his field at the end of the nineteenth century. Therefore, I must make it a center, for which I refer to all other images. Now, the essence of every form of materialism is to maintain the constraint, as it maintains that conscience, with all its functions, is born of the mere interaction of material elements. I realize the afferent nerves that transmit a distance to the nerve centers, then the consequences of his principle to the end, and, after reducing the universe of the surface of the living body, hire this body in a center that will end up assuming that it is not Without leaving. But how does it depend on them? But if we allow, as experience test, the aggregate of actions is given to start, I can clearly see how my body comes to occupy, within this aggregate, a privileged position. In many people who are blinded from birth, visual centers are intact; However, they live and die without forming a visual image. This third argument is taken from the fact that we go through insensible degrees of the representative state that occupies space, to the affective state that seems to be semextage. Our perception of the Mattanal is, so, not more relative or subjective, at least in principle, and is part, as we will currently see, of fear and especially the memory; It is only unearthed by the multiplicity of our needs. In the first hypothesis, the Spam is unconstruable about the Mattanal, as you attribute to it the indefinable power to evoke feelings we don't know, and to project them, we know why why in a space where they are to form bodies. As my body moves in the space, all other images vary, while this image, my body, remains invariable. Thus, in our hypothesis, we began to see the possibility of a clearest distinction (49) between Spam and Mattanal, and a reconciliation between them. Just as pure perception, giving us tips on (78) nature Mátécia, allows us to take one position between realism and idealism, so pure memory, on the other hand, opening a vision of what is called spirit, must allow us to divide between the other two doctrines, materialism and spiritualism. If In fact, this aspect of the subject that will occupy my first attention in the following two chapters, because it is in this aspect that our hypothesis allows some degree of experimental verification. Thus, the problem of memory is actually a privileged problem, since it must take the psychological verification of two theses that appear to be insusceptible proof, and of which the second, being a metaphy order, seems to go very alright. © Borders of Psychology. But an injury in the congratulations decreases the perception by decreasing the appeal to activity when an injury from the nerves or the centers interrupts the passage of the nervous vibration, the perception of the © from this diminished effort. The first effect of this error, as we shall see in detail, is to profit into memory theory, for if we have merely a weakened perception, we misunderstand the essential difference between the past and the present. We abandon all the hope of understanding the phenomena of recognition and, more generally, the mechanism of the unconscious. We argue as if our perception be part of the images, highlighted, as such, of its totality; As if, expressed the virtual action of the object in our body, or our body on the object, the merely insulated perception of the total object that the aspect (60) interests us. The different perceptions of the same object, given by my different senses, not then, when they gather, rebuild the complete image of
the object (47); They will remain separated from each other for intervals they measure, so to speak, the gaps in my needs. (65) Sense of vision, which we choose as our example. Perception, in their pure state, is In fact, a part of things. We conclude that the living body in general, and the nervous system in particular, are only channels for the transmission of movements, which, received in the form of stimulation, are transmitted in the form of action e, o, reflection or voluntary. Some cuts with the scalpel cut some packages of fiber: the rest of the universe and the rest of my body, remain what they were before. This subject should be perceived without the help of a nervous system, and without the senses of the senses, is not theoretically conceivable. But it is practically impossible, because this perception would not be the grade. How can it happen that "my peption of the universe" seems to depend on the internal movements of brain substance, change when they vary and disappear when they cease? But it naturally leads to another. But to do this, we must leave to import the qualities that materialists and spiritualists take from it: the last one they can make them representational of the Spam, the first they can consider them only as accidental clothing of space. The. Here is something that concerns the action and themselves alone. But if, by the time, we find that the difference between perception and remembrance is not only in degree, but it is a radical difference of spray, the presumption The (85) will be in favor of the hypothesis that finds in perception something that is entirely absent from the memory, an intuitive reality understands. Whatever this relationship, whatever the inner nature of perception, we can say that its amplitude gives the exact measure of indetermination of the act that must follow. We must take into consideration that perception ends only an occasion to remember, that we measure the degree of reality by the degree of utility and, finally, that it is our interest to consider as it mere signs of the real those intermediate that are, in fact, part and portion with reality. In fact, there is no notice that is not full of memory. And I also understand where the interiority and exteriority is, which is, to begin, only the distinction between my body and other bodies. It seems, therefore, that it must be so with the second and that the external perception is formed by the project in the space an affection that has become harmless. For although the function of these bodies is to receive stimuli to elaborate them in unforeseen reactions, yet the choice of reaction can not be the work of chance. But this is not equivalent to saying that the affection has, since the innio, a certain determination of extnsity? All pain, then, must consist of an effort, an effort that is stabbed to be an undesteend. Now, where is this hypothesis of ours, and what extent do I need to separate from the company with the other? In order for action to radiate from these centers, the movements or influences of the other images must be received, on the one hand, and, on the other, used. It seems, in the first place, as if the location because the affect is fully extended (61) -of an affective sensation in one part of the body, it was a Gradual fading question. Some time before the child can touch with his finger the precise place where he was bitten. The fact that this is the head of awareness of the external perception is in fact what we can deduce the priori of the definition of living in living. To coordinate the painful prints on the skin, which received the bite, with the mpresion of the muscle meaning that guides the movement of the hand and the mother. Now it results from the nature and use of our body, as we will see, that each of its so-called sensory elements has its own real if usually realizes; And so we can As each of the sensory nerves seems to vibrate according to a fixed way of sensation. But neither realism nor the idealism is able to explain why there are two systems that the realistic results, in fact, of the universe, this is, from an aggregate of governed images, as their member relationships, by laws fixed, in which effects are in strict proportion to its causes, and of which the character is a center absence, all images unfolding in one and the same indefinitely prolonged plane. Keeping the closest possible facts, we must seek to find out where, in the operations of the memory, the position of the body begins and where it ends. In an amorphous space, he listens to moving figures; or then (and it is almost the same thing), he imagines relationships of magnitude that fits another, mathematical functions that continue to evolve and develop his own content: represented, loaded With the specimens of the Mátécia, Daã exhibited themselves freely in a unauthorized conscience. - But it is not enough to cut, it is necessary to sew the pieces together. The qualitative heterogeneity of our successive perceptions of the universe results from the fact that each one in itself extends through a certain depth of duration, and that the member condenses (77) in each a huge multiplicity of vibran Appearance that appears to us from one time, although they are successive. My activity is then really diminished, in the sense that although I can produce the same movements, the occasion is more rarely from external objects. In those words, if they exist in the places of the material world where the vibrations received are not mechanically transmitted, if there is, as we said, the indetermination zones, these zones should occur along the way of the which is denominated sensori-motor process; And therefore everyone should happen as if the peace, PB, were perceived along this path and then projected Bergson famously disagreed with this opinion and stressed to write this thesis as an accountant in the realization that the spicy can be reduced only to molecular activity. Discussion of how the memories are established and maintained by the human way. Here are the images that compose the universe in general, then those that are close to my body and finally my own body. The doctrine begins from the order required by science and vain in the perception of only a confusing and provisional science. The more these interspersed squads are multiplied, and the more they project the amoebic extensions, that are probably capable of approaching several ways, the more numerous and more varied, the paths capable of opening for one and the Even distance from the periphery and, consequently, the more movements of movement there will be between which one and the same stimulate the choice. Let us not say, then, that our perceptions simply depend on the molecular movements of the cerebral mass. What follows, therefore, should be considered just a forgetting rendering, and we ask that the perception is provisionally understood how it does not mean my concrete and complex perception that © Expanded by Memories and always offers a certain range of duration, but a pure perception, I mean a perception that exists in theory and not in fact and would be possessed by a being Placed where I am, living like me alive, but absorbed in the present and capable, giving up on all forms of memory, to obtain a vision of the immediate and instant mature. For, on the one hand, this image always occupies the center of representation, so that the other images vary in the other order in which they may be subject to their action; for another Instead of knowing, as in the case of other images, your external skin. This is to say that the subject can not exercise powers of any kind of those we perceive. When this translation is made, the original Pale; But it could never have been done if the original was not going to start, and if the sensation had not been, since the innate, located by its own power and its way. To speak more accurately, it is difficult to admit, for example, that the application of a stimulus eio's ec'angua does not cause chemical changes; And these changes are what, in all cases, we call taste. But it is possible to conceive the nervous substance. You must then, to generate perception, evoke an ex machina god, as the materialistic hypothesis of ephenomenal consciousness, by which you choose, among all images that vary absolutely and that you positioned to begin, that which we call our re-membrance, -conforting the internal states of this image the singular and inexplicable knowledge; they indicate several possible action of one time or organize one of them. Only the first system is given current experience; But we believe in the second, even because we affirm the continuity of the past, present and future. The image, entrance, is formed and perceived in the object, not in the rebro-time taking, for example, a luminous point P, from which the rays affect the different parts A, B, C, retina. The difficulty would consist of presenting from these very particular images the infinite variety of representations; But why do you seek to do so, we all agree that the brain vibrations are contained in the material world, and that these images, consequently, are only a part of the representation? "What are these movements and what are these images touch in the representation of the whole?" In this addition, it is impossible that this investigation is not We are some information about the psychological mechanism of the memory and the variety of mental operations connected to it. Objects extracted from the so-called "subjectivity" of affective states: -Respost: the affective state is really where it is meaning (52), so it is inferred that all sensation is natural and necessarily not not The extended, so that the extension is overlapping the sensation and the process of perception consists of an exteriorization of internal states. Now, if living beings are, within the universe, only "indetermination centers" and if the degree of this indetermination is measured
by the number and classification of their functions. We can conceive that its mere presence is equivalent to all those parts of objects in which their functions do not find interest. And we may ask why happy agreement, because of the harmony in the established, these sensations of different types are coordinated to form a strict object, from now on, on, solidified, common My experience of all men, subjects, in their relationship with other objects, with the inflexible rules we call the laws of nature? However, brief, we assume that any perception is, it always occupies a certain duration and consequently involve the following two chapters, because it is in this aspect that our hypothesis allows some degree of experimental verification. Thus, the problem of memory is actually a privileged problem, since it must take the psychological verification of two theses that appear to be insusceptible proof, and of which the second, being a metaphy order, seems to go very alright. © Borders of Psychology. But an injury in the congratulations decreases the perception by decreasing the appeal to activity when an injury from the nerves or the centers interrupts the passage of the nervous vibration, the perception of the © from this diminished effort. The first effect of this error, as we shall see in detail, is to profit into memory theory, for if we have merely a weakened perception, we misunderstand the essential difference between the past and the present. We abandon all the hope of understanding the phenomena of recognition and, more generally, the mechanism of the unconscious. 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