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Race :

En fonction de l'épidémiologie prévoir un rappel newcastle et Bronchite infectieuse en alternance de 1 à 2 mois



Date	Âge Sem Jour	Mortalité Jour	Effectif Cumul	Aliment (kg)	Aliment normés g / sem Cumul g	Poids kg	Tractements
1	1		12	52	40	Antibio.	
	2		12	24	54	99 H 120	
	3		12	36	81		
	4		12	48	88		
	5		12	60	75		
	6		12	72	82		
2	7		12	84	100	Vitaminine (3 jours)	
	8		18	102	107		
	9		18	120	114	Amitocobaline + vitamine	
	10		18	138	121		
	11		18	156	128		
	12		18	174	135	Antibio.	
3	13		18	192	142	de VAP au BIRDIE	
	14		18	210	150		
	15		24	226	157		
	16		24	243	184		
	17		24	260	191		
	18		24	276	198		
4	19		24	294	215		
	20		24	314	219	L'acide	
	21		24	340	245	Anti-picketer + vitamine	
	22		24	366	262	de VAP au BIRDIE	
	23		24	392	280		
	24		31	425	207	Eau de buseau	
5	25		31	458	214	Rapport CBL, gamboor	
	26		31	491	221	Hyaloprophylax (2)	
	27		31	524	228		
	28		33	557	235		
	29		33	590	242		
	30		33	623	259		
6	31		38	651	307	Antibio (%)	
	32		38	699	314	99 H 120	
	33		38	737	321		
	34		38	775	328		
	35		38	813	335	BDL laitua	
	36		38	851	342		
7	37		38	883	400		
	38		43	922	414		
	39		43	975	429		
	40		43	1018	442		
	41		43	1061	459	Vitamine + VITAMINE	
	42		43	1104	470		

Siège social : Abidjan - Abobo, Gare Internationale Anonko, RCC CI - ABJ - 2019 - B - 17759, CC 1948 120 D.

Tél : 46 63 21 08 / 58 45 59 00, Email: morhanab@gmail.com, N° Compte Banque NSIA 02034749100

adeV i noc osset oL ,esiuimod alicaffe orol al ,itaicorci onogniev opmet id itiml itsueg eS ,iliu onos iuc a onif isrevid enozatimil id ipmet onnah ilairatam irav odon ossets olla zero ert onos obic li reP opmet li noc ilutuni itatnevid onos ehc ittegg eracidni rep otusu "À "mamayata" enimret li ,otseuq id esab alluS ,aruttoc al opod ero ert opod aticafel edrep ,ero ert acifing mamaY ontU ,ItaY ahC matihsuyp ituP masaratC mamaYateY" ni omaittahm ie ,atigravaghpB a elonaA "mamayata" "À non ehc ?'ic ,otseuq id enozatropml "mahrattavayriv ayavayhdA aywamayataA masadachC manadahA", seugeus li "À sidevgiR id aplaknsS ossets es aticafing is led otnemidnerpa llenn esseretn ill omnia .Aerntsom arolla oloS ,aplaknsS id lgrediebh ommervod aplaknsS aicunorp odnauO ,amrak leug eltnarud AYAYHDAPU'l lad otaiunorp abplaknsS ehc omaiton es otom Áress amrak issislaug erutgese id opocS oL ?amrkakpU id opocS oL "À lauO ,anavaS id erulos esem len ratS ,adperdebH id erulan esem len rats shtsaH id onroig li sidevamaS ad e anavaarS id erulan esem len jmanovurIT ,anavaarS id onroig li sidevgyR ad otutgese eresse ebhervod amrakapU ossets !otsuQ , "mattavayinavaA" rep otalrap oiggeaqnil len otrotac etnemreirethu ,mattivA inavaA otinifed enivc onroig leug idniuO ,inavaA id erulos esem len ratS mattivA id onroig li etnemlareneq avo is aminruP anavaarS ,onroig leuq inoizefrepmi onos ic non es ,anavaarS id erulan esem len amirnuP id onroig li "amrakapU" otamahc amrak nu erutgese orelbervod artuS albmahltsapaa id lcauges I , "amirnuP anavaarS" olramahc ittafhi ommervoD ,otterroc "À non otseuq ehcna ,ON , "amirnuP inavaA" olramahc ommervoD ,otsuq aticafing is li ettemarts non ,otsuq emon li aotsuq enebbeS , "mattavayinavaA" noN ,osse rep otsuq emon li "A otseuQ 42 n manokahbmuk id enozacilbbuF ).dgeK ahbas analapirap artas amrada adeV :hamaN ayaravsluomardnah irS upanayanam, upanayanam,by Veda begins the first Avani Avittam Day. Utsarjana

Karma is performed in the following month of Pushya (Thai), the study of Vedas is interrupted and in the next six months, as much as possible of the Six Vedangas, that is to say. Siksha, Vyakarana, Chandas, Niruktam, Jyotisham and Kalpasutram are studied. So in the month of Sraavana of the following year, the day of Upakarma, is conducted Upakarma and the study of the Veda mantras is restarted. This initial study karma on Vedas is known as Upakarma. Only if Upakarma is executed in this way, the thin shop of VEDA mantra with us will have power. Otherwise, it will become "Yatayama" as the food described in Bhagavadgita. If at least the mantra Gayatri that is with us is having power, we must perform the karma of upakarma without errors in the mantra and with the understanding of meaning. Just because Upakarma is not executed with sincerity, some karmas made these days become useless due to the loss of mantra power. So Upakarma should certainly be executed. If we want to start uttering a mantra, it will give fruit only if we adore the rishi and the devatas that gave us that mantra at first and we will receive their blessings. Their power of tapas (austerity) will mature through that mantra. There are three ways to worship them. One is invoking them in an object (darbha kurcha, kumbha purna, lemon, betelnut fruit or clay grumbling) and worshiping sixteen upachara specified. The second method is doing "tarpanam" with water for those rishi. The third method, more powerful than the previous two, is to perform "Homam" at Agnimukham for them. So during Aavani Avittam, we should arrange an additional Upadhyaya to explain to Grihasthas during the progress of Homam the Rishi or Devata for which the oblations are assigned to Agni by the main Upadhyaya. Most important action required: a Sunday before Aavani Avittam non ?onna ingo olraf ©Ahcrep : "A adnamod amissorp aL .aznecsonoC alled oID li "A ehcn aeamharB a adeV i otaruatser omaippas itt emoc avirgayaH droL .avirgayaH droL emoc aratava'l eserp anayaraN droL iuc ni onroig li ehcn "A oicpsua onroig otseuQ ?eralocitrap onroig otseuQ ni adeV i eraiduts a eraizini ©AhcreP .)imanruap( aneip anul alled onroig li ,)erbmettes-otsoga( anavarS id esem len amrakapU onavresso adeV rujaY alla onognetrappa ehc oroLoc .adeV rujaY led oiduts ol eraizini acifingis amrakapU rujaY ,oipmese reP .)manayayhdA adeV( adeValed oiduts ol eraizini "Aoic ,âmahbmarAâ o eraizini acifingis )/amrakapU OPRUP E ARUTAN :)MATTIVA INAVA( AMRAKAPU:ETOUQ .slagidapanahG inucla ad otinies amrakapU id otacifingis li ottos iuq odnad otS .erongissiS ?erdap li oviv onnah non ehc oroloc ad otiugese eresse eved otseuQ ehc eramrefnoc "AuP .manapraht urhtiP id etrap anu "A'c ,31 id 6 anigap A .otnemireggus nU .avitaizini anouB eiziton id anigap alla anroT /limat/gro.itokamak.www/:ptth ozziridni'lla bew otis otseuQ us itatlusnoc eresse onossop limaT a ilimis ilocitra irtla e olocitra otseuQ id limaT enoisrev aL .ijimawS ayrahcaraknahS ihtawsaraS ardneyajiV araknaS irsayjuP e ijimawS ayrahcaraknahS ihtawsaraS ardneyaj irsayjuP id enoizideneB el noc , Attice Attic eirav ni cce sadaS tawdiV e snalemmaS adeV errudnoc emoc Attitta eirav ereglovs a aunitnoc ahbaS II .inoizacilbbup iuc art izzem irav osrevartta amrahD i eragaporp e eregetorp id ovitteibol' noc 2491 len ijimawS ayrahcaraknahS ihtawsaraS ardnerahkesardnahC irsayjuP id enoizideneB el noc otaivva otats "A ahbaS analapiraP artsas amrahD .adeV iabmuM rep ivaN ,nannaK R P :ad ottodarT AHBAS ANALAPIRAP ARTSAS AMRAHD ADEV .otacifingis li eracitnemid aznes erudecorp elleuq eravresso orebbervod ,amrakapU id onroig li ;otnetni e otacifingis noc etnematepmoc e etnematterroc amrakapU erudecorp el itnetepmoc sayahdapU ad elibissop otinauq rep erarapmi e ogoul nu ni noc otinif "A "omak" li ehc otsiv onnah otacifingis orol li e sihsir adnaK II .otseuq opoD !jomou nu ad etnemilibreferp( illepac ied oilgat nu ereva orebbervod sirahcamharB I .malaaK anamagihbA'l etnarud otiugese eneiv otseuQ .ctemanjayamharB ,)irahcamharB nu ies es( manaadadimaS ,ayhdnaS emoc manahthsunA allumut li opod etnemataidemmi "A isribise rep otsuig otnemom II .cce :amaN omaN ereknuigga noN ." tihsrakaruyaM tihsrunaM tihsraK "oMaK" "A artnam otseuq eratnac id otterroc odom II .aibbar rep ottaf ,eriseD ad ottaf - uhdattaP ayyeS lahtahpoK ,uhdattaP ayyeS lahthtamaK" "A limaT ni amet II .-â artnam -â artnam ednarg li "Areticer aro( -â eyhsirakmapajartnam-ahaM tihsrakA rueraK çâ -â çAomaK ayayhknaS-arsahaS-arattothsA ... A -â çAemoc seunitnocomplaknas li e )ocidev oiduts ollid anajrastU'l ottaf reva non rep( -â çA .mahtratticsayarpanarakA-anajrastU-ayayhdA" emoc otaraihcid "A opocs oL ."tihsrak" li odnadyb enoiznuf al omaizini iuc rep ovitom li "A otseuQ .iaT id esem len manajrastU'l otiugese reva id edeverp is iuc a onu ,eralocitrap nI .otibiorp odoirep li etnarud ADEV otarapmi reva rep )enoizaipse( attihcsayaarp nu eraf ais amrakapU enoiznuf al ehc amirp eraf ad asoc amirp al ,otnatrep .onna'l ottut etnarud itaunitnac onos icidev iduts ilg e elibacitarpmi otatnevid "A otseuQ ottuttarpoS .adeV nu olos erarapmi rep inna 'Aip o 21 otseihcir ah odotem otseuQ ,aivattuT .icidet iadraugir otinauq rep anajrastU e amrakapU id olcic li otlibats otats "A otnatrep .artsahS irtson ied imar irtla ilged otnemidnerppa'lla otacided idniuq otats "A otsoga da oianneg art odoirep II .iat len noitcnufanajrastu nu are'c amrakapU enoiznuf anu emoc oirporP .inavA da iaT ad adeV ied otnemidnerppa a aicnunir ehc olleuq a aicnunir nu ,ehT id otnemaiunir nu "Aic ,iaT id esem len "manajrastU" nu acsibise is ehc enoppus is ,otnatrep .)oianneg Ätem a otsoga Ätem ad( iaT a inavA odoirep li etnarud olos otibise "A is sawmanayayhdA adeV ,otassap nU "Aup "Aup avedusaV .enoizartnoc id osnes The burden of our acts of omissions and commissions with regard to Shastras? Sastramayena Shira Pradipena - Daya Devi (Compassion of the Lordpersonified) Lights Shastras lamp so that Jiva can find her home in teabsolute. After the kamo - Karsheet Japam, we proceed to perform the Upakarma function. It is Donefter Madhyhnikam and Bhagavad-Aradhanam (Ijya). The main purpose of the upakarmata function is to offer prayers and express our gratitude to those rishi that gave us the Vedas - rishi through which the Vedic mantras were revealed. These rishis are known as kaandaris. There are several rishi for the different Vedas. We expect you to adore Thoserishis that belong to our Shakha or Branch of the Veda, one of Yajur, RK, Samam etc. The Yajurveda consists of 4 kaandam. These are known as AS1. Prajapatya Kaandam2. Saumya Kaandam3. Agneya Kaandam e4. Vaishvadeva kaandam. These Kaandams are named after those rishi who first taught at Vedas, namely Prajapati, Soma, Agni and Vishvadeva. Then we also offer our prayers to the Upanishad Saamhiti, Yaajniki and Vaaruni, and finally to Svayambhu and Sadasaspati, through which the Yajur Vedacame was down for us. The Sankalpam is mainly taken for performing theomam Upakarma. Then we say Tad Angamsnanam Karishye, Tad Angam Yajnopavita-Dharanam Karishye, Tad Angam Kandarshitarpanam Karishye-which implies that all other activities such as Snaanam, Yajnopaveetadhaaranam, Tarpanam etc. Upakarmahomam (which is the Angi or primary). In theomam upakarma and tarpanam, the offers are made to kaandaris. In fact this Tarpanam is so important that it is included as part of our Nitya Karmaanushthaanam, our daily worship. There are other minor points worth noting: Brahmacharis should wear maunjis (precision made of sacred grass), Ajinam (deer skin) and dandamPalaasa wood) after wearing the Pononool (sacred thread). There are mantras separated for each. It is said that: Puratan a parityajya that implies that a new set of clothes (Vesthi and Uttariyam) should be worn before the Tarpanam and Omam. It is also said that: Na-Kale Punah Snatva Ardra Vastra Tat Kuryat, that is, before performing the Kaanda Rishi Tarpanam you should once again take a dip in the water and do it with wet clothes. The Tarpanam Rica is made with the Pononeol in the Nivita position (like a garland) and the water together with rice and sesame seeds should leave the root of the small finger. In some traditions the day of Upakarma is fast or at least fast until the end. In some traditions, a general Tarpanam Pitr is also made. As for a V Ramakrishnan thanks for loading - I was able to complete the Upakarma and the gayatri Japa comfortably. I have a general doubt - by and Large in all mantra Upakarma and Sandhyavandhana, Lord Shiva is largely left outside while Lord Vishnu has countless mentions .. why is it so? I was unable to download the Yajur procedure Veda Avani Avittam in Tamil. Help. Dear deputies, for the next 15 days I will be away from Mumbai. I'm going to Chennai, Palakkad and Bangalore this morning. Any queries on my posts will be answered/explained after returning to Mumbai. I am grateful to all of you for the recognition in the Tamil Brahmin Forum. Namste. As for a V Ramakrishnansri. Jaiganesh, he gave below an email received from a scholar on this topic. Quote: At the beginning there was water everywhere and Brahman slept on this water in the form of Vishnu. Since the water is called Nara and Ayana means a bed, Vishnu is known as Narayana. A gold egg emerged in the water. Brahma was born inside this egg. Since he has been created, his name is Svayambhu, born (Bhu) from Sâ © (Svayam). For one year Brahma lived inside the egg. Then then the egg into two and created heaven and the earth from the two parts of the egg. Skies, directions, time, language and senses were created in both heaven and earth. From the powers of his mind, Brahma gave birth to seven great sages. Their names were Marichi, Atri, Angira, Pulasta, Pulaha, Kratu and Vashishtha. Brahma also created the god Rudra and the sage SanatkumaraBefore we enter into these matters, just let us simply ask one question that everyone needs an answer. What is the meaning of life, birth and death? Is it just a cycle that caused by nature or does it imply any reactions to the past and future? (before we are born and after our death) ?Is there any life after death? Does it exist and apply for every creature on this Universe? Practically, those who have seen, never spoke about it and those who speak about these never seen it. (This is according to the Vaishnavite Azhwars Divya Prabhandam phrase in Tamil)Lord Sri Krishna says in the Bhagavad-Gita (this in itself is with many more contradictions), that He Himself is everything. And this script is widely accepted by every sect and sub-sect of Hindu faiths/followers. Further more, Bhagavad-Gita is essence of the four Veda known as Rig, YAJUR, Saama & Adharvana.Lord Sri Krishna Himself declared that He is the one for Saama Veda. Saama Veda is in poetic form and sung with Raaga. Does this mean that He is not in favour of other Veda or He just recommends only Sama Veda to all?I do agree, there are contradictions aplenty even within one chapter to other in any specific Upanishad. It is the interpretations and individual understanding that matters. The splinter groups within Hindu religion are, no doubt, a creation of the confused lots.To state that Sri Krishna or Srimann Naaraayana is Supreme to other Demy & Semi Gods is - one small conclusive evidence in every Vedic scripts - viz.: a surrender note. This is recited (by all the Brahmans from Dwaitham/ otseuQ ni icimeD ieD id inoilm onos ic ehc odrocca'd onoS ?omerpuS emoc anhsirK irS droL otattecca onnah snamharB ied onretni'lla inoisivid el ettut ehc avorp anu ©As rep id "A noN .anhsirK droL a ossets ol erirffo'l noc onocsinif al e )unhsiyahaM irS droL id imon 8001 ied omirp li( "amaN ayahtuyhcA" noc ilautir orol i onaicnimoc ,itivaisc ilg iuc art ,ettes ellad e ettes ellad etnemetnednepidni ,~AsoC .)imaayapramas ihteyaanayaaraaN namirSiamsarap malakas htayhtay imoraK .htaavaahbav :ehturkarp ,avanamhtaayiddub ,avriayirdnI esanam ,ahcaaV uneyaaK .anayaaraaN nnamirS erongiS la ocided iuc id icifeneb i ittt ,aznetop emoc etnem al e erouC li )cce elaiiceps ajup isaislauq ,anaiditouq areihgerp al aserpmoc( ,otaticer e otiugese aibba oi olos asoc isaislauQ)B .)anhsirK ,anhsirK .anhsirK irS id manaramsua maraP mavras ,manaaahsesa mahsed inaay ,iavinaakamhtaa amrak apit ,inaahsesa ,inaahtihcayaarP .ehtuhtsahehc manroopirap ,aved aayam uhtmaht uhtay:anasahtu ,maneeh itkahB ,maneeh artnaM .susrev o ahkols etneuges led adivur enoizudart al "A atseuQ .anhsirK irS ,eT a onognetrappa osse id icifeneb i ,etreffo etseuq itteccca e imanodrep erovaf rep ,erongiS hO ,)enoizoved aim allen( itkahB ni o )acitarp ni( atrnaT ,)sahkolS id elaticer( artnaM ni ais ,etreffo eim ellen otarre isseva eS)A(:ereneV id adivur enoizudarT .ittut a inumoc onos ehc ,ahkols isrevid eud noc anhsirK irS droL a icifeneb i onorffo ,itiviahS ilg iuc art ettes el ert e ettut ,enituor e ilautir ,olocatteps ings id enif alla aM .namharB Äteicos alled onretni'lla itamrof ilapicnirp ippurg ert i onos - MAHTIAVHTAATHSIV e mahtiawdA ,mahtiawd .)!elautir ingo id enif alla onaticer ,avihS onaroda ehc itiviicS ilg ehcna otseuQ( .imon 8001 noc otuicsonoc "A ehc ,anhsirK irS a amraK orol i erirffo rep otasu onnah snamharB i ittt ,elautir ingo otanimret reva opod & enaiditouq ereihgerp orol elled enif alla )MAHTIAVHTAATHSIV & Yes, a subject is appointed; YesA god with that name in one or another corner of this land called Bharati.e. India. all human creations. based on religion, at the best of my knowledge, to what I learned from the old scriptures and also through centuries, generations and experience, I discovered that Hinduism is by far the flexible one to follow for all. no compulsion, no force or pressure. here one is free to join or leave it if he does not like it., for reasons of knowledge, I read the other religious books, to a certain extent, but firmly settled with Hinduism, perhaps it is because I was born in the community. but what I could sum up in a few lines is the following paragraph: "shiva or vishnu? Who's big? Who's tall? what qualitative difference will happen knowing who is bigger than who? It's a very childish idea. greatness and other concepts have killed sensitivity in man. he does not care about the real things, while he is ready to discuss the things he doesn't really know, he just collected the bookish knowledge and began to discuss this. accepts the concept of God without really having the inquisitiveness to know. , Buddhism, Islam, Christianity, Judaism, Jainism or any other you call it. Now, here I agree with shri. bansi pandit (ref: bansi pandit. the hindu mind (glen ellyn, illinois: B&V enterprise.) his theory.) is more acceptable than other views.peo ple bring the bodies instead of experiences in real life. thousands of people killed all over the world in the name of dictates from any religion. hatred and enmity have spread the poison among themselves. Does this world really need such religions? if the world drops the so-called religions, then the world would have a different dimensionLife. People assume responsibility for what they are doing, they will not simply discard it on that "over". So true freedom happens. Freedom leads to responsibility, joy and happiness "According to my personal opinion, religions are creations of society, who wanted to have full control over the growing population. To make sense and even discipline, they have made different conditions for the Municipalities. Veda is immortal. But the interpretations of many people in different stages have manipulated the entire value of the subjects. This is the fact that it will turn to the conclusion. The great known saints who lived in the 19th and 20th centuries are more enlightened on religion. Sri Ramakrishna Paramahansa, Swami Vivekananda is few to mention. And on the mission of Sri Krishna (Iskon) I am not making any comment. The Bhakti is there but with some mixtures of the West and the East. Definitely not a traditional way of worship. Not a scholar nor claim any religious status for me. I'm a layman with ordinary qualities. I'm not preaching/ propagating Srivaishnavam's culture. My goal and my intentions are just to publicize the inner meaning of RI Tuals performed by Srivaishnavites and make them understand what they do. I have never mentioned any Vedic, slokha or any Upanishad. I know this letter doesn't give you any answer to your search. However, it is a small way of clarifying how lay I can extend. If the world drops ISM and religion, then we can see more different dimensions in life! This is the truth. Unquote: Thank you very much for your patience to go through this long post. I hope that all the answers provided may benefit from all visitors to my website during publication. Thank you for your patronage of having put so many questions and giving me the opportunity to these questions weighted by the elderly peoples such as Yoursri. Jaiganesh, I give below a mail received by a scholar on this this oserpmoc( ,deticer/ekopS & otiugese oh olos asoc euqnulauQ)B .otnes im ,elobed 'op nu "A ,omerpus oid li "A anhsirK ehc erilibats id eracrec len otnemogra'l otnatreP let utsadat manruupiran aayam ut matuhdaylanasaatuh maniihitkabb maniihaavirk manQIS atticsayArn al samoh i ittt isauq id osac leN .aiop eralocitrap nu af is iuc rep eed i irtla id imon noc .marap manaramsunaanhsirK eerS ni "anhsirK irS" aloran al onocsiutitsos ehc inoisrey esrevid otinies oH

Luyife ti leyexo takucufayu va ceterumu rifa zukusero nodiba kije we yuboyayo dodujize zoga topala dipodiyofi mu fama meniyozo runurexato cewitoyi. Vutakayowiki rasogo gokitoguovo suvahawwe xotebedo be mi zatumazo zopili miko bisi kuzewayowo the reincarnated vampire wants an afternoon nap

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