



INSTALLATION INSTRUCTIONS

C-3190 SLIDE-OUT RADIO TRAY

1996-2008 FORD CROWN VICTORIA



Step 1. Align forward radio shelf bracket with existing holes in front of trunk wall. Use 2 (two) 1/4" x 1" hex head cap screws, 2 (two) 1/4" flat washers and 2 (two) 1/4" flange nuts. Don't fully tighten bracket yet.

Step 2. Use a block of wood or a shim to level radio shelf. Drill 1/4" hole into trunk hinge, support base on driver's side. Fasten down shelf using 1 (one) 1/4" x 1" hex head cap screw, 1 (one) 1/4" flat washer, and 1 (one) 1/4" flange nut.

Step 3. Insert 2 (two) 1/4" x 1" hex head cap screws in shelf holes. Place bottom support bracket over hex head cap screws, then place hanger support bracket on top of bottom bracket. Place 2 (two) 1/4" flat washers and 2 (two) 1/4" flange nuts. 1998 Crown Vic: use pair of holes toward front of vehicle. For 1997 Crown Vic: use holes toward rear of vehicle.

Step 4. Using the support as a template, mark and drill two holes in upper deck. Bolt support bracket on with 1/4" x 1" hex head cap screws.

2 (two) 1/4" flat washers, and 1/4" flange nuts. Make sure shelf is level and tighten all hardware.

Tools needed: 7/16" wrench and socket, drill and 1/4" bit, level.

Hardware included: 8 (eight) 1/4" x 1" screws, 8 (eight) 1/4" flange nuts, 8 (eight) 1/4" flat washers.

Note: Do not substitute hardware. Do not use self-tapping screws as they will vibrate loose.

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lamp He has devised for us Lord Krishna aroused Arjuna from the gloomy depression into which he led his mind at the very moment when duty called on Arjuna to be himself the famed warrior ready and eager to fight on behalf of right against might Krishna effected the cure by reminding him of the Atma that was his reality and of Himself being the Atma that he was Bhagavan says that we too are easily prone to get caught in the coils of cleverness and the meshes of dialectical logic The key to success in spiritual endeavour and what is life worth if it is not dedicated to that high endeavor is philosophical inquiry and moral advance both culminating in the awareness of the Atma the source and sum of all the energy and activity that is We are all motivated by fear doubt and attachments just as Arjuna was We are all hesitant at the crossroad between this and That the wave and the ocean But created by Him we are the miracle of miracles Bhagavan says What is not in man cannot be any where outside him What is visible outside him is but a rough reflection of what really is in him The Atma is free It is purity It is fullness It is unbounded Its centre is the body but its circumference is beyond the beyond Man has been endowed with a superintellect which can recognize the existence of the Atma strive to bring it into his awareness and succeed However very few are human enough to seek to know who they are why they are here wherefrom and where they go from here They move about with temporary names encased in evanescent ever changing bodies So Bhagavan accosts us Listen Children of Immortality Listen Listen to the message of the sages who had the vision of the most majestic Person the Purushothama the Foremost and the First who dwells beyond the realms of illusion and elusion O ye human beings You are by nature ever full You are indeed God moving on earth Is there a greater sin than calling you sinners When you accept this appellation you defame yourselves Arise Cast off the humiliating feeling that you are sheep Do not be deluded into that idea You are Atma You are drops of nectar immortal truth beauty goodness You have neither beginning nor end All things material are your bondslaves you are not bondslaves as you imagine now Bhagavan says Through the unremitting practice of truth righteousness and fortitude the Divinity qui escent in the individual has to be induced to manifest itself in daily living transforming it into the joy of truly loving Know the Supreme Reality breathe It bathe in It live in It Then It becomes all of you and you become fully It A material object is not self expressive It depends wholly on the capacity for knowledge chith sakthi of the individual Atma for its manifestation prakasa The relative world of objects is dependent upon the relative consciousness of the individual Atma jivi When the object is further scrutinized and the true basis of the Plural ity is grasped Brahman or the Oversoul as the first Principle is acknowledged as a logical necessity Subsequently when sense control mind cleansing concentration and inner silence are achieved what appeared as a logical necessity dawns upon the purified consciousness as a Positive Permanent Impersonal Will Prajnanam Brahma whose expression is all this Sathya Sai Vahini reveals to us in unmistakable terms that the self in man is no other than the Overself or God We are told that this is true not only of mankind but of all beings Everywhere and anywhere In fact Will causes this unreal multiplicity of Cosmos on the One that He is He can by the same Will end the phenomenon Being God is behind becoming and becoming merges in being This is

the eternal play says Bhagavan As Bhagavan writes the supreme end of education the highest purpose of instruction is to help us to be come aware of the universal immanent Impersonal Sathya Sai Baba in His role as the Teacher of Teachers is instructing us herein for this supreme adventure of the soul Seekers on this pilgrimage have in Him a compassion ate guide and guardian for He is the embodiment of the very Will that planned the Play As we are led through the valley of this Vahini by Bhagavan holding us by the hand He exhorts us to ad mire appreciate and adore the seers and sages of many lands who pioneered this realm and laid limits bounds preparatory disciplines and practices to smooth the path and hasten the discovery of truth He writes of the Vedas and later spiritual texts of the forms of worship that have stood the test of centuries of loyal acceptance and of disciplinary codes for the four stages of human life and for humans with pronounced inborn characteristics the vertically uplifting pure sathwic the horizontal expansive emotional rajasic and the declining dull thamasic He clarifies the role of karma action and its consequence Like a frail ship caught in a stormy sea man climbs up a gigantic wave and reaches its froth edged peak The next moment he is hurled into the trough only to rise again The rise and fall are both consequences of his own deeds They design the palace and the prison for man Grief and joy is the resound the reflection or reaction of one s own actions The individual soul jivi can escape both by cultivating the attitude of a witness not involved in the activities it has to do Bhagavan writes of yoga as the process of coming together of the individual soul jivatma and the Highest Atma Paramatma the Self and the Overself He elaborates on the path of love devotion bhakthi of selfless activity karma of mastery over the mind of sublimation of consciousness wisdom jnana Bhagavan analyses the rights and responsibilities of the individual and society and reveals to us that they have the one underlying purpose of spiritual fulfilment To sum up Sathya Sai Vahini is the Gita given to us by the Person who as the eternal charioteer Sanathana Sarathi is eager and ready to hold the reins of our senses mind consciouness ego and intellect and to guide us safely to the Abode of Supreme Peace Prasanthi Nilayam the goal of all mankind May we all be blessed by His love and grace

Modelling Soil Erosion, Sediment Transport and Closely Related Hydrological Processes Wolfgang Summer, Eduard Klaghofer, Wei Zhang, 1998

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