

## Dreams, and The Possible

It is possible to inquire within the world for one's exterior world; by moments and moments; as the imagination coming from outside one's awareness from one's surroundings for any place; as a place in time; through interior detachment of choice; from that of what is the revelation of imagination moment by moment by moment.

Hence the relation of choice; through that of detachment from that of one's surroundings; by items; by room; by inaction; by release; and opening of that of interior choice independent of that of exterior; but yet within and of such of each; yet none of inside or outside; as the interior open choice of that of the revelation of the true imagination; and; therefore that of dreams is manifest.

Therefore; do not cross the dream world for that of the exception is that the real world is the dream world; as it is not true that death exists within life; it is not true that death exists within dreams; as that of life and existence are inseparable; therefore timelessness is revealed in dreams and is the real world.

This; is not impossible for the mind.

That of love as hence known as of belief so known through the passing of trust from place to place; however far; near; or distant as whence between wakefulness by the night of day and lightness by the darkness of night so becomes as of either of the real; the imaginary; or the inseparability of love so to become.

Either as a result of choice so to believe or disbelieve and form difference of one of both within one's self is to know of belief of true capacity to hold awareness of love of self and one for another; of any two are one within three within the one that is known as the self as by the self as the other in wholeness.

The belief hence of one so given from either end of one are free from inside to know of difference of belief within one; that of the self; and the enjoyment of sharing; so in coming or going; as happiness so revealed from before one's awareness of either direction through time & place; as knowable as spacelessness of outside; and approach from outside one's awareness to one's innermost self.

Although an alternative of choice; the presentment of happiness; joy; and self belief; so to become; whether anger so expressed or is not; is full with one's capacity to know of love so to come; delivered and renewed and fulfilled as honesty from days whence gone to days yet to become; as love seeing through blindness.

Hence; it is true, it is possible to see through loss to belief.

True and false are known hence; and therefore there is belief within one as before for that of difference of generosity and forgiveness of any such thought of awareness of innocence under declaration; remembrance of knowns and becomings in other's; alternatives and peaceability returning as happiness; love and joy.

Therefore there is one to know to keep simple that of which is left behind of affair of innocence of awareness; and it remains as known.

Love and belief and dreaming are hence possible and actualized as forgiveness so in passing as beauty of heart redeemed and love redeemed as truth of awareness of another; so understood as knowable as returning to the self; as that of prior love; innocence; and gratitude of belief; with out any such remainder other than that withheld.

For since then as such; that which is to become is known by one.

Known as once; is enough then to know of withholding of one's awareness as with another so to come of belief; that of belief; and that of joy so to come from an other so in lovingness of relationship known to one; and remaining to be with one; for such moment's as eternal and momentary and respected.

Hence either of two so know of difference to be found of one.

It is then known that no alternative; as choice is of belief; self acceptance; and open decree of joy so proclaimed as release of suffering; potentiated as truth remaining; with mere subtle difference of place of thought; so to be found within that of another and an other; either of belief or of disbelief; beyond that of such as prior suffering.

Ends therefore remain open to either such choice of wonder and surprise at one's known choice to reveal hidden inner characteristics of wakefulness, to choose direction and capacitate free inner domain of belief unto another; for whom one is so known however far.

It known as then; choice becoming belief is revealed as open to belief; beyond pain; and revealed by another; as love of another for the self.

So as to believe is to become of awareness; and as hence is to know of love of self; beginning at self with other; of self. Self so as is then known in addition; from one; and of each such thing; so known as once. Belief is hence manifest in awareness beyond life; of love and beauty, ever returning; with no such means as to deny that of life; but to accept that which is beyond love itself.

Hence love found with the self of another for the heart of one is to know of the heart of compassion within dreams of love to come from days whence beyond as returning to self as one so to know of difference of dreaming and recollection of dreams; with opportunity for love to be and remain as love inclusive of love.

With no such means there is no dream; no life; and no existence; yet and of such things there is belief to be found with in love of self for an other of beyond self; of a greater self; and hence to know of sameness of dreams and recollection within dreams; of sense of sound and life to remain; with that of awareness hidden within love of self.

With out there is in passing belief of identification of difference inclusive of dreams beyond self and that of difference of belief of another within such as dreaming; of days and years and aeons in moments ever passing in calmness and peace to be made within dreams of wishes and hope and belief in love of an other beyond words; the unobscured self.

There is then the opportunity to love within a dream that of an other even so as unknown; and know that of the greatness of love of an other; with no so such intrusion of that of love of life so lived as by appearances within dreams; and hence of the words that one is sleeping; by awareness.

For that of a day as in a night in passing; as of yet for that which is to come; there is that of a moment in passing of a new becoming; needing not to be written or declared; but known as true; this simply in passing is sufficient to know of means to make true another day to come; for that which was behind; and that as of yet to become.

A single moment of awareness is enough to make true that of either purpose or declaration of another's awareness of such means as to make true a valid consequence of awakening within a dream; for that of either of day or light, as that of a resolution to problems unknown to others; and to dispel that of difficulty with the unmanifest.

To awaken before one's awareness by way of another is possible only when one is approached by that of another in physical reality; so as to acknowledge that of awareness in person is to know of a dream and unto an awakening as that of belief.

To be and remain; the interior of the interior of a dream within dreams as of yet are to come as and return as once as before and inclusive as self of by one's self; is in a passing is in passing as self; since as in passing and in passing once beyond self.

So as known; that of which is unknowable as a given is as known so as to become; that which is of to be and of what is is known only through that of dreams; however so known as life so to become; as since whence dreaming it is not so known one is; but yet is recollected through only that of life; dreams are the only possibility; and that of life the only given.

Then; that of the prior difference which is spoken of so as explained and not to be misunderstood but of an exception is the key to these; however odd; of that of the difference of the physical and the mental forms of manifestation holding generally for one and each as the only and one manner in which if known forms the difference of that which is interior and exterior world through these givens.

Therefore; to know of this is to know that dreams are only internal and interior; that of the exception of a dream so as in given is merely a dream; the real world the real world; life life; and death is death.

As in dreams; what is yet to come is nothing but a presage of what is of a prior reflection on existence.

When; as then an occurrence; there is a valid connection of one with what is another; from afar; to then; as in near; by point; in relation to it's contestable limit of approach a certainty by what is another; from that of the side in explicit formed relation to one; evocative of principle establishes recognition of days and indications of remembrance of known relations of release to self; and that of invocation of activity of self.

To life; then what is to come of indirected concurrent verified meaning; the incurrent repetend of one is for what for another is their defied known; the truth of exterior interrelation to what is inarticulately given as the reformation of a given standard of way in principle of emotional momentary affect; of beginning end influence to established concurrent resolution of their dichotomy of opposition in furtherance of right.

To which of these; the given yet so of it's given in difference of sided and properties of their then known affinity of the distinction of physical and contrary position of the few in that of birth are indicated as a known; then the verified fact of residual in what is benefitted to truth of it's given recourse to prior added actionable relation of inducted meaning in the reasoning of influence and purport to finesse of precursor of addage to finality of work; and resolution to what indifferently another so chooses to hold ambivalent; to the effect of prior recognition of words on the given preconsideration of another's recollection of self.

Within that of the recognition of what is a given to be; the poetic license of that of words impressed upon the meant of what is held in form of relation to the formless opens to the self as a silent consideration in one; two; and then of the every eternal astounding amazement at what is circumspect and real; as in all things; what goes moves to it's destination of life in finding it's place of peace yet to be; and peace with a world and a self so formed; apart and independent of life in excess and departure and of life unknown.

By then of what is a skyless day in the moment of it's passing the ordinancy of a relation found in that of what is given to a differed notion of what is yet to be in the very end; is the given of a presage of a past yet to be in keeping with life; that of the individual; the self; the other; the existence; and the spirit of whole and complete relation of pretense to it's locability of established and known relation to part unknown; additional; given mathematical reason and physical intuition furthered only in context by it's immediate antecedent in either pretext of form; for that of what is an individual of changes subtends a given in a relation in one; to be found then in a future recollection of a past so present of the immediately past awareness prior to an other; as in passing what is so is as a given by a skyless difference of any two.

Variability of love of life as found in that of existence of what is it's given being in that of life so told by the words used to express the meaning of life as in being; through the context of what is expressed in given as to another in love for one as in being in life; as living in the truth of what is so the real enlightenment in this world and the next of life; is so as to be found in that of the either then known interiorly known exteriorly provided context of what is given to one in expression or that of life in being lived by one in consequential meaning of conveyed words so known as to other already by self so as in witness of other to self yielding to other as their own provisional and suggested meaning to the given of life yet so ahead as in simply then passing the way of one under retraction of self to who; as by whom as one is so apart then their alternate given; of that of life before what is yet so another's differed notion and opinion of pure subjective tenses.

This is as to originate in that of what of experience in either contrast of a gate of awareness in the mind's arrow of awareness of directed thought is found in that of life by either any such passing of closed door of awareness to sense; the given of path in way which is found in that of opening to meeting other's whom then articulate to another of their giving to an other; then the gratitude of one for another's existence in what is then found in a life yet so ahead known and guaranteed of it's one and only exclusive known; true.

The given of a one for then in that of life as in it's being is the given coexistence for what is a love of two; for then in what is it's beginning an ending of what is of a sense of life as in what is so it's verifiability then about and what is around in that of truth of being is the beginning of what in it's given is a life yet clinging to what is it's one exception; the truth of what is living and becoming as in all of mutually coexistent and then many notions of what is the life of one for an other; as through survivability of a word in written and known form; the interpretation of which through stories is the living being of existence; and the world of surrounded notion in contexts of which depart from the notion of the lost in remembrance in and of the given's of a world at peace; as the surrounded notions of sacrifice in it's minimal and extreme of existent being and life so to come; as the revealed secret of one's awareness yet becoming as in a day in passing.

Then therefore of what is induced by that of deduction in peace of one at home in the seat of the mind known as by self; there in that of what is it's now; is the given of what is sacrificed to that of the eternal everlasting moment of life in becoming of the vitality of what is so; the life of one in dreaming their given.

Beyond the gate of what is this first; an other so in becoming of a past in a future yet lived; is departed.

To then what is found beyond recollection; awareness of a given for in a granted of life yet told; is to a one becoming of what is it's open acceptance of one for what is in another of their's to closure; beyond any of that of what in departure to one beyond this is a given of the considerate affection of life so yet lived; to then the effect of even forgiveness and forgivable actions of which depend on the love one held for each in life yet so lived to that of good before yet good considered before bad; before good yet guaranteed as a known; and reclaimed to the given of a life so lived to be met in either given coordination of a given being.

Love; eternal; for that of life to be found in all that exists; of this creation is the written word for then as in that of what is to come there is a beginning; as to be found in that which precedes as in life then it's being in becoming; the life of a world as the virtue found in what is so a day in a keeping with a promise yet; for then in all that is; there is love to be found in a world of what is it's beginning of this given existence; yet as the interpretation of life before that of death yet to come; for in the final moment of existence that which is so a real beginning at that at that which is so is the beginning for what is yet it's immomentary loss to an given existence of what is so a world in the being of the many for then in life; what is another's unto their relation of this given world; as a beginning in a whole of what is it's beginning as in creation as preceded by that which is love eternal; for in the grace of a beginning of what is it's life in this beginning is a real world; to be found in that life yet lived as to the best of what is an outcome; as the determined conscious whole and living awareness of what is a world in then a given made of what is agreed by people in sharing; then the making of a world for then in a people; a way and manner of existence for which their dream is so then shared; as preceding that of life and a beginning of what is a people in what is yet to be it's one given then in this life; the awareness of a person for whom they are; as the love of one for another; as the beginning.

Then as in what is yet; there is a beginning in that of the first thought; to be found in that of the one and only essential life so lived; of a being in it's creation; to know that beyond the furtherance of what is made a fortunate known of this life is that what is passed off to another is their's for then in the wish of then an eternal dream; to question and know of what is yet beyond an answer; as to being; and in one; it's source of that of love; and what is yet so of a world in it's making; as to become of what is the innocence of true and given means of a dream yet lived; for in a becoming to one; there is that of love to be found of a self.

Therefore the karma of dreams is told on that of another; by in eight of what are these three simplicities.

As in a dream; of what is yet a dream in becoming; so is a beginning to be found in that of an other of a future yet to be; as in an other; a beginning is found in that of what is yet a future of a dream to then be.

As since in one of what is the connected relation between people's the given of what is so then beginning with one is it's given in that of a former's truth; the one difference in what is so a becoming in a life yet so is the guarantee of a truth of knowledge and that of awareness and logical understanding as in a beginning of what yet so is it's life in being; the love of an existence found in the self as the love of a self for what of a one in what is a self alone; there is the empowerment to an individuated purpose as in life a becoming then of what is a good to a being in all that exists; as in it's living form; any being with perspicacity to being; one; a world of what is the freed relation of what is so a world in one; is it's making of a commonality of the one and only given shared; for which there is an other to receive the blessing of what is to be given in returned form to that of the ceasing of an action with the self and the beginning of a noticed to what is yet forgiven.

These then known given's of which are charity, peace, and honesty; there is found a manner of the way in all that is beyond life; as to a becoming of what yet so is it's finality of what is their truth for that of in an other their being as in love to what is yet a world in making and formation to which there is good to finding a one is innocent of what is yet so the guarantee of a life so lived in the success of a world at it's resting place in the heavens among all in creating of what is so as it's being a keeping with what are one's promises and their making of what as in a life the becoming of a world in the deed of a life to making of a purpose; to be found in that of either good; evil; becoming; and making; and all that is knowledgable of this given existence; of which any faith supports as the notion of the unlive yet understood of a being in a world as the support of all known life through which there is a good to be found in that of the modest return of an action of kindness for in that of what is the honesty of one for what is then found in another; of their's in symbols; meaning and connotation; the contextual denotation of what is yet so; the giving for forgiveness.

With no means to support a way to a path of successes in manner of an expression there is that of a living being beyond which one supports what is of belief; promise; and keeping with what is the salvation of then a people in a world; by the saving of what is yet to be kept to a self and an other as the loving of one then for that of in it's origination as the influence of a manner for then in a plain and real alternative; of either then given successful completion of a path to that of what is begun in life; and so terminated in the part.



The case of one; for then in the given of a circumstantial differential determinant certainty as in one; of that of what comes from outward to within of that of living in purposed meaning of a two for then in whole; of what so yields to self of other by in making in one; of that of differential standards in the given of life in that of what excepted of life; in the purpose of it's making found in that of what is an incurrent dilemma; cannot but withstand that of as in of four but of that for of what in excepted is it's given either of what of one is the retro-reflected exception of a differential of the force of fortility of permanence in the fidelity of living being the containability of a pertinence of what in a given is a barrier to that of what so folded is the given relation of once removability; to the effect of it's prior consequence of which in dreams as night time inquiry to the effect of what is released of a self in a given is non-externally observable; as then there found in that of one of what is yielded is reductive to a withdrawn difference in the given of what is depart by in what is one to whom; then in the given to it's then known of life in living; as in the first consideration of these suggestible opposites as only but two remain of the hypothetical and the conclusive in but moments.

Then; of four; for it is logical to presume one entry to that of it's escapability of one intrusion is it's given parted way of what excepted to self is it's remainder in lost and departed given of all knowns in therefore; as then prior; under later presentment of one; there is only non-excepted differed relation of either alone.

Palliation of a given differential differential given of what in one under embellished trust under reservation of right to path is the given of one before for then in what is a lost making to a tradition of what is yet one given known to the untrusted of a flavor of life then in the permanent of differential making to the ending of what yet so is a living curse; to what is abstained to a purposed in that of what is made utilitarian form of formed for then in that of what is recollected of a meaning in apparition of it's making during night yet therefore in passing by day to be; as the making of what is collected of self in manner of freed right of; to mind of incurred differential freedom of gimbal of freedom to it's then collected known departure to one; the making of a certain path of one for then of the made before an image of life as in keeping traditional.

Pretext to inaction of one over it's given made formation in life of that of one to begin as in hazy and the rounded of an edged formerly given as the strict free relation of lazy and made vague of one for then in one; for of what is taken to a self of a life to being; of it's making in two; of that of living being of made in the formed of taken to a certain extreme; the living as being of life in it's giving to other's with only freed.

Pretense to sensual incarnation of it's diversification in the equity of a common right to what is then one; but of to express that it's included to differing of a contrast at the benefit of yet breath passing is but one; and as in life to say that of the word's from a mouth drop; to what of their then lifted a known; and a good; to doing; of it's saying that activity; is in it's given remark of the making of words; their articulable priorly held to that of what carried is a meaning by yet all; to each; one exclusively apart so recollects a word; for in yet two known; a priorly given trust of a worded in people document's it's life so expressly.

Then; by of what re-articulated there is divorced it's doing; a making of yet the wrong and the righted; a word to each; as in a tranquility of sensibility in a moment in passing outwardly and exteriorly divorced to a world is a giving; as to remark that what so written encloses it's blissful return consideration of a workable and a premise of yet word's for which in greeting makes the differing of a day yet in passing to each loved.

As in a world in one; to know of the witness of which is right; a person is their held of the notion of reserve to which in each is love as loving of a self and a given of yet for a given that of logical union of life to world.

There; then is peace to be found in the honesty of a given and a responded of loving and living to a one; for whom departedly considerately dreams; as to love of the plurality of life in living that we deconstruct of what in a memory is but yet a glance at a doing; as to know of retraction by word as of loving life and the considerate of a world a solid placement with foundation of which it's establishment a given of these the expressed and the disencloded of yet divorced making's to what of beauty in good is known by hand; as to work and world and knowable; that the virtuous element of it's consideration is but yet an action of violet to red the known in it's hue the life of a yellowed and a conceded of victory to it's then knowable of either; for in violence what of the remark under retraction under expression is the fidelity of a wordless and a known; to which in either a one; both considerately there is love of existence to be found unparted.

These then are the continuum; and the choice by which a return to what of said time there is in notice a bearing and a union of it's logical discourse the word through which the element of a consideration of at an other there is love in each; to as expressed know; that of item alone indicates one premise of it's given as either taken; for under reserve one understood is it's honesty to what otherwise is trust of loving named truth otherwise given or lent as to love; the remark of passion for then in the compassionate of which in each there is good in greeting an other by between what of welcomed a difference exposes a world of one.

The exception is the rule; the rule is the exception; to curtail as to what determinably makes the difference is nil; but of a day in a charge; yet yes; to make it beyond the first strike; to be found out of mind; as to; to a difference; yes; yet; of beyond there is much; to make it on one's own; beyond which there is much; from afar; to encounter; as to what can only be taken as from self from afar to self; by then in inequity; how is self to declare to other as to what made it beyond; as to self or of what; to be fought on either side then.

This entitles the difference of their's from that of what inquired is only known; as to self; from afar in it's relation; as of the sleep and the waking cycle; as to what of these declare of no opposites; what motions.

To declaratively what entitles there is a motion through living the dream that takes one beyond the purity of the innocence of the wrong's of an other; through which when what had at was had at an other; to be perfected; an artistry; of what in the declared there is of the gate of our awareness; to make of that of these what in compendium is artistry; by then in what inquired is to the lesser of a greater; of what then in each; motions beyond what incurrantly was as to have came prior; but yet latter; for what it is all worth.

This is to make the difference of what came priorly and afterwards; as to the exception of the human and the individual character; as to restart by beyond what in the old oak screams in the wind it is retired to it's humor; of that of the life of the living we have made it beyond a strike in a strife of what composed is only so as to what makes the difference of a land and a land; to strike and of what entitles makes the placation.

As to the tide of the loosened; the every strike; to move beyond the strife of a glance at the self; it takes the motivator and the cultivation of deep aspiration by motion beyond what is one alone but of the retired there is an explicit inviolable rule that none can demarcate what is father and mother by a self report alone.

As to a speedily escape; there is none; but of a remark of what and as to tillage what makes the difference of two; the potential and the kinetic; as to self; what enquires as to self beyond the potential and kinetic alone; of to make of the enquired; of what traditionally can only be escaped by departure from the get go; as to express of what and till; that of the making from afar to near; as to impress a number of their relation however so it is; that there is none but still of what inquires as to self from afar what is the question of self.

However this difference is exposed; it means the difference between a complete and then a partial return.

To what in yet wax burnt is an offering to the clouds of the imagination; for what you do recall of a nightmare; there remains but a dream; as in the imagination of a dream yet unlived of which you transpire beyond for what would be understood of death as life yet lived; to be experienced; for which we take a break from the eternal struggle in life; an ever remembered moment through which everlasting happiness of known of solitude to the domain and abode of it's translocation in place or meaning; and to which; as a given there is a lineage; an eternal struggle; and the conquest of which when bestowed; enters as the exception to which we cannot count; and however endearing aspire to; the real work of the tableau of our understanding of god; grammatical structure; and iconographic lexicographic order through which none of us are slaves; to which even a repent can convey in repetend or consequence; but is spoken in the language of creative actions; artistry; form; and however conveyed through anger or patience; with a certain attribute of diligence frees us from dreams to the world of activities as living truly a king.

Patience to what is virtue is therefore in apportionment the universal proportionable and calculable measure through which we live; but desire not to die; for to die a dreamer is to lose the lesson of love.

If so; the consensus is that we have lived a success in life; knowing not what we do; but lived fully a dream to which we have awoken to dream again; truly; for which a convict becomes a king to his squire and what is written is the open declaration of peace; at odds it's contestment to the winner of it's true advocate in sense; and one for which no man is central; but all become the dispossors of their kings; to that of the rook; by which all advantages are strike to words unspoken silently passing a tableau of existence; meant.

This is the miracle of the bestowal of a artifice to a organism through which it learns on any alternative of plateaus of existence; through which we enter; poll, exit; and know only of poetry; entering or exiting at will; knowing only that we too may be king; and will be; to the destiny of another; the liar and the steward to a kingdom; of which dispossessed they have found the ailment to a cure; written and spoken in verse and arriving at the beginning of which is only a knowable; however written or expressed; to a man unknown to him; his friend; advocate; and personal benefit in life to which he is truly servant; conveyable by any and all; to when we are all a master in a day; and indeed truly a given expressible of what the universal meaning of this is to a person or a subsidiary alike; and to which master to that which nature is alone; we live to be; in a kingdom to be remembered; to and as it's ever eternal whim of the breath of life and a world lived in.