

## Realization

# The Treasure

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### ABSTRACT

Once it is realized that the ego, that some form, is not what we are, then we have found the Treasure within our Self, then we have found the Treasure that is our true formless Self, unobscured by the wanted forms that it only appeared to be. And then it can be realized that the Treasure that was found, that the Treasure we gave ourselves access to in all the wanted forms, in the pile of money, in the promotion, in falling in love, in a baby's eyes, in the sunset, in the sunrise, was all the same Treasure appearing in different forms.

**Key Words:** treasure, ego, form, formless, wanted, unwanted, Self, Consciousness.

What profit it a man  
if he gains the world  
and loses his soul?

What profit it a man  
if he gains the Treasure  
as it appears in some form  
and in so doing  
loses sight of the actual Treasure  
that is his own formless Nature?

We seek the Treasure  
in this or that form,  
and because we occasionally find it  
we think that in form  
is where it must always lie.

The Treasure is there  
where there is both success and failure.

But we only allow ourselves to find the Treasure  
when the form of the moment  
takes the shape that we call success,  
when the form of the moment  
takes the shape that we call wanted.

For when the form of the moment

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takes the shape that we call unwanted  
then we deny ourselves access  
to the Treasure that is always there,  
where there is both success and failure,  
where there is both wanted and unwanted.

But we promise to once again  
give ourselves access to the Treasure,  
but only once we have arranged  
the form of the moment  
into that which is wanted,  
into that which we define as success.

And so we strive and strive  
to arrange the moment  
into a form that is wanted,  
into whatever form we define as success,  
so that we can have access  
so that we can grant ourselves access,  
to the Treasure that is always there,  
to the Treasure that is our birthright,  
to the Treasure that is our essential Nature.

And so we become our own slaves  
driven on by the carrot  
that is the promise to ourselves  
that we will be given access to the Treasure  
when the wanted is attained,  
and driven on by the whip  
that is the promise to ourselves  
that we will be denied access to the Treasure  
when the unwanted is obtained instead.

And both the carrot and the whip  
are held by the master  
that we call ego,  
by the slave-driver  
that is our form-identity.

For no one but ourself  
can deny us access to the Treasure  
that is our True Nature.

But the ego can only wield this power  
as long as we believe  
that form is what we are.

For once it is realized that the ego,  
that some form,  
is not what we are  
then we have found the Treasure  
within our Self,  
then we have found the Treasure  
that is our true formless Self,  
unobscured by the wanted forms  
that it only appeared to be.

And then it can be realized  
that the Treasure that was found  
that the Treasure we gave ourselves access to  
in all the wanted forms,  
in the pile of money,  
in the promotion,  
in falling in love,  
in a baby's eyes,  
in the sunset,  
in the sunrise,  
was all the same Treasure  
appearing in different forms.

And then it can also be realized  
that the Treasure that was hidden  
that the Treasure we denied ourselves access to  
in all the unwanted forms,  
in the lack of money,  
in the demotion,  
in the loss of love,  
we always really had access to  
because it was always still there,  
we just could not see it  
because we were too busy  
following the orders of the ego  
trying to get rid of the unwanted,  
trying to make room for the wanted,  
and in so doing placing ourselves  
in opposition to our Self.

For why does the Treasure  
only seem to appear  
when the wanted arises  
and seem to disappear  
when the unwanted arises  
if the Treasure is always there

underlying both these forms?

Because when the wanted arises  
we do not resist it,  
and so we do not enter into  
the relation of Self-opposition  
that hides the Treasure from us,  
that hides our formless Self from us.

And because when the unwanted arises  
we do resist it,  
and so we do enter into  
the relation of Self-opposition  
that hides the Treasure from us,  
that hides our formless Self from us.

It is that simple.

In each moment we are involved in either  
a relation of Self-allowing or Self-opposition,  
and so in alignment with the Now,  
or in conflict with the Now.

If you are not in one  
then you are in the other,  
and if you are in one  
then you cannot be in the other.

But as long as we think that we are some form,  
then even while involved in the relation of Self-allowing  
that reveals the Treasure to us,  
we still do not recognize what has actually been revealed,  
because as long as we think that we are some form,  
then the Treasure still appears as whatever wanted form  
we are unconsciously and reflexively allowing,  
and not as the Formlessness by which all form is known.

And from this position of form-identification  
the Treasure is easily lost, easily hidden,  
because as soon as some unwantedness arises,  
which it always does,  
then the unconscious and reflexive Self-allowing  
that causes the Treasure to appear as some form  
is replaced by the unconscious and reflexive Self-resistance  
that obscures the Treasure  
and leaves only suffering in its wake.

The ironic thing is,  
by trying to make the unwanted go away,  
we only create more of it,  
and in the process only obscure more deeply  
the Treasure we then seek  
the Treasure we then have lost,  
even though it is always here  
right here where we are  
as the Consciousness  
that seeks the Treasure,  
which, unknown to Itself,  
is not other than Itself.