

From Wound to Essence

An Integrated Inquiry Architecture Linking the Six Wounds of Humanity, the Eleven Emotion Families of the Emotional Alchemy Mandala, and the Sixty-Four Shadows — A Deconstructive Roadmap for Coaches and Therapists

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Abstract

Coaches and therapists who work with transformational frameworks frequently hold three maps that describe the same territory at different depths: the Six Wounds of Humanity (the ontological ground of suffering), the eleven emotion families of the Emotional Alchemy Mandala (the experiential weather of daily life), and the sixty-four archetypal Shadows rooted in the I Ching and articulated in the Gene Keys and the Meta Pets Method (the fine-grained behavioral patterns clients actually present with). In practice these maps are often used in isolation, producing rich but fragmented interventions. This paper proposes a single vertical architecture that nests all three: every one of the sixty-four Shadows is assigned a primary emotion family, every emotion family is assigned a core wound, and every wound resolves ultimately into Separation — the deepest wound underlying all others. On this architecture the paper builds a Deconstructive Inquiry Roadmap: a seven-movement clinical protocol (four movements of descent, one turn, three movements of ascent) with complete question banks for each wound, differentiated for repressive and reactive presentations. The roadmap operationalizes the Shadow-Gift-Essence continuum across all three strata simultaneously, aligns with the four pillars of Fundamental Peace and the seven transformation mechanisms of the Integrative Transformation Model, and gives practitioners a coherent way to move from any presenting complaint to its root — and back up into embodied virtue, gift, and essence. Density analysis of the mapping, a composite case vignette, scope-of-practice guidance, and directions for empirical validation are provided.

Keywords: *Six Wounds of Humanity, Emotional Alchemy Mandala, Shadow–Gift–Essence, Gene Keys, Meta Pets Method, compassionate inquiry, Fundamental Peace, coaching, transpersonal psychotherapy, deconstructive inquiry*

1. Introduction: Three Maps, One Territory

A client arrives with a specific, textured complaint: she procrastinates on the project that matters most to her, and every delay is followed by a wave of self-attack. A practitioner trained in archetypal work may recognize the Shadow of Inadequacy; a practitioner trained in emotional literacy may locate the experience within the shame family; a practitioner trained in depth work may hear the wound of Shame itself — the conviction of being fundamentally flawed. All three practitioners are right, and yet each holds only one altitude of the same phenomenon. Without a way to move between altitudes, sessions either stay at the surface (managing the procrastination), circle in the middle (naming the feeling again and again), or plunge to the depth without a ladder back up (touching the wound without a route to its virtue).

The premise of this paper is that these three frameworks — the Six Wounds of Humanity, the Emotional Alchemy Mandala, and the sixty-four Shadows — were never three separate systems. They are one system observed at three resolutions, in the same way that a landscape is one territory whether seen from a satellite, from a hilltop, or from the ground. The Six Wounds are the satellite view: six great tectonic patterns of human suffering, inherited and collective, each carrying within it a healing virtue. The eleven emotion families are the hilltop view: the recognizable weather systems of daily emotional life, each running its own Shadow-Gift-Essence trajectory. The sixty-four Shadows are the ground view: the precise, differentiated behavioral and psychological patterns through which the wounds and the weather actually express themselves in a given person, on a given day.

What has been missing is the explicit vertical wiring — the statement, defensible and teachable, of which Shadow belongs to which family, and which family belongs to which wound. This paper supplies that wiring, and then converts it into what practitioners most need: an inquiry roadmap. The roadmap is deconstructive in the precise sense of the word — it takes apart the presenting pattern layer by layer, not to demolish the client's experience but to reveal the structure of construction, so that what was built unconsciously can be rebuilt consciously. Every descent in the protocol is matched by an ascent; every wound is met by its virtue; every Shadow is walked home to its Essence.

The paper draws directly on the author's prior work: the theoretical foundations of Fundamental Peace and its four pillars; the Emotional Alchemy Mandala and its field application with rural artisan communities in Rajasthan, where the Mandala and the Meta Pets Method were deployed as community-scale emotion-regulation infrastructure; the Integrative Transformation Model (ITM) with its five developmental stages and seven transformation mechanisms; and the Meta Pets Method's five-phase compassionate inquiry protocol. Readers seeking the empirical evidence base for

these components are referred to that body of work; the present contribution is architectural and clinical.

2. The Three Strata

2.1. Stratum One — The Six Wounds of Humanity: The Ontological Ground

Adapted from the Gene Keys teachings of Richard Rudd and deepened through two decades of clinical and contemplative practice, the Six Wounds of Humanity name the archetypal patterns of pain that human beings inherit — personally, ancestrally, culturally, and collectively. They are Repression, Denial, Shame, Rejection, Guilt, and Separation. Each wound operates simultaneously at four scales — personal, collective, racial, and planetary — and each carries within it a healing virtue, which is love expressed in a specific mode of action: Repression heals into Honesty; Denial into Ease; Shame into Humour; Rejection into Gentleness; Guilt into Forgiveness; and Separation into Care, which is love itself in motion.

Two structural properties of the wound stratum matter for everything that follows. First, the wounds are not emotions. A client never presents saying “I have the wound of Repression”; the wound is the ground condition that organizes which emotions become chronic, which are forbidden, and which are performed. Second, the six wounds are not flat peers: Separation is the deepest, the wound beneath the wounds. Every other wound can be read as a strategy the psyche adopted after concluding it was separate — repressing what could not be safely felt alone, denying what could not be faced alone, and so on. This gives the architecture its floor: any inquiry, followed far enough down, arrives at Separation, and therefore at the possibility of Care.

2.2. Stratum Two — The Eleven Emotion Families: The Experiential Weather

The Emotional Alchemy Mandala organizes the landscape of human emotion into eleven families, each running a complete Shadow-Gift-Essence (S-G-E) trajectory. The Mandala's foundational insight is that every emotion carries intelligence: the Shadow is not a pathology but an unintegrated signal; the Gift is the adaptive function hidden inside the same energy; the Essence is the quality of being that becomes available when the energy is fully metabolized. The Mandala is the S-G-E model applied systematically to the whole emotional field, and it is deliberately designed as a community-accessible visual map — deployable in coaching rooms, classrooms, cooperatives, and clinics alike.

Table 1 presents the eleven families with their trajectories, their primary Fundamental Peace pillar, and — new in this paper — their core wound assignment, which constitutes the first tier of the vertical wiring.

Emotion Family	Shadow	Gift	Essence	Core Wound
Fear	Anxiety, dread, panic	Awareness, courage, preparation	Trust, presence, freedom	Repression
Anger	Irritation, rage, resentment	Clarity, boundaries, justice	Fierce compassion, strength	Rejection
Grief / Sadness	Despair, hopelessness	Empathy, depth, tenderness	Love, unity, meaning	Separation
Disgust / Aversion	Contempt, repulsion	Discernment, integrity	Truth, alignment	Rejection
Shame / Guilt	Embarrassment, remorse	Accountability, growth	Innocence, self-acceptance, freedom	Shame (shame pole) · Guilt (guilt pole)
Envy / Jealousy	Possessiveness, bitterness	Aspiration, appreciation	Inspiration, abundance	Guilt
Surprise / Uncertainty	Shock, confusion	Curiosity, openness	Awe, reverence	Denial
Joy / Pleasure	Attachment, hubris	Gratitude, delight	Bliss, unconditional love	Denial
Love / Bonding	Obsession, possessiveness	Care, intimacy, nurturance	Wholeness, divine love	Separation
Pride / Recognition	Arrogance, vanity	Confidence, dignity	Worth, radiance	Shame
Calm / Apathy	Numbness, boredom	Serenity, equanimity	Peace, spaciousness	Repression

Table 1. The eleven emotion families of the Emotional Alchemy Mandala, their Shadow–Gift–Essence trajectories, and their proposed core wound assignments.

2.3. Stratum Three — The Sixty-Four Shadows: The Archetypal Ground View

The finest resolution of the architecture is the field of sixty-four archetypal Shadows, rooted in the sixty-four hexagrams of the I Ching, articulated psychologically in Richard Rudd's Gene Keys as sixty-four Shadow frequencies each opening into a Gift and an Essence (Siddhi), and made clinically and pedagogically accessible in the author's Meta Pets Method, whose sixty-four cosmic animal allies map one-to-one onto the sixty-four keys. Within the author's broader canon this one-to-one correspondence is formalized as the seat principle: Seat n = Hexagram n = Gene Key n = Meta Pet n , so that the seat number functions as a universal join key across systems. A practitioner may therefore enter the sixty-four through whichever door suits the client — the contemplative door of the hexagrams, the transmissive door of

the Gene Keys, or the playful, imaginal door of the Meta Pets cards — and arrive at the same archetypal address.

Where the eleven families describe kinds of emotional energy, the sixty-four Shadows describe patterned strategies — recognizable, differentiated ways in which wounded energy organizes perception and behavior. Control and Doubt are both fear-family patterns, but they are clinically distinct: one grips the environment, the other grips the mind. It is precisely this differentiation that makes the sixty-four so valuable at intake and so overwhelming without a map. The next section supplies the map.

3. The Vertical Architecture: Nesting the Three Strata

3.1. The Logic of Correspondence

The nesting logic runs on a single question asked twice. At the Shadow level: what emotional energy is this pattern made of? Control, Doubt, Stress, and Unease feel very different as strategies, but each is fear that has organized itself into a stable structure; they belong to the Fear family. At the family level: what did the psyche conclude about itself and the world such that this energy became chronic? Fear becomes chronic where feeling itself was made unsafe — the wound of Repression. Anger becomes chronic where belonging was denied — the wound of Rejection. Each family, in other words, is the emotional signature of a wound, and each Shadow is a specific crystallization of a family.

Three caveats govern the mapping and protect it from becoming a cage. First, every assignment is a primary resonance, not an exclusive one: the Shadow of Addiction is placed in the Joy/Pleasure family under Denial, but in a given client it may be serving Repression (numbing) or Separation (substitute bonding). The map tells the practitioner where to look first, never where to stop looking. Second, each wound — following the repressive/reactive polarity of the Gene Keys tradition — expresses through two complementary families: one that collapses the energy inward and one that discharges or performs it outward (Section 4.6 develops this clinically). Third, because Separation underlies all wounds, every column of the map ultimately drains into it; the assignments name the proximate wound, the one the inquiry will meet first on the way down.

3.2. Tier One — Six Wounds to Eleven Families

Table 2 presents the first tier. The elegance of the correspondence is worth noting: six wounds, each expressing through two emotion families, would yield twelve; the count is eleven because the Shame/Guilt family straddles two wounds, its shame pole

belonging to the wound of Shame and its guilt pole to the wound of Guilt — a distinction the Mandala already encodes in the family's double name.

Core Wound	Healing Virtue	Wound Signature	Emotion Families
Repression	Honesty	The wound of the frozen. Feeling is pushed down into the body and held there; emotion is managed rather than metabolized. Its atmosphere is numbness, control, and chronic somatic tension.	Fear · Calm / Apathy
Denial	Ease	The wound of the unseen. What is real is refused, bypassed, or drowned in stimulation and story. Its atmosphere is confusion, distraction, craving, and manic busyness.	Surprise / Uncertainty · Joy / Pleasure
Shame	Humour	The wound of the unworthy. The self is experienced as fundamentally flawed, and worth is confused with achievement, image, or superiority. Its atmosphere is self-attack or its mirror, self-inflation.	Shame / Guilt (shame pole) · Pride / Recognition
Rejection	Gentleness	The wound of the excluded. Having been pushed out, the psyche learns to push out in return — through harshness, contempt, judgment, and fight. Its atmosphere is hardness toward self and others.	Anger · Disgust / Aversion
Guilt	Forgiveness	The wound of the indebted. The self feels it has taken something, owes something, or cannot receive without cost. Its atmosphere is scarcity, comparison, over-responsibility, and secret ledgers.	Shame / Guilt (guilt pole) · Envy / Jealousy
Separation	Care / Love	The deepest wound, underlying all the others: the felt conviction of being cut off — from others, from source, from life. Its atmosphere is grief, longing, clinging, and existential loneliness.	Grief / Sadness · Love / Bonding

Table 2. Tier one of the vertical architecture: the Six Wounds, their healing virtues, clinical signatures, and the emotion families through which each wound expresses.

3.3. Tier Two — Eleven Families to Sixty-Four Shadows

Table 3 presents the complete second tier: each of the sixty-four Shadow frequencies (named per Rudd, 2013; numbering identical across hexagram, Gene Key, and Meta Pet) assigned to its primary emotion family and, through it, to its core wound.

Practitioners using the Meta Pets deck can read the table directly by card number. The assignments were made by asking, for each Shadow, the two questions of Section 3.1, and they are offered as a canonical starting compass for the community of practice — explicitly open to refinement through clinical use and, ultimately, empirical study (Section 7).

Key / Seat	Shadow Frequency	Primary Emotion Family	Core Wound	Healing Virtue
1	Entropy	Calm / Apathy	Repression	Honesty
2	Dislocation	Love / Bonding	Separation	Care / Love
3	Chaos	Surprise / Uncertainty	Denial	Ease
4	Intolerance	Disgust / Aversion	Rejection	Gentleness
5	Impatience	Anger	Rejection	Gentleness
6	Conflict	Anger	Rejection	Gentleness
7	Division	Disgust / Aversion	Rejection	Gentleness
8	Mediocrity	Shame / Guilt (shame)	Shame	Humour
9	Inertia	Calm / Apathy	Repression	Honesty
10	Self-Obsession	Pride / Recognition	Shame	Humour
11	Obscurity	Surprise / Uncertainty	Denial	Ease
12	Vanity	Pride / Recognition	Shame	Humour
13	Discord	Anger	Rejection	Gentleness
14	Compromise	Calm / Apathy	Repression	Honesty
15	Dullness	Calm / Apathy	Repression	Honesty
16	Indifference	Calm / Apathy	Repression	Honesty
17	Opinion	Disgust / Aversion	Rejection	Gentleness
18	Judgment	Disgust / Aversion	Rejection	Gentleness
19	Co-dependence	Love / Bonding	Separation	Care / Love
20	Superficiality	Joy / Pleasure	Denial	Ease
21	Control	Fear	Repression	Honesty
22	Dishonor	Shame / Guilt (shame)	Shame	Humour
23	Complexity	Surprise / Uncertainty	Denial	Ease
24	Addiction	Joy / Pleasure	Denial	Ease
25	Constriction	Love / Bonding	Separation	Care / Love
26	Pride	Pride / Recognition	Shame	Humour
27	Selfishness	Envy / Jealousy	Guilt	Forgiveness
28	Purposelessness	Fear	Repression	Honesty
29	Half-heartedness	Calm / Apathy	Repression	Honesty
30	Desire	Joy / Pleasure	Denial	Ease
31	Arrogance	Pride / Recognition	Shame	Humour

Key / Seat	Shadow Frequency	Primary Emotion Family	Core Wound	Healing Virtue
32	Failure	Fear	Repression	Honesty
33	Forgetting	Surprise / Uncertainty	Denial	Ease
34	Force	Anger	Rejection	Gentleness
35	Hunger	Joy / Pleasure	Denial	Ease
36	Turbulence	Surprise / Uncertainty	Denial	Ease
37	Weakness	Love / Bonding	Separation	Care / Love
38	Struggle	Anger	Rejection	Gentleness
39	Provocation	Anger	Rejection	Gentleness
40	Exhaustion	Calm / Apathy	Repression	Honesty
41	Fantasy	Surprise / Uncertainty	Denial	Ease
42	Expectation	Joy / Pleasure	Denial	Ease
43	Deafness	Disgust / Aversion	Rejection	Gentleness
44	Interference	Fear	Repression	Honesty
45	Dominance	Pride / Recognition	Shame	Humour
46	Seriousness	Joy / Pleasure	Denial	Ease
47	Oppression	Grief / Sadness	Separation	Care / Love
48	Inadequacy	Shame / Guilt (shame)	Shame	Humour
49	Reaction	Anger	Rejection	Gentleness
50	Corruption	Shame / Guilt (guilt)	Guilt	Forgiveness
51	Agitation	Surprise / Uncertainty	Denial	Ease
52	Stress	Fear	Repression	Honesty
53	Immaturity	Surprise / Uncertainty	Denial	Ease
54	Greed	Envy / Jealousy	Guilt	Forgiveness
55	Victimization	Grief / Sadness	Separation	Care / Love
56	Distraction	Joy / Pleasure	Denial	Ease
57	Unease	Fear	Repression	Honesty
58	Dissatisfaction	Envy / Jealousy	Guilt	Forgiveness
59	Dishonesty	Shame / Guilt (guilt)	Guilt	Forgiveness
60	Limitation	Calm / Apathy	Repression	Honesty
61	Psychosis	Surprise / Uncertainty	Denial	Ease
62	Intellect	Pride / Recognition	Shame	Humour
63	Doubt	Fear	Repression	Honesty
64	Confusion	Surprise / Uncertainty	Denial	Ease

Table 3. Tier two of the vertical architecture: the sixty-four Shadow frequencies (Rudd, 2013; Meta Pets numbering identical) mapped to primary emotion family, core wound, and healing virtue. Assignments denote primary resonance; secondary resonances are expected and clinically informative.

3.4. Reading the Density of the Map

The distribution of the sixty-four across the six wounds is deliberately uneven, and the unevenness is itself diagnostic of the human condition. Denial hosts the largest cluster (seventeen Shadows across the Surprise/Uncertainty and Joy/Pleasure families) and Repression the second largest (fifteen, across Fear and Calm/Apathy): together, half of all archetypal Shadow patterns are strategies of not-feeling and not-seeing — avoidance in its two great modes. Rejection hosts twelve (the fighting and judging patterns), Shame nine (the self-attack and self-inflation patterns), Guilt five (the debt and scarcity patterns), and Separation only six directly. That the deepest wound hosts the fewest surface patterns is not an anomaly but the architecture's central teaching: Separation rarely presents as itself. It presents as everything else. The practitioner who understands this will neither be surprised that few clients arrive speaking of separation, nor deceived into believing it absent.

4. The Deconstructive Inquiry Roadmap

4.1. Principles

Deconstruction, in this protocol, means the compassionate disassembly of a constructed pattern so that its architecture becomes visible — never the demolition of the person's experience, meaning, or defenses. Three principles govern every movement. Presence before process: no question in this roadmap is asked until the client is somatically grounded and resourced; the Meta Pets arrival phase, or any equivalent attunement practice, is the non-negotiable threshold. The Shadow is an ally: every pattern encountered is addressed as intelligence in a contracted form — the compassionate inquiry stance of asking what the pattern is trying to do for the person, never what is wrong with them. Symmetry of descent and ascent: the practitioner never opens a layer without a route back up through it; each downward movement in the roadmap has a corresponding upward movement, and sessions are paced so that the ascent is never sacrificed to the fascination of the depths.

4.2. Overview: Seven Movements

The roadmap comprises seven movements — four of descent, one turn, and two of ascent culminating in integration — traversing the full architecture in both directions. In schematic form:

- Movement 1 — Behavior to Shadow (ground level): from the presenting complaint to the named archetypal pattern among the sixty-four.
- Movement 2 — Shadow to Family (first descent): from the pattern to the emotional energy it is made of, located on the Mandala and anchored somatically.
- Movement 3 — Family to Wound (second descent): from the chronic emotion to the conclusion about self and world that made it chronic.
- Movement 4 — Wound to Root (floor): the optional, advanced descent from the proximate wound to Separation itself.
- Movement 5 — The Turn: meeting the wound with its healing virtue — the pivot of the entire protocol.
- Movement 6 — Virtue to Gift (ascent): activating the emotion family's Gift, now released from the wound's grip.
- Movement 7 — Gift to Essence and Micro-Action (integration): embodying the specific Shadow's own Essence and committing to one concrete act that expresses it.

Not every session traverses all seven movements; a coaching session may work Movements 1-2 and 5-7, holding the wound stratum lightly, while a therapeutic

process may spend several sessions in Movement 3 alone. The roadmap is a map of the whole territory, not a mandate to cross it in fifty minutes.

4.3. The Descent

Movement 1 — Behavior to Shadow

The client's language is behavioral and situational: “I can't stop checking my phone,” “I explode at my partner,” “I've gone numb at work.” The practitioner's task is to hear the pattern beneath the situation and name it archetypally. With the Meta Pets deck, this is done invitationally — the client browses or draws and selects the card that resonates, which bypasses intellectual defenses and enlists the imagination. Without the deck, the practitioner listens for the signature: is this energy gripping (Control), comparing (Dissatisfaction), performing (Vanity), hiding (Mediocrity)? Useful questions: “If this pattern were a character, what is it doing — in one verb?”; “When it runs, what does it believe it is preventing?” The movement is complete when practitioner and client share a name for the pattern and the client feels seen rather than categorized.

Movement 2 — Shadow to Family

With the pattern named, the inquiry drops from strategy to energy: “When this pattern runs, what is the feeling underneath it — before the story?” Table 3 gives the practitioner the expected family, but the client's body gives the verdict; if the map says Fear and the body says grief, the body wins and the map's secondary resonances come into play. The feeling is located on the Mandala — a literal, visual act when the Mandala is displayed in the room — and anchored somatically: where does it live, what is its texture, temperature, movement. This movement deploys the Mandala's five-step micro-protocol in its first two steps: name the Shadow, sense before story. It corresponds to ITM Mechanisms 1 and 2 (Recognition and Awareness; Compassionate Witnessing) and cultivates the first pillar of Fundamental Peace, flexible attentional control, because the client is learning to attend to the feeling without being commandeered by it.

Movement 3 — Family to Wound

The third movement asks the developmental question: not “what are you feeling?” but “what did you conclude?” Chronic emotion is congealed conclusion — fear that stays is the conclusion that feeling is unsafe; anger that stays is the conclusion that belonging was refused. The practitioner uses the wound-specific question banks of Section 4.5 to guide this descent gently, watching for the recognition markers listed there. The wound is confirmed not by the practitioner's deduction but by the client's resonance — a somatic settling, often accompanied by emotion, when the wound is named truly. This movement is the deepest routine descent of the protocol and

engages ITM Mechanism 3 (Positive Intention Discovery) at the level of the whole life pattern: even the wound-driven strategy was, originally, protection.

Movement 4 — Wound to Root (Advanced)

Where the alliance is strong, the resourcing sufficient, and the setting therapeutic rather than purely coaching, the inquiry may take one further step: beneath the proximate wound to Separation itself. The questions are existential — “When did you first conclude you were alone?” — and the practitioner should expect this floor to be reached rarely and briefly. Its clinical value is that at the floor, the ascent is shortest: the virtue of Separation is Care/Love, and the felt discovery that connection was never actually severed is the single most transformative moment the architecture affords. Practitioners without depth training should treat Movement 4 as a referral point rather than a technique.

4.4. The Turn and the Ascent

Movement 5 — The Turn: Wound Meets Virtue

The turn is not a technique but a stance change, and everything before it exists to make it possible. Having faced and felt the wound courageously — the precondition the Six Wounds framework itself stipulates — the client is invited to meet it with its specific virtue: Honesty for Repression, Ease for Denial, Humour for Shame, Gentleness for Rejection, Forgiveness for Guilt, Care for Separation. The specificity matters clinically. Offering gentleness to a Shame wound merely soothes; offering humour to it — the moment a client genuinely laughs, kindly, at the cosmic seriousness of their self-verdict — dissolves it. Offering honesty to a Guilt wound sharpens the ledger; offering forgiveness closes it. The turn questions in Section 4.5 are calibrated to each virtue. The turn engages ITM Mechanism 7 (Meaning-Making) and directly instantiates the fourth pillar of Fundamental Peace, compassionate self-awareness.

Movement 6 — Virtue to Gift

With the wound met by its virtue, the emotion family's energy is released from chronic duty, and its Gift becomes available: fear yields awareness and courage; anger yields clarity and boundaries; grief yields empathy and depth. The practitioner asks the Mandala's third micro-protocol question — “what is this feeling, now that it no longer has to protect you, offering you?” — and reflects the emerging Gift without imposing it. This movement is where the Meta Pets Gift card is introduced when the deck is in use: the same creature, alert and engaged, giving the client a visual confirmation that the energy has not been eliminated but liberated. ITM Mechanisms 4 and 6 (Symbolic Integration; Relational Mirroring) carry this movement.

Movement 7 — Gift to Essence and Micro-Action

The ascent completes at the resolution where the descent began: the specific Shadow among the sixty-four. Each key's own Gift and Essence (Siddhi) frequencies — Control opening toward authority in its highest sense, Inadequacy toward resourcefulness and wisdom, Victimization toward freedom — give the integration its precision; the practitioner works with the client's own tradition of reference (Gene Keys profile, Meta Pets Essence card, or the hexagram's imagery) to touch the Essence briefly and somatically. Then, following both the Mandala's fifth micro-step and Phase 5 of the Meta Pets protocol, the session grounds in one micro-action: a single concrete behavior, executable within days, that expresses the Gift in service of the Essence. Transformation without behavioral commitment risks remaining an interior event; the micro-action is the architecture's handshake with the client's actual life, and it engages ITM Mechanism 5 (Embodied Practice) while building the second pillar of Fundamental Peace, emotional coherence across self-states — because the client who acts from the Gift on Tuesday is the same person who trembled in the Shadow on Monday, and now knows it.

4.5. Wound-Specific Question Banks

The banks below equip Movements 3 and 5 for each wound. Recognition markers help the practitioner hypothesize the wound from the client's presentation; descent questions deepen Movement 3; turn questions open Movement 5. All questions presuppose the resourcing and stance requirements of Section 4.1, and every question is an invitation the client may decline.

Repression (→ Honesty)

Recognition markers. Somatic flatness or chronic tension; “I don’t really feel much”; highly controlled affect; fear that shows up as management rather than trembling; exhaustion without obvious cause.

Descent questions (Movement 3):

- *Where in your body does this live? What is the texture there — frozen, heavy, tight, absent?*
- *If this numbness could protect you from feeling one thing, what would that one thing be?*
- *When did you first learn that this feeling was not safe or welcome to express?*
- *What do you imagine would happen if you let yourself feel it fully, right now, at ten percent?*

Turn questions (Movement 5):

- *What is the most honest sentence you have not yet said out loud — to yourself or to anyone?*
- *If your body could speak one true sentence, what would it say?*
- *What becomes possible in your life when the truth no longer has to be held down?*

Denial (→ Ease)

Recognition markers. Confusion that never resolves; perpetual busyness, stimulation-seeking, craving; relentless positivity that will not touch pain; “it’s fine, everything’s fine”; addictive loops of any kind.

Descent questions (Movement 3):

- *What is the thing you already know but keep arranging your life so as not to see?*
- *What does the distraction, the craving, or the busyness let you not feel?*
- *If we slowed everything down to complete stillness for one minute, what would rise?*
- *What would you have to acknowledge if you stopped hoping this would fix itself?*

Turn questions (Movement 5):

- *What happens in your body when you simply say: this is what is, right now?*

- *Where in your life could you stop pushing and let things be exactly as they are for one day?*
- *What is the ease that becomes available when nothing has to be hidden from yourself?*

Shame (→ Humour)

Recognition markers. Harsh self-judgment or its compensation in superiority and image; worth confused with achievement; perfectionism; collapse after criticism; grandiosity that cannot tolerate ordinariness.

Descent questions (Movement 3):

- *When the critic speaks inside you, whose voice is it? What exact words does it use?*
- *What do you believe is fundamentally wrong with you — the sentence beneath all the striving?*
- *What are you afraid people would see if the performance stopped?*
- *Who taught you that you had to earn the right to exist?*

Turn questions (Movement 5):

- *Can you find one thing in this pattern that is, honestly, a little bit funny — a little bit human?*
- *How would you speak about this flaw if it belonged to a beloved child?*
- *What lightness enters when you no longer take your imperfection as a verdict?*

Rejection (→ Gentleness)

Recognition markers. Quickness to anger, judgment, or contempt; fighting for every seat at the table or refusing to sit down at all; harshness toward self mirrored as harshness toward others; hypersensitivity to exclusion.

Descent questions (Movement 3):

- *Who or what are you pushing away right now — and who pushed you away first?*
- *What boundary of yours was crossed, and what did you make it mean about your belonging?*
- *When you feel the contempt or the fight rising, what softer feeling is it protecting?*
- *Where were you not given a seat, and how do you re-enact that scene today?*

Turn questions (Movement 5):

- *What would it feel like to meet this exact pain with the tenderness no one offered you then?*
- *Can the boundary stay firm while the tone becomes gentle? What does that sound like?*
- *Who in your life is waiting for your gentleness — including the one in the mirror?*

Guilt (→ Forgiveness)

Recognition markers. Inability to receive without discomfort; over-responsibility; secret ledgers of debt and comparison; envy that bites and then apologizes; the feeling of having taken something from someone.

Descent questions (Movement 3):

- *What do you believe you owe — and to whom? When was this debt contracted?*
- *What did you receive that you feel someone else paid for?*
- *When you compare yourself and come up short, what is the scarcity story underneath?*
- *What are you punishing yourself for that was never actually yours to carry?*

Turn questions (Movement 5):

- *If the debt were declared paid in full today, how would you live tomorrow morning?*
- *What would you need to forgive — in yourself, in them, in life — to put the ledger down?*
- *Can you let something good in, right now, without immediately reaching for repayment?*

Separation (→ Care / Love)

Recognition markers. Grief with no clear object; clinging, merging, or obsessive love; existential loneliness even in company; the conviction “I am on my own”; the belief that my thriving requires another’s loss.

Descent questions (Movement 3):

- *When did you first conclude that you were alone? What was happening around you?*
- *What connection was broken — and what did the child you were decide about the universe that day?*
- *In the clinging or the withdrawal, what union are you actually longing for?*
- *If the separation were an illusion, what has been here with you the whole time?*

Turn questions (Movement 5):

- *Place a hand on your heart. What happens when care flows toward you, from you?*
- *What is one act of care — for a person, a place, a being — that would let love move through you today?*
- *What do you notice when you consider that belonging is not earned but remembered?*

4.6. Repressive and Reactive Presentations

Following the polarity that the Gene Keys tradition assigns to every Shadow, each wound presents in two modes, and the mode determines which of the wound's two emotion families dominates and how the roadmap is paced. In the repressive mode

the energy collapses inward: Repression presents as Calm/Apathy (numbness), Denial as vague chronic confusion, Shame as self-erasure and Mediocrity, Rejection as self-directed harshness, Guilt as silent over-giving, Separation as withdrawn grief. In the reactive mode the energy discharges outward: Repression as controlled, brittle fear-management; Denial as compulsive stimulation and craving; Shame as Pride, Vanity, and Dominance; Rejection as open Conflict and Provocation; Guilt as envious grasping; Separation as clinging and Co-dependence. Clinically, repressive presentations need activation before inquiry — the feeling must be found before it can be followed — while reactive presentations need settling before inquiry — the discharge must slow before the energy beneath it becomes audible. The same wound, the same roadmap, opposite first moves.

4.7. Session Architecture and Framework Alignment

The roadmap slots directly into the containers practitioners already use. Within the Meta Pets Method's five phases, Movements 1–2 occupy Phases 1–2 (Arrival; Naming the Shadow), Movements 3–5 deepen Phase 3 (Discovering the Gift, here extended downward to the wound and its virtue), Movement 6 is Phase 4 (Touching the Essence at family level), and Movement 7 is Phase 5 (Integration and Micro-Action). Within the ITM, the seven movements distribute across the seven transformation mechanisms as noted in Sections 4.3–4.4, and repeated traversals of the roadmap carry a client through the ITM's five developmental stages, from Unconscious Reactivity toward Transcendent Integration. Within Fundamental Peace, the descent trains Pillar 1 (flexible attention) and Pillar 3 (reduced self-referential rigidity — because the client discovers that the self-concept built on the wound is contingent, not essential), while the turn and ascent train Pillar 4 (compassionate self-awareness) and Pillar 2 (emotional coherence). The roadmap is thus not a new method competing with the existing canon but the connective tissue that lets the canon operate as one instrument.

5. A Composite Case Vignette

A composite client — call her M., drawn from recurring patterns across coaching practice and identifying details altered — presents with exhaustion and resentment toward her team: “I do everything, and nobody notices.” Movement 1: invited to browse the deck, she selects card 27; the pattern names itself as Selfishness inverted — she hoards responsibility as others hoard resources, and beneath the over-giving is the same scarcity. Movement 2: the feeling before the story is a bitter tightness in the chest; on the Mandala she locates it, to her own surprise, in Envy/Jalousy — she is envious of colleagues who receive without over-paying. Movement 3: the descent questions for Guilt land immediately (“What do you believe you owe — and to

whom?”): a family story of being the child whose education cost her parents everything; her whole career has been repayment. Movement 4 is not taken; the proximate wound is sufficient and alive. Movement 5, the turn: “If the debt were declared paid in full today, how would you live tomorrow morning?” — a long silence, tears, and then the client's own word: “lighter.” Forgiveness here is not of another but of the ledger itself. Movement 6: released from repayment duty, the family's Gift surfaces as aspiration and appreciation — she can now want things for herself and admire others without the bite. Movement 7: the Essence of key 27 is altruism in its liberated form — giving that flows rather than pays; her micro-action is to accept, without reciprocating, one offer of help this week. The whole traversal occupied two sessions; the architecture occupied none of the client's awareness and all of the practitioner's.

6. Scope of Practice, Ethics, and Contraindications

The roadmap spans a gradient from coaching to depth psychotherapy, and practitioners must locate themselves honestly on it. Movements 1, 2, 6, and 7 are within general coaching competence when conducted with the resourcing principles of Section 4.1. Movement 3 requires training in emotionally deep inquiry and a contracted relationship that permits it. Movement 4 belongs to therapeutic settings and depth-trained practitioners; for others it is a referral point. The protocol is contraindicated as described for clients in acute crisis, active psychotic process, unprocessed acute trauma, or without the stability to tolerate affect intensification; with such clients, the practitioner remains in stabilization and referral. The wound stratum in particular must never be used diagnostically at a person — “you have the wound of Shame” is a violation of the method's spirit; the wound is only ever confirmed by the client's own recognition. Finally, the deconstructive stance obliges the practitioner to apply the architecture reflexively: a practitioner who has not walked their own descents will unconsciously steer clients away from the wounds they themselves avoid, and supervision within the community of practice is the corrective.

7. Limitations and Future Directions

The mapping presented in Tables 1-3 is a theoretical synthesis grounded in clinical practice and the internal logic of the source frameworks; it has not yet been empirically validated, and the assignments — particularly the sixty-four primary resonances — should be treated as a canonical first draft for the community of practice. Four research directions follow naturally. First, inter-rater studies: do trained practitioners independently assign presenting patterns to the same Shadow, family, and wound? Second, convergence studies linking the architecture to existing instruments — the FP20 Fundamental Peace Scale for outcome, self-concept clarity

measures for the coherence pillar, and established emotion-regulation and shame/guilt inventories for the middle stratum. Third, process research on the roadmap itself, examining whether the turn (Movement 5) marks measurable session-level shifts in affect and physiology, as the Fundamental Peace neurocognitive model predicts. Fourth, cultural adaptation studies extending the approach beyond its current deployments, testing whether the wound stratum retains its structure across indigenous emotional vocabularies as the Mandala did among the artisan communities of Rajasthan. A bilingual (English–Castilian Spanish) practitioner manual operationalizing the question banks, and a Meta Pets facilitation module teaching the roadmap within the existing certification pathway, are in preparation.

8. Conclusion

Six wounds, eleven families, sixty-four shadows: one territory, three altitudes, and now a single set of roads between them. The architecture proposed here asks nothing of practitioners that the source frameworks did not already ask — courage in facing what is contracted, curiosity toward its intelligence, and fidelity to the movement from Shadow through Gift to Essence. What it adds is coherence: the assurance that the card on the table, the feeling in the chest, and the conclusion in the depths are not three problems but one pattern seen three ways, and that a virtue, a gift, and an essence are waiting at every altitude of the way back up. The deepest wound is Separation, and the deepest finding of the architecture is that the map itself is an act of its healing virtue — for a map that connects everything is, in the end, a work of care.

“Fundamental Peace is not the absence of pain... it is the transmutation of its energy into love and compassion.” — Luis Miguel Gallardo

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