



Huna Article

When the Wound Becomes the Story

by Graeme Kapono Ulrich

There is a lot of talk today about wounds: father wounds, mother wounds, womb healing, ancestral wounds, generational wounds, abandonment wounds, betrayal wounds, inner child wounds and core wounds. The list goes on and continues to grow.

As metaphor, this kind of language can be useful. It can help people recognise patterns, unmet needs, inherited behaviours, and areas where growth is needed. A “father wound” may point toward confidence, protection, trust, or healthy authority. A “mother wound” may point toward nurture, belonging, safety, or acceptance. A “generational wound” may point toward family patterns that are ready to change.

These are metaphors. They are ways of organising attention around patterns of experience, behaviour, memory, expectation, and growth. They can be useful when they help us understand what is happening and choose a more effective response. They become less useful when we start treating them as literal inner objects, fixed energetic injuries, or permanent facts about who we are.

The problem begins when we forget that metaphor is metaphor, and allow it to become identity.

“This helps me understand a pattern” can become “I have a wound.”

“I have a wound” can become “I am wounded.”

“I am wounded” can become “This is why I cannot move forward.”

At that point the wound is no longer a metaphor or useful information. It has become authority.

From a Huna perspective, this matters because energy flows where attention goes. If attention is continually placed on being wounded, broken, blocked, damaged, or incomplete, then the experience of helplessness can be amplified. Not as blame. Not because pain is imaginary. Simply because attention gives energy.

A person who constantly looks for evidence of their wound will usually find it. A person who constantly asks, “Why am I still broken?” may begin organising perception, memory, body, and behaviour around the assumption that they are broken.

Healing is not meant to become another way of practising helplessness.

This does not mean painful experiences are unreal. Some people have had very painful, frightening, or damaging experiences. Some people need safety, support, patience, skilled help, and great tenderness. But it is also true that not every difficulty in the present is proof that a wound has not healed. Sometimes a challenge is simply a new situation calling for a new skill.

A life without change is called dead. Today is difference, whether or not we recognise the differences.

Healing does not mean nothing ever hurts again. It does not mean old feelings never arise, relationships never challenge us, or life never brings the unexpected. Healing means we develop new responses. We change our focus. We change our meaning. We change our behaviour. We embody a new way of being.

To me, healing is not fixing something that is wrong or broken.

Healing is manifesting a beneficial change.

The useful question is not always, “What wound caused this?”

Sometimes the more useful question is, “What beneficial change is trying to happen now?”

Used wisely, wound language can point toward growth. Used unwisely, it can become another cage. The wound may offer information, but it does not have to become authority.

The goal is not to become an expert in your wound.

The goal is to become skilful in your freedom.

Graeme Kaponu Ulrich (Jul 2026)

[Aloha New Zealand](#) School of Hawaiian Shamanism