

**T-E-R-I - základ seberozvoje**

**B-E-T-I - base of self-improvement**

**Abstrakt:**

Model TERI sestává ze tří součástí/funkcí - Těla, Emocí a Rozumu, které tvoří základnu trojbokého jehlanu a jsou v ideálním případě volně propojeny jedna s druhou, a s rovnoměrně rozloženou vahou vlivu jedna na druhou. Vlivem vyrovnání báze modelu dochází ke vzniku a následnému propojení také se čtvrtým vrcholem jehlanu - s Intuicí. Je-li tomu tak, dokáže jedinec reagovat na životní události rychle, volně a intuitivně - ve smyslu bezprostředně, bez prodlevy způsobené zahlcením emocemi, tělesnou nepohodou či mnoha myšlenkami.

Vzhledem k psychotherapeutickému procesu je Model TERI blízký modelu osobnosti, který popsal Carl Gustav Jung (charakterizovaný čtyřmi do dvojic uspořádanými funkcemi: myšlení - citění; vnímání - intuice), a který dále zajímavě rozpracovala například Marie-Louise von Franz, konceptem tzv. inferiorní funkce (ve vztahu k hladině vědomí).

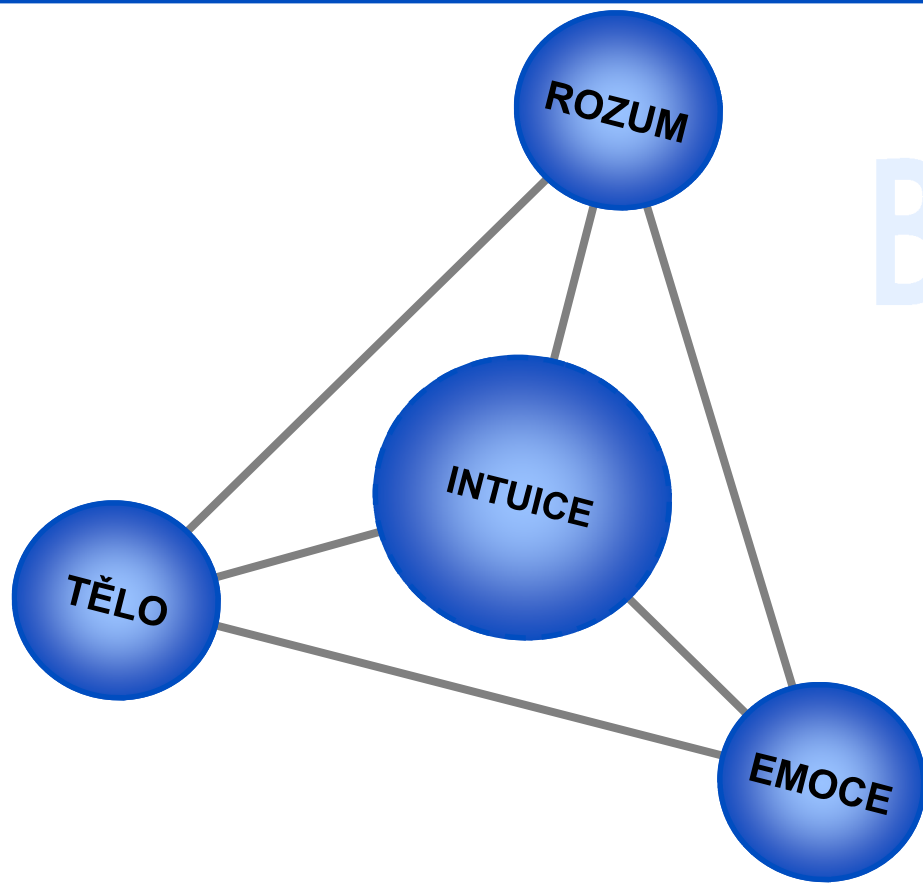
Model TERI je základní jednotkou sebereflexe a současně jednoduchým sebe/reflektivním a funkčním nástrojem pro laiky i odborníky, v sebe-rozvoji i v podpoře cíleného/komplexního sebe-rozvoje klienta/pacienta.

**Abstract:**

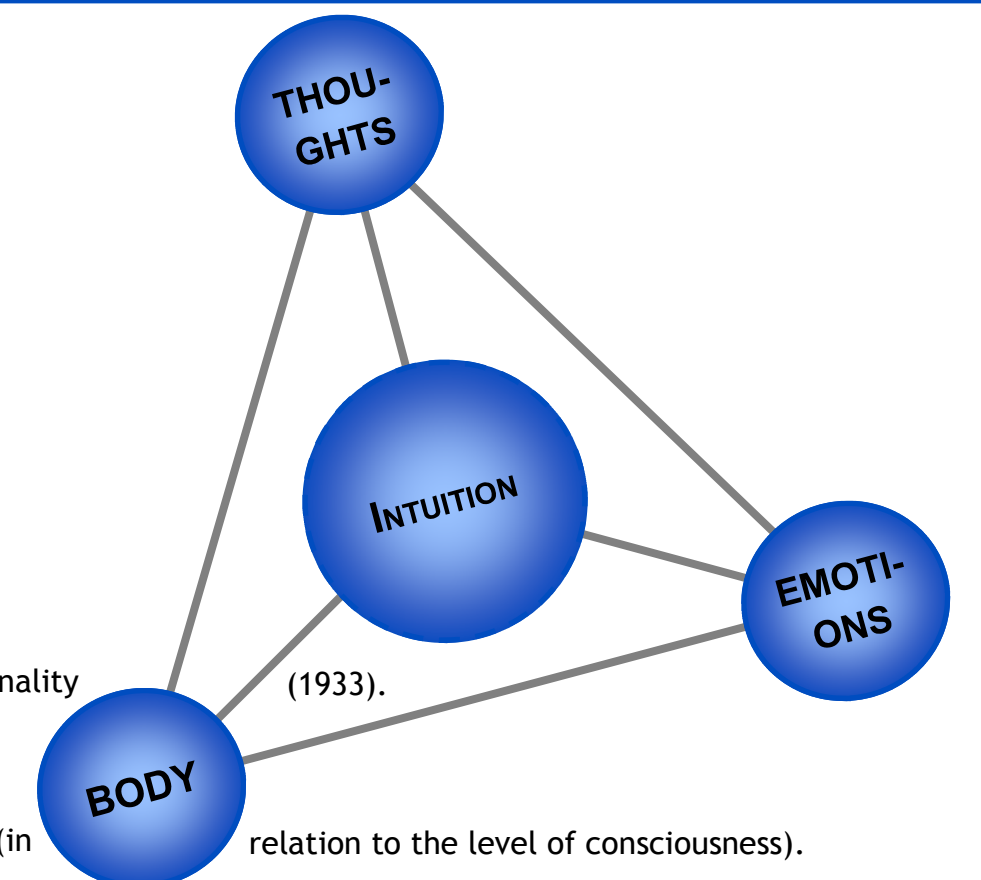
BETI model consists of three components/functions - Body, Emotions and Thoughts, which form the basis of triangular pyramid and ideally are loosely connected with one another, and in evenly distributed weight of influence to each other. Compensation of the model base leads to the establishment and subsequent connection with the fourth peak of the pyramid - with Intuition. If so, an individual can respond to life events quickly, freely and intuitively - it means immediately, without delays caused by congestion of emotions, physical discomfort or many of thoughts.

Considering the psychotherapeutic models BETI model is closed to the model of personality described by Carl Gustav Jung (characterized by four functions arranged in pairs: thinking - feeling, perception - intuition), and which was further elaborated by Marie-Louise von Franz in her concept of the 'inferior function' (in relation to the level of consciousness).

BETI model is the base of self-reflection and is used as a simple self/reflective and functional tool for laics and experts, useful in self-development the same as in targeted support of self/complex-development of client/patient.



**Basic Diagram of T-E-R-I/B-E-T-I**



Vzhledem psychotherapeutickému procesu je Model TERI poměrně blízký modelu osobnosti, který popsal Carl G. Jung (1933). Jungův model osobnosti je charakterizovaný čtyřmi do dvojic uspořádanými funkcemi: *myšlení - citění, vnímání - intuice*, který dále zajímavě dopracovala například Marie-Louise von Franz (1971), konceptem tzv. *inferiorní funkce* (ve vztahu k hladině vědomí).

Model TERI je složen ze tří součástí - *těla, emocí a rozumu*, které tvoří základnu trojbokého jehlanu a jsou v ideálním případě volně propojeny jeden s druhým.

Následně dochází k propojení také se čtvrtým vrcholem jehlanu - s *intuicí*.

Je-li tomu tak, můžeme reagovat na životní události rychle, volně a intuitivně - ve smyslu bezprostředně, bez prodlevy způsobené zahlcením emocemi, tělesnou nepohodou či mnoha myšlenkami.

V návaznosti na Franzovou pak lze pochopit důvod, proč lidé, u nichž dominuje racionální, rozumové uchopení reality, mívají o něco komplikovanější přístup ke svým emocím. Právě pro tyto osoby je způsob práce se zaměřením na tělesné procesy velmi cennou součástí psychotherapeutického procesu - a to i proto, že poměrně často s tělesnými symptomy do psychotherapie přicházejí (jakoby jim tělo říkalo: „Už dost! Podívej se na sebe...“).

Obdobně i lidem „jimž emotivita vládne“ je vhodné ukázat propojení mezi tělesnými a emotivními složkami jedince. „Zakotvení“ přes tělesné projevy a jejich zvládnání pak pomůže v dalším vývoji a zvládnání i emočních přepětí, zátěží či „kolapsových stavů“ v běžném životě.

Informace, které nám nabízí naše tělo, mohou být využity jako cesta k podstatě potíží, které nás trápí, jako cesta k nezpracovaným (často i neuvědomovaným) emocím, které pak ovlivňují náš život tak jak se nám to nelíbí (a to bez ohledu na to, jestli nám „vládne“ rozum či emoce).

Je to jedna z možných cest, kterými se lze vydat při svém dalším sebe-rozvoji. Současně je však nutné mít na mysli, že i tato cesta má své zákonitosti, svá pravidla a svůj vývoj. Ke zkratkám a všemocnosti, které nabízí některé - rádo by léčitelské - praktiky je nutno být velmi obezřetnými!

In the context of psychotherapeutical The B-E-T-I model is closed to the Jung's model of personality Jung's model of personality is characterized by four features arranged in pairs:

*thinking - feeling, perception - intuition,*

which further elaborated Marie-Louise von Franz (1971) in the concept of the *inferior function* (in relation to the level of consciousness).

BETI model is composed of three parts - *body, emotions and racio*, which form the basis of triangular pyramid and—in ideal composition— are loosely connected with each other.

In case of harmonic connection each of three ones (in basis of pyramid), there are possibility to link with the fourth peak of the pyramid - with *intuition*.

If so, people respond to their life events quickly, freely and intuitively - it means immediately, without delays caused by congestion, emotions, physical discomfort or many thoughts.

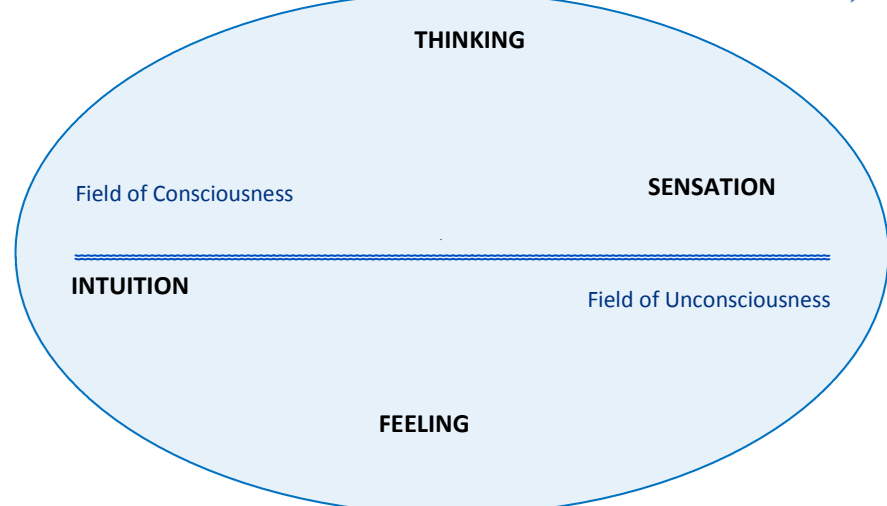
Following von Franz we can therapeutically understand people, who are dominated rationally, intellectually (perception/grasp of reality), and tend to have slightly more complicated approach to their emotions. Specifically for these people we would us—in therapeutic work—a focus on the physical processes (and the same way on emotions body-mediated) and also because quite often they come to psychotherapy with physical symptoms (as if their body was saying, "Enough! Look at yourself ... Stop it!").

Similarly, people "to whom reigns emotions" should show the link between physical and emotional components of the individual. 'Anchoring' through bodily manifestations and their management would help them in further development and management as well as emotional surges, load, or "state collapse" in everyday life.

The information from our bodies, can be used as a route to the 'heart of problems' that we suffer, as a way to raw (often unaware/unconscious) emotions, which affects our lives in the way we do not like (regardless of whether they are "ruled by" racio or emotions).

It is one of the possible paths that can be used in self-development. However, it is necessary to remember that even this path has its rules, its rules and its development. The abbreviations and omnipotence, which offers some - would-healing - practices, it's necessary to be very careful!

**Simplified Model of Inferior Function (von Franz)**

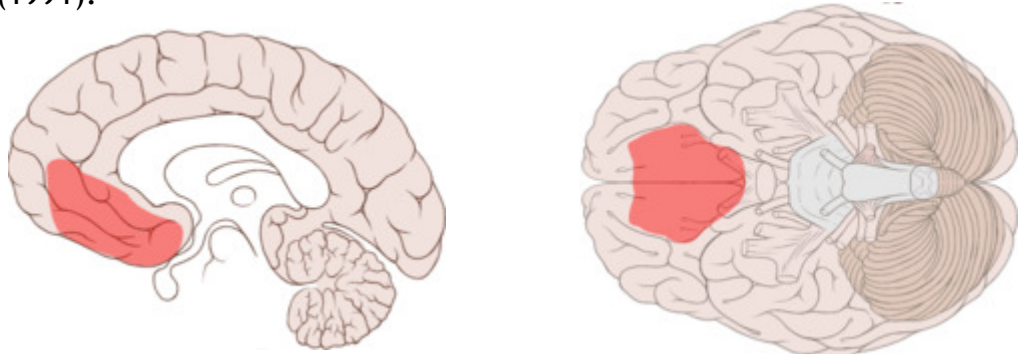


In Jung's model of typology, the inferior (or fourth) function is opposite to the superior or primary function. Whether it operates in an introverted or extraverted way, it behaves like an autonomous complex; its activation is marked by affect and it resists integration.

The inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly.

Positive as well as negative occurrences can constellate the inferior counter-function. When this happens, sensitiveness appears. Sensitiveness is a sure sign of the presence of inferiority. This provides the psychological basis for discord and misunderstanding, not only as between two people, but also in ourselves. The essence of the inferior function is autonomy: it is independent, it attacks, it fascinates and so spins us about that we are no longer masters of ourselves and can no longer rightly distinguish between ourselves and others

The somatic marker hypothesis proposes a mechanism by which emotional processes can guide (or bias) behavior, particularly decision-making. This hypothesis has been formulated by Antonio Damasio (1991).

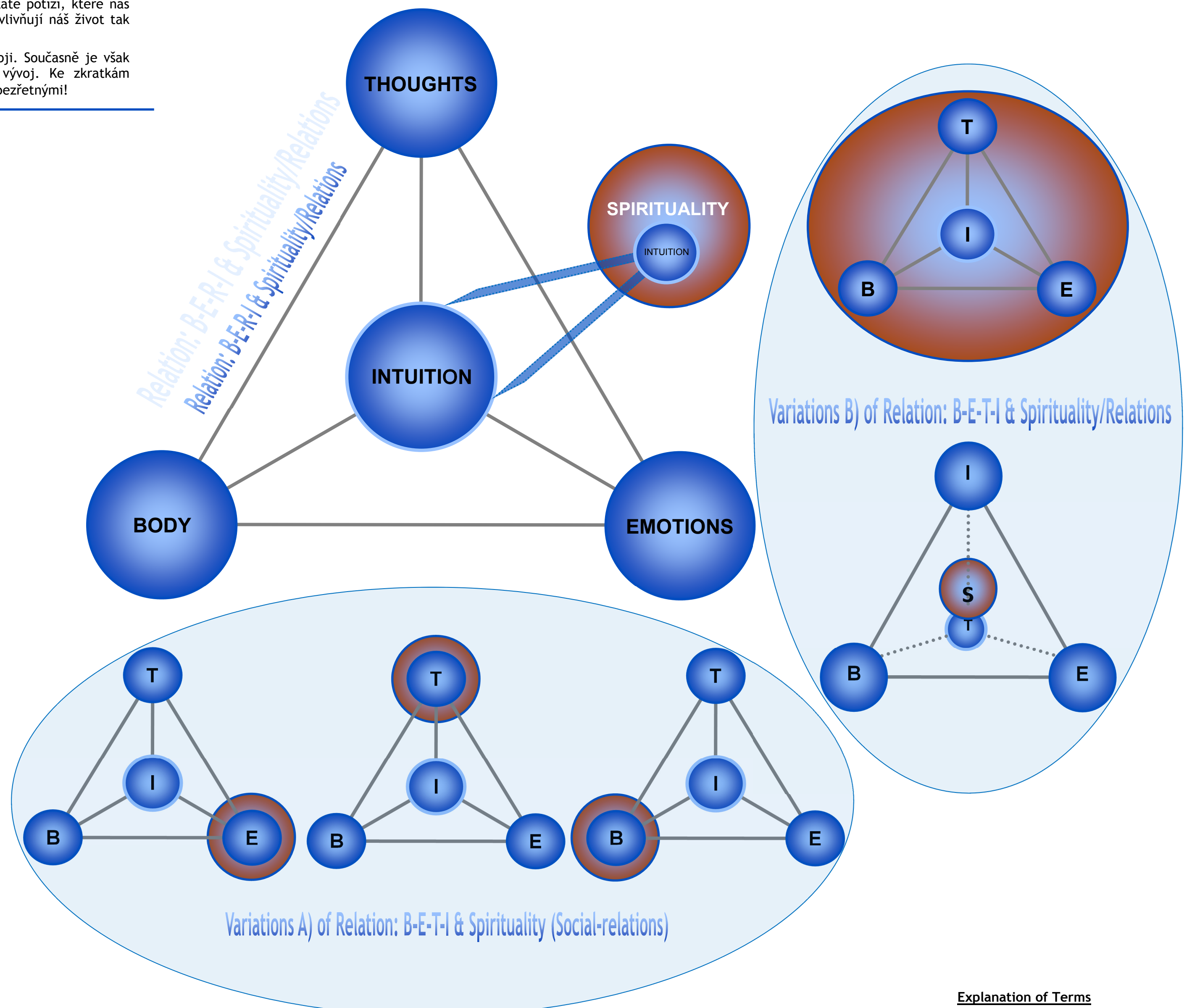


Emotions, as defined by Damasio, are changes in both body and brain states in response to different stimuli. Physiological changes (e.g., muscle tone, heart rate, endocrine release, posture, facial expression, etc.) occur in the body and are relayed to the brain where they are transformed into an emotion that tells the individual something about the stimulus that they have encountered. Over time, emotions and their corresponding bodily change(s) become associated with particular situations and their past outcomes.

When making decisions in the future, these physiological signals (or 'somatic markers') and its evoked emotion are consciously or unconsciously associated with their past outcomes and bias decision-making towards certain behaviors while avoiding others. For instance, when a somatic marker associated with a positive outcome is perceived, the person may feel happy and motivate the individual to pursue that behavior. When a somatic marker associated with the negative outcome is perceived, the person may feel sad and act as an internal alarm to warn the individual to avoid a course of action. These situation-specific somatic states based on, and reinforced by, past experiences help to guide behavior in favor of more advantageous choices and therefore are adaptive.

**Conclusion:**

B-E-T-I is no new conception. It's almost similar to other models of personality and personal growth (mostly in Analytic point of view). I use this model because of two reasons: I found it due to my clients (it means, it came from the practice, not from theory); and it's very easy to explain it to anyone (and apply it for personal growth of — almost — everyone).



**Explanation of Terms**

- Body:** It's the most important, basal part of B-E-T-I. It's the most important for clients understanding his/herself in complexity. It's based on Damasio theory on offers to client be more and more „close to his/her body“. It's based on physiology and helps to client perceive information in different levels—e.g. hunger/thirst, pain, information from senses, tiredness, spasms in muscles etc. The goal is—to be aware of the body function in proper way which is useful for individual client.
- Emotions:** ... is the part of B-E-T-I which is based on body (by hormones and other physiological correlates) and controled by racio. Client should respect his/her own emotions and be able to use it for the satisfaction (happiness) of his/herself all-in.
- Thoughts:** ... should be aware of body and emotions. Racio has its own functioning, but the same should be in contact to other parts of B-E-T-I.
- Intuition:** If all of three parts of B-E-T-I works together in harmony, intuition grows up automatically. It can be explained using the example of driving. For the first time its overwhelmed for cognitive, its hard to concentrate on so many stimuli. After hundred of thousands kilometres it's more smooth and „intuitive“. There are the same stimuli, but three of parts of B-E-T-I (B-E-R) works more automatically by themselves — and it's intuition in context of B-E-T-I.

Intuition is near to spirituality. For some people it's the part of spirituality. For others it's element of separate parts of themselves: B, E or R (e.g. hedonistic, histrionic or schizoid perception of reality). There're at least 5 diferent variations, how spirituality influenced the B-E-T-I (see above). Variations B) of relation between B-E-T-I and Spirituality shows two basic possibilities of relation. Personality (B-E-T-I) is a part of spirituality (e.g. Priest), or is the 'center of gravity' of B-E-T-I (e.g. Introverted scientist).

**Spirituality/Social-relations:** ... is used in global way of meaning— the same as 'Spiritual But Not Religious (SBNR)' as 'Religious Spirituality'. Spirituality can refer to an ultimate or an alleged immaterial reality; an inner path enabling a person to discover the essence of his/her being; or the "deepest values and meanings by which people live. Spirituality is often experienced as a source of inspiration or orientation in life. It can encompass belief in immaterial realities or experiences of the immanent or transcendent nature of the world. Spirituality would be perceive as intuition, the same as the way of viewing through the different parts of personality/B-E-T-I. Perception and application of spirituality changes during the life. Active parts of spirituality are social-relations.

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