

Structure of Consciousness; the Divided Mind, the I versus the Me of Consciousness

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Abstract

This research has focused on the innate functions of each of the four faculties of mind that make up the human thinking system in all human beings. This means explaining what type of thoughts and what type of behaviors arise from each of the four faculties of mind within a person at any point in time. We have to find out how all four faculties of mind individually work together as a team, but often against each other, that produces the phenomenon of a divided mind or a divided self in the form of the “I” and the “me” alluded to by William James, and made crystal clear by William Shakespeare’s much quoted soliloquy; ‘to be, or not to be, that is the question’. To do that, we have to dive deep down to examine the abilities and powers of each faculty of mind and how each faculty of mind measures its own powers specific functions against its fellow faculties of mind within the human thinking system. The function and power of each faculty of mind depends on its place in the pecking order of emergence within the human thinking system, which also sets the reason for its existence within the human consciousness. According to the pecking order of emergence, the first faculty of mind known as the perceptual-mind has the greatest power but less abilities. The second faculty of mind to emerge called the human imagination has less power but greater abilities than the first faculty of perceptual-mind. The third faculty of mind called ego/reason has even less power than the faculties of imagination and perceptual-mind, but greater abilities of logical analysis than both of them. The fourth and last faculty of mind to emerge known as the superego/conscience has little or no power at all, hence it is called (“the still small voice within”). It is no accident that the faculties of mind are four and not three as (Plato and Freud supposed). The four faculties of mind often divide into two equal opposing camps within the human thinking system that depicts good versus evil in human nature as the basis of all conflicts and wars in the world. This division manifests as good cop versus bad cop, kindness versus wickedness, selfishness against selflessness, which Thomas Hobbes and Jean-Jacques Rousseau argued about in human nature. Each of the two opposing camps has a leader and an assistant. In the first camp, the faculty of perceptual-mind is leader and the imagination is its assistant. This camp always opposes the camp of ego/reason as the leader, and the faculty of superego/conscience as its assistant. This is what causes the division within the mind known as the divided self, between the faculties of perceptual-mind and imagination on one side versus the opposition by faculties of ego/reason and superego/conscience, that William James spoke about.

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1. Introduction

Class: This research has focused on the innate functions and intrinsic abilities of each of the four faculties of mind that make up the human thinking system in all human beings. Taking a look at the number of faculties of mind namely, id, ego/reason, imagination, superego/conscience within a person's consciousness, the question arises; is consciousness monist, dual, or a multiplicity of faculties of mind? Like the five physical sense organs, each faculty of mind has different innate functions, capabilities, and different mental contribution to the thoughts of each person in the world. Each opinion, idea, concept, and behavior of every person in the world is the result of thoughts that arise from specific faculties of mind within each person's consciousness.

With regards to self-doubt in decision making, for example, when one argues with oneself whether to accept or reject an offer, or whether to make a right turn or left turn at a fork in a road in an unknown area, is a big feature in the thoughts of all human beings. Self-doubt is what leads to the phenomenon of the divided mind, where one half of the mind argues with the other half of the mind, in times of critical situations in people's lives. The sense of division in the thoughts of a person's mind, is what is characterized as the "I versus the me", or the phenomenon of a divided-self in decision making, within a person's thoughts and consciousness.

Self-doubt derives from arguments between the two factions of the opposing camps of the two faculties of perceptual-mind and imagination versus the other two faculties of ego/reason and superego/conscience mind in a person's thoughts. Shakespeare immortalized the divided mind in the agonizing thoughts of Prince Hamlet's words; 'to be or not to be, that is the question' (in the play; As you like it), which everyone can recognize as an exhibition of a divided mind or a divided self on display. How is the mind divided against itself, and what is the explanation for self-doubt that occurs within a person's thoughts?

How do neuroscientists physicists, and other scientists explain self-doubt in their definition of consciousness? Does the prefrontal cortex argue with the cerebellum? Or does the argument of self-doubt occur within the confines of the prefrontal cortex alone or what?

Is the awareness of self-doubt known as "the I-versus-the me" within human thinking a farce of philosophers, or a semantic play of words or a fact about human behavior and thinking? Do people perceive their minds as divided by self-doubt when deciding to do one thing against doing something else? Are people aware that they have four faculties of mind in their thinking system? *The fact that people are not ordinarily aware that their mind and consciousness consists of four faculties of mind (it makes no difference whether the faculties of mind are three or four), and the fact that each of the four faculties of mind has different functions, and different abilities that leads to, different opinions at different times, is the subject of examination by this research.*

Student A: With so many questions about consciousness. Professor; do you promise to answer all these questions about the divided mind of the four different faculties of mind to prove that the multiplicity of faculties of mind, is an indication that consciousness cannot be monist?

Professor: That is right. This research is prepared to answer all questions about the faculties of mind and the phenomenon of the divided mind in the human thinking system of the human consciousness. That is why I have said that this analysis of consciousness is the most interesting part of the explanation of consciousness as a multiplicity of four faculties of mind in the human thinking system. In fact, this research into the behavior of the different faculties of mind within the human consciousness is the final part of the journey to unravel consciousness as a conglomerate of elemental parts (faculties of mind), instead of a single monist phenomenon.

Professor: So, without beating about the bush any longer, let us start this analysis of consciousness not with an assumption (as scientists usually do), but let us start with the fact (already proven by this research) that consciousness consists of four faculties of mind. The four faculties of mind often divided into two opposing camps with regards to any decision a person makes. The faculties of perceptual-mind and imagination always form an opposite camp versus the faculties of ego/reason and superego/conscience. This research shows that the mental opposition of these two groups of faculties of mind pitted against each other, is what creates the phenomenon of self-doubt and a divided mind of a person, in the form of the “I versus the Me” of the mental anguish displayed by Prince Hamlet in his words; ‘to be or not to be, that is the question’... This is the divided mind that Shakespeare portrayed as an internal mental conflict, which everyone agrees is a natural occurrence in the thoughts and behavior of all human beings.

2. The Four Voices of Thought (a.k.a. the Four Faculties of Mind) in the Human Consciousness

Class: The best way to understand the differences between the four faculties of mind namely, the perceptual-mind, imagination, ego/reason and superego/conscience is to liken the four faculties of mind to the five physical sense organs of seeing, hearing, smelling, tasting, and feeling (eyes, nose, ears, tongue and the skin). Just as each of the five physical sense organs is different, each physical sense organ has its own specific functions, abilities and limitations, so each of the four faculties of mind has its own specific functions, abilities and limitations. Just as the eyes cannot smell and therefore the eye cannot be substituted for the nose, so the faculty of perceptual-mind cannot imagine or reason and therefore cannot substitute for the imagination.

So, what are the functions and abilities of the first faculty of mind known as the faculty of perceptual-mind of a newborn baby? The functions of the faculty of perceptual-mind of a newborn baby after it wakes up from a deep sleep after the trauma of birth, is to perceive objects and people in its immediate environment, and wondering what has happened to its prior cozy life in its mother’s womb, where it has been ejected to this new environment of people and objects.

These perceptions of the newborn baby’s immediate environment by its first faculty of perceptual-mind includes the newborn baby’s abilities and activities of what Freud referred to as neonate period from birth to 12 months, and toddler years of 1-3 years old. It is evident, but it still needs to be pointed out that the development and maturity of a newborn baby’s faculty of perceptual-mind, including its five physical sense organs develop alongside the growth of its physical body, which gives the growing baby’s faculties of mind as well as its five physical sense organs certain abilities to live and function as a separate individual in the world.

It is also clear that from the neonate period of birth to 12 months, and the toddler of 1-3 years old, the perceptual-mind of the growing infant has learned a lot about people and objects of its immediate environment. So, the first ability of a child’s

perceptual-mind besides perceiving objects of its environment, is the ability of learning the names of people as well as learning and itemizing the names of objects in its immediate environment. But a growing infant's faculty of perceptual-mind's ability to perceive and learn the names of people and objects in its environment involves the limitation of knowing only the names of objects and people of its immediate environment, without knowing the purpose or reasons why those objects and people are found in its environment in the first place.

The second outstanding fact about the first faculty of mind called the baby's faculty of perceptual-mind is that the faculty of perceptual-mind is the only faculty of mind that is directly connected to the brain stem and every part of the prefrontal cortex, the cerebellum, and the amygdala, identified by neuroscientists for cognitive activities. In other words, the growing infant's faculty of perceptual-mind is the only faculty of mind that serves as a conduit for receiving sensations from the five physical sense organs of a person. This means that the faculties of imagination and ego/reason that emerged later on (after 7-years) to make up the trio faculties of mind and thoughts are only indirectly connected to the brain of a person.

This is how it works; the five physical sense organs supply information to the brain as sensations that the faculties of mind interpret as smell, sight, taste, sound and feeling. But not all the faculties of mind are connected to the brain, for example, the imagination is not connected to the brain nor is the ego/reason connected to the brain (the ego/reason not being connected to the brain is therefore unable to perceive sensation from the brain is what Hume argued against Plato in the story of the empiricists against the rationalist in the history of philosophy, remember)? So, it is only the faculty of perceptual-mind that is directly connected that receives sensations from the brain and interprets the sensation as information of smell, sound, taste, feeling as well as the additional interpretation of whether a sound is dangerous to flee from or whether a sound is beneficial such as a call to eat.

Therefore, the interpretation of sensations from the five physical sense organs for perceiving objects of a child's environment is the exclusive ability of the faculty of perceptual-mind. The faculty of perceptual-mind is the only faculty of mind that a growing child of up to seven years old has used to learn everything it can from asking mom and dad, long before the faculties of imagination and ego/reason emerge in the mind of a growing child. For example, the faculty of imagination's link to sensations from the five physical sense organs is indirect after being perceived by the faculty of perceptual-mind as ideas and information to be used by both the faculties of imagination and ego/reason.

On the other hand, the faculty of superego/conscience has been described (by this research as having no power at all) which is why it is called "the still small voice" in the background of a person's thoughts, that whispers disapproval behind the scenes of various decisions a person makes. There is a reason why the superego/conscience is almost detached from the active thinking processes of the three faculties of perceptual-mind, imagination, and ego/reason.

The third important fact about the faculty of perceptual-mind of a growing child is that being the only faculty of mind that acts as a conduit for the reception of sensations from the five physical sense organs, means that it is only the faculty of mind that interprets sensations from the five physical sense organs as basic information upon which the faculties of imagination and ego/reason forms opinions and concepts of a person. Here again, it means that the faculties imagination and ego/reason's connection to the five physical sense organs derives indirectly from the perceptions of the faculty of perceptual-mind. It must

be remembered that it was the fact that the faculty of ego/reason's inability to perceive objects of the external world which was the big argument between Hume and Plato.

So, after all these years, this research has finally resolved the Hume-Plato argument in which Plato claimed that the human reason perceived as well as conceived ideas about objects of the external world. And Hume's counter argument was that conceiving ideas (which the human reason does), is different from perceiving objects of the external world (which the human reason could not do). This is because we perceive objects such as apples, trees, chairs, we do not conceive apples, trees, or chairs. But we conceive things that we cannot perceive such as gods, spirits, gravity, or concepts, with our faculty of reason. Well, Hume was right that the human reason does not have the ability to perceive objects of the external world. And Plato's claim that the human reason conceived ideas as well as perceived objects of the external world was incorrect. Therefore, perception of objects of the external world belongs to a separate faculty of mind (now revealed as the faculty of perceptual-mind), and not the faculty of the ego/reason.

The fact that the faculty of perceptual-mind is the only faculty of mind connected to the five physical sense organs of a person, (and sensations from the five physical sense organs) make up the ideas we think with, and make decisions with, gives the faculty of perceptual-mind enormous powers vis a vis the three remaining faculties of mind. Therefore, the faculties of imagination and reason can only access sensual information through their connection to the faculty of perceptual-mind so that they can use such information to imagine, analyze, formulate, or propose as a solution to any problem that any person faces in the real world.

3. The Faculty of Perceptual-Mind (as the First Voice of Thought) Assumes the Human Voice

Class: The most important ability of a newborn baby's faculty of perceptual-mind is that the newborn baby's faculty of perceptual-mind assumes the voice of a newborn. This means a newborn baby's first cry represents the voice of its faculty of mind that cries as a result of the trauma of birth in trying to find out what has happened to it, which feels different from the cool soothing environment in its mother's womb a few minutes ago. In short, the perceptual-mind of a newborn baby becomes the de facto human voice of a newborn baby. This is because the faculty of perceptual-mind of a newborn baby is also the voice the newborn baby communicates with its mother through crying for help, or giggling with pleasure, perceives objects and people with, and also learns to talk with. In other words, a newborn baby's faculty of perceptual-mind and the voice of a newborn baby merge into one and the same thing as the voice of the newborn baby.

Thus, a newborn baby's faculty of perceptual-mind acts as the voice a newborn baby cries with for help from its mother, giggles with, perceives with, and later learns to talk with during its first year of birth which Freud referred to as neonate period of 1-3 years. Therefore, it is later on, when the newborn baby grows as a child of 7-years old, that child's faculty of imagination emerges as the child's second faculty of mind. This means that the faculty of imagination also becomes the child's second voice of thought. And when the child's faculty of ego/reason emerges at 14-years of age, the child's faculty of ego/reason becomes the child's third voice of thought, whiles the child's faculty of superego/reason that emerges as the fourth faculty of mind becomes the child's fourth voice of thought.

This makes the phrase; “faculties of mind” a misnomer. The term faculties of mind, was ushered into the discourse of common usage by Freud to describe how human beings think in Freud’s analysis of his (three faculties of id, ego, superego as faculties of mind). However, we have now found out that a growing child’s faculties of mind are actually the child’s voices of thought. This is because human beings think with four little voices inside our heads, in using words of the language of our mother-tongue, or using words from another language that a person has learned to speak right? Therefore, it is befitting to call the faculties of mind we think with, as voices of our internal thoughts within our heads, instead of continuing to use Freud’s phrase “faculties of mind”, which does not properly represent the voices of thought within the human consciousness.

Using the “phrase voices of thought” answers the question; what exactly are faculties of mind? And the obvious answer is that a child’s or rather a person’s faculties of mind are that child or that person’s voices of thought. And since human beings have been proven to that have four voices (faculties of mind), it means human beings have four voices of thought.

Student A: If our four faculties of mind are the same as our four voices of thought, how come we speak and sing with only a single voice and not with four voices?

Professor: That is a good question. It means that you are following this discussion attentively. According to both Plato and Freud, we think with our faculties of id, ego/reason and superego/conscience internally in our minds, whiles we speak and sing with only one voice. This is because thinking and talking are two separate things. We think internally inside our heads. But we talk to other people externally. Thinking with our four little voices is an internal affair. But we speak externally with only one voice because do not need to speak with four voices simultaneously. Besides, we do not speak everything we think. For example, if you are thinking that your professor is good or bad right now, you do not say it right? But you think it internally, which your professor cannot hear you think – until you voice your thoughts out loud, using your external voice to tell me what you think about your Professor, by saying what is on your mind, or by saying what you are thinking about him.

Back to a newborn baby, the first thing a newborn baby does right out of the womb into the world is breathe in air, (gulp some air) and let out a loud scream wah, wah, wah, that establishes its voice as the mechanism of letting the world know how frightened it feels. The first cries make the newborn baby itself realize for the first time that it has a voice to scream with and to cry for help. The second thing a newborn baby does after screaming its heart out is fall asleep into a deep slumber. The third thing a newborn baby does after waking up from the first slumber is feel anything touching its body and mouth, and promptly pull to suckle and feed, because the mother usually places water or the nipple of her tits into the newborn baby’s mouth and squeezes some milk into it, that engenders the newborn baby’s (instinctive reaction) to suckle and feed as drops of milk run down its throat.

With its bellyful and feeling good, a newborn baby’s first mental activity is that its faculty of mind namely the newborn baby’s faculty of perceptual-mind (having been propped up by nature to start working), begins to perceive objects of its immediate environment moving its body to interact with objects and people that touch its body and skin. This is how a newborn baby learns (i.e., perceives) whatever and whoever are in its immediate environment. This is how a newborn baby’s mind begins to think with its first faculty of perceptual-mind or rather its first voice of perceptual-mind, for example, in crying for help. In

other words, a newborn baby's faculty of perceptual-mind (or voice of thought) becomes synonymous with the voice it cries with and giggles with (laughs with) as one and the same voice.

Thus, even before a newborn baby becomes a full-grown adult, its first faculty of perceptual mind acts as the person's voice of thought. Hence as an adult like you, the voice you hear within your mind, the voice you talk with and shout with, the voice you scream at someone else when you are angry – in short, the voice of your faculty of perceptual-mind is what is being identified by this research as the human voice in you and in each person. In other words, the voice everyone speaks with, and sing with, is actually the voice of each person's voice of mind called the perceptual mind. This fact about a person's faculty of perceptual-mind representing the human voice is a big development between a person's body and mind.

This is because this is the first time the human voice has been attributed to the main faculty of mind which a person's faculty of thought of the human mind and consciousness. This is why the voice of mind known as the perceptual-mind always monopolizes the human voice, and allows the other three little voices of thought to use the human megaphone voice once a while, to take hold sway, and speak as the voice of reason, or the voice of conscience.

We must remember that the argument between the Empiricists led by Hume against the Rationalists led by Plato was about whether it was the human reason that served as the main voice of thought, or whether it was the faculty of mind that perceives objects of the external world (namely, the perceptual-mind) that serves as the human voice of thought. And now this research has surfaced four faculties of perceptual-mind/id, ego/reason, imagination, and the superego/conscience as the four voices of thought. *However, the faculty of mind that perceives objects of the external world, namely, the faculty of perceptual-mind acts as the main voice of thought of each person.* This is because being the first faculty of mind allows the faculty of perceptual-mind to act as the main voice of thought in the human mind and thinking system.

Dear reader, did you know that the voice in your head reading this research Paper in front of you right now is the voice of your faculty of perceptual-mind? This voice you are reading these words with is not your voice of reason, it is not your voice of imagination, nor is it your voice of conscience. Again, we repeat, the voice (within your mind and consciousness) that you are reading these words in front of you is called your voice of your perceptual-mind that you perceive objects of the external with. And the remaining three faculties of imagination, ego/reason, and superego/conscience are also your voices-of-thought within your consciousness. But you use these three other voices only once a while in times of reasoning, imagining, or in times of guilty thoughts. Dear reader, this is how the human mind and thinking system works, because this is human nature, we think with four voices but we speak through one main voice.

Nonetheless, the main voice of thought, the regular voice that people use to think with as well as speak with and talk, and read with, (just as you are doing right now), dear reader, is the voice of each person's faculty of perceptual-mind. This voice of each person's perceptual-mind is the voice that each newborn baby uttered its first cry and started to learn to talk with through babbling, that eventually enabled an infant to say da, da, daddy, and ma, mom. And that is the only voice everybody knows and everyone uses to think with, to shout with, to argue with etc. Again, the human voice now identified by this research for the first time as the voice of a person's faculty of perceptual-mind, acts as the main human voice of each person, but it is not the only voice of thought of human beings.

Therefore, the voices of imagination, reason and conscience are also part of the human voices-of-thought, but they are sidelined and silenced most of the day by the powerful voice of the perceptual-mind that we speak with and sing with. This Research has used every means and diverse ways to explain and identify the voice of the faculty of perceptual-mind as the megaphone human voice of every person. At the same time, this research has pointed out that human beings have four voices of thought. Furthermore, this research has pointed out the fact that out of the four voices of thought, the voice of the perceptual-mind alone serves as the megaphone voice that is recognized as the human voice, because it is the voice everybody talks with, sing with, scream with, and laughs with.

Class: Does everybody understand that your voice, the voice you talk with in this class, and at home, or with your classmates and friends is the voice of your faculty of perceptual-mind? *Student B:* Sir, you have just informed or rather taught us that the voice my parents and friends have been speaking to me with, as well as my own voice that I am talking to the class right now, is called the voice of the perceptual-mind of each person in the world, right?

Professor: That is exactly right. That is the fact about the human voice that everybody recognizes as the single voice of a person. That megaphone voice that each person speaks with happens to be the first voice of thought out of the four little voices of thought within the human mind and consciousness.

Student C: Professor, what I am wondering about is that if that is the case, if the human voice turns out to be the voice of thought known as the faculty of perceptual-mind, why hasn't any scientist, philosopher, or psychologist ever mentioned it?

Professor: (1), that is because nobody has studied the faculties of mind deep enough to identify the faculties of mind in the right order as four faculties of mind. Both Plato and Freud said that the faculties of mind were three remember? 2), the right order of emergence of the four faculties of mind makes the first faculty of perceptual-mind the first voice of thought that that newborn babies use to represent the human voice of a child. 3), Plato suggested that the human reason represented the human voice, and Hume posited that it was the faculty of mind that perceives objects of the external world that represented the human voice, remember? This was Hume's debate against Plato that was classified as the Empiricists versus the Rationalists, in connection with what faculty of mind acts as the main voice of thought.

And *Freud who coined the phrase; faculties of mind*, did not make the leap from faculties of mind to faculties of thought of voices of thought (of the human mind), in order to identify any specific faculty of mind as representing the human voice.

Student D: But what is the point of now identifying the faculty of mind you have called the perceptual-mind as the human voice?

Professor: This is because the faculties of mind within the human consciousness are really four faculties-of-thought that nobody has ever realized as four voices within the human consciousness. So, what better way of describing the faculties of mind that humans think with not as (faculties) but as (voices)? Namely, substituting the phrase faculties of mind with the phrase voices of thought? And what is the best way of describing the human thinking processes as consisting of the voices of thought? To categorize which faculty of mind as which voice of thought) represents the human voice than the first voice (of thought) of the

perceptual-mind? Therefore, what has been called by philosophers, psychologists, and scientists as (Freud's three faculties of mind, namely, Freud's faculties of id, ego, and superego, should have been called Freud's voices of id, voice of ego, and voice of superego. And Plato's Tripartite Souls of Man should have been called Plato's Tripartite voices of Man. For example, the phrase; the voice of ego makes more sense and it is more meaningful than the faculty of ego. Thus, the phrase; the faculties of mind can remain as scientific jargon, but the faculties of mind should be called voices of thought in philosophy, and psychology. Therefore, from now on and in this research, we will use the phrase the voices of thought instead of the phrase faculties of mind.

Class: You have heard the phrase; "the voice of reason" and sometimes "the voice of conscience" when someone is being advised to listen to advice or change their conduct right? In the rare instances and situations when someone is pressed to listen to the voice of reason, the advisor and advisee both clearly understand the phrase, "the voice of reason" to be the use of ones' faculty of ego/reason. And sometimes, when people acknowledge their guilt or when people apologize for their misconduct, that is when people speak about "the voice of conscience". So, the faculties of mind are already acknowledged as the voice of thought, not always, but sometimes. What you do not often hear is somebody speaking about the voice of the perceptual-mind or the voice of imagination. But the voices of perceptual-mind and imagination are also very powerful voices of thought within the human consciousness.

Now back to the first faculty of mind namely, the perceptual-mind which is now referred to as (the voice of the perceptual-mind), can be seen as the voice that perceives and learns about objects of the external world of a growing baby. These two abilities of the voice of the perceptual-mind that perceives as well as learn about objects and people in a growing child's environment, gives the first voice of perceptual-mind a huge advantage over the remaining three voices of imagination, ego/reason and superego/conscience in the growing child's thinking system. Being the perceiving and learning voice of mind of the growing child, is how the voice of perceptual-mind came to represent the human voice as a megaphone for all four voices of thought within the human consciousness.

And by representing the human megaphone voice, the voice of the perceptual-mind became the most dominant voice in the human thinking system. It must be pointed out that in spite of the voice of perceptual-mind being the dominant voice in the human consciousness, the other three voices of imagination, ego/reason and superego/conscience do become powerful in during critical moments of thought when the human mind finds itself divided into two opposing camps as the case of Hamlet's dilemma of ; 'to be or not to be, that is the question' has shown.

But before we get to situations where the four voices of thought divided into opposing camps against each other, we have to continue to determine and ascertain the extent of the power of each of the four voices of thought within the human mind and thinking system.

4. Here are the Abilities of the Voice of Imagination; as the Second Powerful Voice of Thought

Class: here are the innate powers of the voice of the human imagination with its own special abilities, intrinsic characteristics, and functions, within the human thinking system. The first thing to notice about the voice of imagination is that, it is the second voice of thought that emerges in the mind and consciousness of the growing child when the child is 7-years old. And being the

second voice of thought means the voice of imagination is the second most powerful voice among the four sibling voices of thought within the human consciousness.

So, with the emergence of the voice of imagination at 7-years old, a growing child's mind now has two voices of thought but the child still thinks and talks with only one megaphone voice which is the regular human voice. Here is the intriguing situation, before the emergence of the voice of imagination, the voice of perceptual-mind already held monopoly use of the human voice as the single megaphone voice of a person. After the emergence of the voice of imagination, in which case there are two voices of thought within the human thinking system, the voice of perceptual-mind still holds monopoly use of the human voice as the regular megaphone voice of each person. This means that although the emergence of the voice of imagination shows two voices of thought within the thinking system of a growing child, the newly emerged voice imagination is silenced and works in the background by urging the voice of perceptual-mind to listen to the voice of imagination behind the scene.

So, the growing child would still think and talk with the voice of perceptual-mind of thought at the urging of the voice of imagination in the background. This is how the two voices of perceptual-mind and imagination work together as a pair of a leading voice of thought and its assistant voice of thought. This is why we talk with only one megaphone voice and we are generally aware of only one human voice of thought of the voice of perceptual-mind and not two voices simultaneously. So, how does the voice of imagination function and make its urges and abilities known to the voice of the perceptual-mind of the growing child?

In short, what is the relationship between the voice of the perceptual-mind and the voice of imagination within the human thinking system? The basis of the relationship between the voices of perceptual-mind and imagination is that they have to work together in using the single human voice as a megaphone, where the voice of perceptual-mind holds monopoly power over the human voice but can allow the voice of imagination to use the megaphone human voice once a while, or as often as possible. This is how as we can see in the mind and thoughts of children from 7-14 years old, the voice of imagination can also monopolize the megaphone voice from the voice of perceptual-mind, to usher in the imagination's fantasy world of witches, genie, and talking lamps in the novels of Alice in Wonderland, Dorothy in the wonderful world of Oz, Aladdin and the magic carpet, and Harry Porter's witches and wizards kids' stories. Got it?

In other words, the voice of the perceptual-mind holds monopoly of the human voice all the time and the voice of imagination lies low in the background. But anytime the voice of imagination wants to use the human megaphone voice to air its ideas and urges, the voice of imagination can grab the human megaphone voice from the voice of perceptual-mind and speak as the voice of imagination within the human thinking system voice as the voice of imagination. This means that from the years of 7-14 years old of a growing child, the voice of imagination monopolizes the human megaphone voice and becomes the dominant voice of thought of the growing child, while the voice of perceptual-mind willingly relinquishes the megaphone voice and become subservient to the abilities and urges of the voice of 7-14 old child's imagination.

5. Here Come the Abilities and Function of Ego/Reason as the Third Powerful Voice of Thought

So, from 7-14 years old, we see the voice of imagination dominating a growing child's thoughts within its mind and consciousness in a strong bond of alliance with the child's voice of perceptual-mind working together all the time. But from

the age of 14-21 years old, a child's voice of ego/reason emerges with its own abilities of logic, analysis, and rational conclusions that is thoroughly different from the voice of imagination's fantasies and fairytales. Meanwhile, the human megaphone voice is still monopolized by the voice of imagination that already works with the voice of perceptual-mind, but disagrees with the viewpoint of the newly emerged voice of ego/reason within the mind and consciousness of the growing adolescent.

But what can the newly emerged and less powerful third voice of the ego/reason do to the instant opposition from the voice of imagination and its ally the voice of perceptual-mind, since the functions and abilities of the voice of ego/reason's logical analysis of events, are directly opposite to the voice of imagination's abilities of inventive fantasies of the 7-14 years thinking system? The voice of ego/reason of the adolescent from 14-21 years old tries to circumvent the opposition from the voice of perceptual-mind that, the voice of imagination's fantasies and fairytales are childish and untenable to the metal stature of the adolescent of 14-21 years old.

That it, the voice of ego/reason is here to transition change the adolescent's thinking from fantasy to the use of logical analysis in order for the adolescent to earn the respect it deserves from their parents and other adults. The voice of perceptual-mind reluctantly agrees with the voice of ego/reason to grab the megaphone voice from the voice of imagination in order to bring logic and rational analysis to thinking of the consciousness of the adolescent of 14-21. So, the newly emerged voice of ego/reason of the 14-21 years old growing teenager holds center-stage of the emerging thoughts of a smart teenager who is eager to transition from belief of fairytales to the realistic acceptance of social norms of law and order that society wants him to follow and obey. Thus, the voices of perceptual-mind and imagination hand over monopoly of the megaphone voice of the growing teenager to the voice of ego/reason for the meantime. This is because this is the right time of maturity within the thoughts of the teenager for the voice of ego/reason to start thinking about how to fit in the social order in order and try to make a living.

However, the growing teenager's voice of ego/reason sees the prospect of going out into the world look for a job, and make a living on its own very daunting, and in fact, frightening. The teenager's voice of ego/reason sees its immediate task as the requirement to obey social norms of law and order already set by the government. The State's law and order seems eerily reminiscent of the rules and regulations of parental authority magnified on a larger scale as law enforcement by a Police force that tolerates no nonsense from teenagers. When a teenager's voice of reason suggests to its counterpart voices of perceptual-mind and imagination to fall in line and obey the law and order by the external government, these two powerful voices of thought of teenager's rebel against the voice of reason.

State law and order which for social life are seen by a teenager's voices of perceptual-mind and imagination as an external force of oppression that must be fought or escaped. This is where teenager's rebellion against the Police come from, and the first hint of the division between the voices of perceptual-mind and imagination in one camp against the voice of reason of a teenager's thoughts come from.

It is important to point out that from infancy (2-5 years old), the voice of the perceptual-mind of an infant had been eager to learn and imbibe the names of people and objects their parents and elders can teach. But from 5-7 years old, the voice of the

perceptual-mind of the growing child becomes bored of learning from parents and yearns to break out and explore the outside world. It was the boredom and yearning to explore objects of the external world outside of home which led to the emergence of a child's voice of imagination (from 7-14 years old) that ushered the relief of fairytales of witches and genie in fantasyland.

On the other hand, the emergence of a now adolescent voice of reason from 14-21 years old, brings in the harsh reality of an adolescent's obligation to obey the rules and regulations of the State backed by a Police force billed as law and order which seems more oppressive than parental authority that the voice of the child's perceptual-mind hated in the first place. This is the reality of a harsh world that a teenager's voice of ego/reason tries to impress upon the voices of perceptual-mind and imagination of an adolescent or teenager, that make the two voices of perceptual-mind and imagination rebellious towards the voice of ego/reason which is seen as siding with society's rule of law that the voice of reason now represents in the mind and thinking of teenagers.

This is the beginning of the division of the voices of thought within the human consciousness into two opposing camps of the voices of perceptual-mind and imagination on one side against the voice of ego/reason on the other side. Within a teenager's mind and consciousness, the voices of perceptual-mind and imagination represent the voices for the love of pleasure with immediate satisfaction without being bound by any external rules and regulations. In the thinking system of the voices of perceptual-mind and imagination of a teenager, the voice of ego/reason is cast as being in favor of restrictions and the rule of law and order.

The voice of ego/reason of the teenager finds itself in a bind; outside in the external world is the social norms of rules and regulations by the government backed by a Police force to maintain law and order. Inside within the consciousness, (of a teenager) are the two most powerful voices of the perceptual-mind and imagination whose idea of life is enjoyment of immediate pleasure without restriction, social norms and the rule of law be damned. It must be remembered that Freud characterized the faculty of id (represented in this research as the voice of perceptual-mind) as representing the pleasure principle, that demanded immediate satisfaction which the superego/conscience ordered the ego/ to repress.

Freud's observation that the superego/conscience ordered the ego/reason to repress or control the id's demands for immediate satisfaction of pleasure is an indication of a divided mind within the mental composition of the Freud's three faculties of mind.

At this juncture in the unfolding consciousness of a teenager, their ego/reason finds it difficult to repress or control the voices of perceptual-mind and imagination's demand for immediate pleasure, while society represented by law and order backed by a Police force, wants the teenager's voice of ego/reason to make sure that its counterpart voices of perceptual-mind and imagination follow the law, and obey the rules and regulations, or face the consequences of breaking the law by being arrested prosecuted, and jailed. This internal conflict of opposition between the voices of perceptual-mind and imagination on side and the newly emerged voice of ego/reason on the other side within the human mind and consciousness, vindicates the fact of the divided mind and the divided self that William James, Freud and this research have attested to.

Unbeknownst to parents of teenagers, is this internal struggle of division and conflict between a teenager's voices of thought that goes on in the minds and consciousness of teenagers, that make teenagers wild, befuddled and young-and-dumb kids the

Police face off in every Country. The Police force in every Country are hellbent on reigning in teenagers as unruly hooligans, and rascals, dangerous to the rule of law and order in society. While the majority of confused teenagers are able to make the transition to adulthood to become good citizens, a good proportion of young-and-dumb teenagers grow up to become lawbreakers that fill the prisons and jails of many Countries – all of them as the consequence of the division between teenager's voices of perceptual-mind and imagination versus their voices of ego/reason and superego/conscience within the human mind and consciousness.

6. Emergence of Superego/Conscience (21-28 years) as the Fourth and Last Voice of Thought

It is at the age of 21 years onwards when the teenager's voice of ego/reason facing rebellion from the voices of perceptual-mind and imagination, needs an assistant to help it bring some understanding of the rule of law to its voices of perceptual-mind and imagination that the voice of superego/conscience emerges in the mind and thinking system of the young adult. In other words, a teenager's voice of superego/conscience emerges to collaborate with its voice of reason to counter the lawless urges of the voices of perceptual-mind and imagination, in order to become a law-abiding adult, as the only way for teenagers to escape encounters with the law and the Police for the sake of the peace of society.

Therefore, at the beginning of the age of 21 years old is exactly the right time for the voice of superego/conscience to emerge and join the voice of reason to tame the voices of perceptual-mind and imagination to smoothly usher teenagers into adulthood and good adult life. This is why the voice of superego/conscience (with its love for the rule of law, justice and fair play), emerges at this late period in the mind and consciousness of the growing child's transition from teenage (where the voices of perceptual-mind and imagination seems stuck at), to good adult life who fits within the social norms and regulations set by State Law Enforcement authorities for citizens to follow and obey. But adulthood does not end at 21-28 years of age.

In fact, adulthood and the task of making a living and a family has just began (for the young adult of 21-28 years old), and the task of making a good life, caring for one's family and being a good law-abiding citizen intensifies the decision making of a young adult. Regardless of the external demands of civil society's laws and regulations on the young adult, inwardly, the internal struggle between the two camps of the voice of perceptual-mind and imagination on one side, against the voices of ego/reason and superego/conscience on the other side within the mind and consciousness of the young adult rages on. This is the internal thinking processes that occurs in the mind of any young adult where during critical moments similar to what Shakespeare's Prince Hamlet found himself debating, whether to follow his voices of perceptual-mind and imagination's pleasure-without-responsibility, or follow the dictates of his voices of ego/reason and superego/conscience to go and restore law and order as the new King of Denmark,

That was the moral dilemma and the mental anguish of the internal division of the voices of Shakespeare's Hamlet, that made Hamlet speak aloud the internal debates between the two divided voices in his mind in those immortal words; 'to be or not to be, that is the question', was it not? In other words, Shakespeare intentionally "opened the hood of Hamlet's mind and thoughts" for the world to see and hear the mental divide, "the divided self" of Prince Hamlet's mind and thinking system. Shakespeare was saying through Hamlet, see for yourself how the human mind and thinking system is often divided into two opposing camps between the voices of perceptual-mind and imagination pitted against the voices of ego/reason and superego/conscience. Is that not the normal case that people often experience?

Therefore, the divided mind, and “the divided self” which William James hinted at, and Freud reiterated among his id, ego, superego faculties of mind, is also the theme that undergirds the theory of this research, as not just philosophical speculation, intellectual play of words, or a newfangled theory of mind propounded by this research. The existence of the division of thought into two opposing camps among the four voices of thought (faculties of mind), is a factual fundamental feature of the human thinking system that this research is revealing one more time as a theory of how the human mind works. In other words, it is the division of thought among the four voices of thought broken into two opposing camps that produce self-doubt during moments of critical decisions in the mind and consciousness in each person’s life.

Class: There you have it. A major feature of the human thinking system is that it is permanently divided into two opposing camps between the first two voices of thought namely, the perceptual-mind and imagination pitted against the last two voices of ego/reason and superego/conscience that results in the phenomena of self-doubt, regrets, and sometimes a complete change of mind. This means that the voices of perceptual-mind and imagination always work together against the voices of ego/reason and superego/conscience that create the permanent divided mind of the human thinking system. This also means that there is always competition between the opposing camps of the voices of perceptual-mind and imagination versus the voices of ego/reason and superego/conscience. Each camp always tries to be the dominant voice of thought in every decision that each person makes, by dominating the megaphone voice everyone talks with, sing with, that you are using in reading this research.

A second major feature of the divided mind is that each opposing camp within the human mind and consciousness has a leader and an assistant. This means that in the camp of the perceptual-mind and imagination, the voice of the perceptual-mind is the leader, and the voice of imagination is its assistant. In the same way, in the camp of the voices of ego/reason and superego/conscience, the ego/reason is the leader and the voice of superego/conscience is the assistant. It is as if the voice of perceptual-mind says to the voice of imagination that I am older than you, I perceive objects of the external world, and I hold the pleasure principle, so I lead, and you be my assistant. Similarly, it is as if the voice of ego/reason says to the voice of superego/conscience, I bring the rule of law to the opposing voices of perceptual-mind and imagination to obey, so I lead the struggle to tame the voices of perceptual-mind and imagination, and you assist me in this endeavor.

This means that each opposing camp of the divided mind of the human consciousness has a leader and a loyal assistant namely, the perceptual-mind is the leader and the voice of imagination is its loyal assistant, just as the voice of ego/reason is the leader and the voice of superego/conscience is its assistant. This means that in the course of any normal day; these two voices of perceptual-mind and imagination, may together lead the decision of a person, or oppose the decision if the voices of ego/reason and superego/conscience are the ones that make the decision. This is how it works; if the voice of perceptual-mind tells the voice of imagination that there is no food, let’s go to the jungle and hunt for food, which the voices of ego/reason and superego/consciences agrees with, there is no opposition, and a hunter goes hunting with the support of all of his four voices of thought.

On the other hand, if the voice of perceptual-mind tells the voice of imagination, there is no food, let’s go and steal from a neighbor’s ban, the voices of ego/reason and superego/conscience would immediately oppose this decision on the grounds that that is breaking the law, and the voice of superego/conscience would chip in that it is also against justice and fair play that the voice of superego/conscience wants to establish, so these two voices of ego/reason and superego/conscience would oppose the

idea of stealing from a neighbor. And any person in this example would face two choices, whether to go and hunt for food, without any opposition from his voices of ego/reason and superego/conscience or go and steal from a neighbor and face opposition of the camp of ego/reason and superego/conscience.

Whether the person in this hypothetical situation goes to hunt for food, or he goes to steal from a neighbor depends on the balance of power between the two opposing camps in the person's mind and consciousness. If the person in this example avoids stealing and goes to hunt for his own food, it would mean that that person has formed the habit of following the dictates of his ego/reason and superego/conscience in being a good citizen. But if the guy takes the decision to go and steal from a neighbor, it means that his voices of perceptual-mind and imagination dominates his thinking system as his habit to be a thief and a bad guy in utter disregard of the rule of law and the norms of justice and fair play of good person.

Class: Do you see how the divided mind of the human consciousness works? How people face opposing choices all the time not only in big decisions but in all types of small decisions every minute and every hour of the day? Who has not faced the choice of doing a good thing or doing a bad thing before? Interestingly, this situation where the voice of perceptual-mind tells the voice of imagination to go and steal from a neighbor's ban is not hypothetical at all. It happens quite often, and the voice of imagination of any person in this example jumps into action and imagines a clever way of stealing the neighbor's food without the neighbor finding out. Mission accomplished! and such a person feels happy for pulling off a smart decision.

On the other hand, if the neighbor had set up CCTV cameras and this guy was caught stealing the neighbor's food, that is when the voices of ego/reason would spring into action and show the illegality of stealing and the subsequent pain and punishment that would follow. Then such a person's superego/conscience would admonish his perceptual-mind and imagination for the consequences of ignoring his moral principles. Then the voices of perceptual-mind and imagination would regret their action of being seen as a thief and a bad guy. The guy who followed the bad actions of his perceptual-mind and imagination may go to jail for something that he could easily have done to achieve the same pleasure of food that his voices of the perceptual-mind and imagination wanted, without the pain and shame of being a thief.

Do you realize how the division of the mind between the voices of perceptual-mind and imagination (for immediate pleasure) against the voices of ego/reason and superego/conscience (for hard work, the rule of law and justice and fair play) has evolved into the diverse choices of Shakespeare's to be or not to be..., to obey the or not obey the law, to be a good neighbor and not be a bad neighbor, to accept responsibility or not to accept one's responsibility, to act as a good cop versus bad cop, good versus evil, to kill or not to kill etc., etc. These are usually the daily decisions on the minds of all people each day, and each week of a month, and each year?

Student E: Professor, if the four voices of thought within the human mind divide perfectly into two opposing camps within the human consciousness, what happened to Freud's three faculties of mind, where the superego orders the ego to repress the constant demands by the faculty of id for immediate satisfaction of pleasure?

Professor: Well, Freud's division of the human thinking system is based on three faculties of mind, where the faculty of ego is sandwiched between the faculty of superego and the faculty of id. And where the faculty of superego orders the faculty of ego

to do something about the constant demands of the faculty of id for immediate satisfaction. This is because in Freud's division of the human thinking system, Freud's theory of mind consisted of three faculties of mind instead of the well- balanced four voices of thought. It also means that Freud was looking at the same situation and the same phenomenon of the division of the human mind and consciousness from the angle of three faculties of mind (three voices) instead of looking at it from angle of four faculties of mind (voices).

In both cases, there is a clear division of thought within the human mind and consciousness among the three or four faculties of mind (voice) in the human thinking system. In each scenario, the faculty of id, or the voice of the perceptual-mind demands immediate satisfaction of pleasure in disregard of the law and the consequences that might follow. In each case, the faculty of id or the voice of the perceptual-mind resists the control of the ego/reason within the human mind and consciousness. Therefore, it seems that the division of the human mind and consciousness among the three faculties of mind or four voices of thought (into two opposing camps) has been etched into the DNA of the human mind and consciousness.

Student F: But why is that? Why did the faculties or voices of thought of the human mind and consciousness have to break into opposing camps against each other?

Professor: The reason why the phenomenon of the divided mind of two opposing camps exists between the four voices of thought within the human thinking system, arises from the fact that each voice of thought has different abilities and functions that are antithetical to the opposite camp. For example, if the functions of the voices of perceptual-mind and imagination is for seeking immediate pleasure regardless of the consequences, they are by necessity opposed to the camp of the voices of ego/reason and superego/conscience that want to follow the rule of law and the practice of justice and fair play in order to avoid the consequences of seeking immediate pleasure against the restraint of the rule of law and justice.

So, the answer to the phenomenon of the divided mind between the four voices of thought, actually supports the theory of the division of the voices of thought into two opposing camps as a result of the different abilities and functions of each voice of thought, that often clash over every decision a person makes. The fact is that every decision a person makes is weighed against the wishes and position of each opposing voice of thought whether to support the decision or reject the decision according to the type action it demands. If a decision allows for immediate satisfaction of pleasure, the faculties of perceptual-mind and imagination supports it.

But if a person's voices of ego/reason and superego/conscience decides against immediate satisfaction demanded by the voices of perceptual-mind and imagination, that is an indication such a person is experiencing the divided-self syndrome. And whenever the perceptual-mind and imagination duo proposes an action for immediate satisfaction for pleasure, the ego/reason and superego/conscience are sure to oppose it and vice, versa. This happens over and over in the mind and thinking system of each person every hour of everyday. So, the four voices of thought of the human mind always fall into two opposing camps ranged between the demand for immediate satisfaction of pleasure regardless of the consequences (by the voices of perceptual-mind and imagination), versus achieving pleasure the right way without legal and moral consequences (by the voices of ego/reason and superego/conscience).

Student G: Why is that? Why can't both camps of the divided mind agree on the need for pleasure by the voices of perceptual-mind and imagination within the consciousness of a person?

Professor: How can both opposing camps of the divided mind agree on the demand for pleasure, when one camp namely, the voices of perceptual-mind and imagination do not take the consequences for immediate pleasure into account that might jeopardize the peace of mind of the person, while the other camp of the divided mind of the ego/reason and superego/conscience is concerned with the effects of a bad consequences for quick pleasure?

Student H: It seems that the ego/reason and its partner the superego/conscience do not want pleasure or they do not want a person to have fun. The ego/reason and superego/conscience seem to block the perceptual-mind and imagination of a people from enjoying themselves with constant excuses of caution before enjoyment.

Professor: That is what teenagers and dumb young adults think which is not true. The voices of ego/reason and superego/conscience want a person to have pleasure, to have fun, and to enjoy themselves without suffering any consequences such as regret, or the pain shame, or being hurt. The ego/reason and superego/conscience want pleasure and enjoyment that is durable, not fleeting, and unsustainable pleasure. Whereas, the voices of perceptual-mind and imagination do not care about such things. Take for example, our guy who is hungry and wants some fruits and nuts. His voices of perceptual-mind and imagination suggests stealing from a neighbor's ban as a quick and easy way, while his ego/reason and superego/conscience says no, he should go and hunt for fruits by himself. This is a clear case of a situation of a divided-self and a divided mind.

In this scenario, both camps of the divided mind of such a person want him to eat and have fun. But the voice of perceptual-mind and imagination want to find a quick, easy meal by raiding a neighbor's ban, while this guy's voices of ego/reason and superego/conscience opposes stealing on grounds that it is illegal, and when caught, it will bring bad consequences of shame or a beating by the owner of the food. Are the voices of ego/reason and superego/conscience being unreasonable? Is it a question of the ego/reason and superego/conscience do not want their guy to eat and have fun? No, the voices of ego/reason and superego/conscience of such guy want him to eat and have fun alright, without incurring any bad consequences.

Student J: So, the cause of the divided mind and the divided-self between the two opposing camps of the voices of thought within the human mind and consciousness seems to be that the voices of perceptual-mind and imagination always want the easy way to enjoy immediate satisfaction of pleasure, whereas the voices of ego/reason and superego/conscience always want the right way of enjoying pleasure, which always seem to be the hard way, right?

Professor: You nailed it. One camp of the divided mind wants the quick and easy way of enjoyment (regardless of the consequences), while the other camp wants the right but hard way to enjoy pleasure (without painful consequences). And more than just the easy way or hard way, each opposing camp want things their own way usually expressed as "my way or no way at all". In other words, each opposing camp says in effect; I want things "my way or no way". Whereas the other opposing camp also stands its ground of declaring "my way or no way". This is how the phenomenon of the divided mind and divided-self became permanently established in the thinking system of each person in most cases.

Student K: why is the voices of perceptual-mind and imagination seem hellbent on achieving immediate satisfaction of pleasure in complete disregard of law and order, and opposes the right way of achieving pleasure without bad consequences?

Professor: The answer comes in one word, laziness. Lazy people want things the quick and easy way regardless of the consequences, right? And this brings out one of the outstanding characteristics of the (faculty of mind) known as the voice of perceptual-mind within the human thinking system, namely, laziness. The voice of perceptual-mind is intrinsically lazy. It hates work and want other people to work and serve it, the perceptual-mind always wants to live at the expense of others. And you know those who want others to work for them right? Landowners, politicians, the clergy, the elite. At this point, we need to dig deeper into the innate characteristics of the voice of perceptual-mind of a person. So, here comes the intrinsic nature of the faculty of mind known as the voice of perceptual-mind within the human consciousness.

7. Intrinsic Nature of the Perceptual-Mind – “True Colors” of the Voice of Perceptual-Mind

Class: We have already identified three innate characteristics and functions of the first voice of perceptual-mind within the human mind and consciousness as the only voice of the human thinking system that, is directly connected to brainstem and the five physical organs of a person. (2), the perceptual-mind is also the only voice of thought that perceives objects of the external world. 3), The voice of perceptual-mind sees its main function as consisting of two main parts namely, a) demand for immediate pleasure for the physical body, and b), avoidance of pain and annihilation of the physical body. 4), therefore, the perceptual-mind is the only voice within the human thinking system that acts as the defender of the physical body of a person and his/her physical possessions.

All these primary functions made the voice of perceptual-mind the most powerful voice among the four voices of thought within the human mind and consciousness. Furthermore, all of these powerful functions allowed the perceptual-mind to monopolize the megaphone voice that human beings think internally with within the human thinking system. We, that is every human being thinks and reads these words in front of you with a single voice. We do not think or read with four voices simultaneously. Whiles we, that is every human being thinks and reads with the single voice of our perceptual-minds, our three remaining voices of imagination, ego/reason and superego/conscience are sidelined in the background and remain behind the scene within our minds and consciousnesses.

Furthermore, all of these functions and powers makes the voice of perceptual-mind the dominant voice (within the human thinking system), that allows the voice of perceptual-mind to represent the self as the “I” of a person. In other words, the voice of perceptual-mind identifies with the physical body of every person and as the defender of the physical body from pain and annihilation at all cost. This is the position of the voice of mind known as the perceptual-mind of all human beings as the “I” of the person speaking. Therefore, whenever a person uses the singular voice I in saying that I am this, or I have this or this is mine, I am the owner of this property, the I that a person is representing himself or herself, is that person’s voice of perceptual-mind acting as the representative of the entire mind and physical body.

This means that the dominant voice of a person’s voice of perceptual-mind reduces the three remaining voices of thought namely, imagination, ego/reason and superego/conscience as background thoughts whiles the voice of perceptual-mind is rushed forward as the I of a person who confronts other people. It is its function as the defender of the survival of the physical

body of a person at all cost that makes the voice of perceptual-mind monopolize the human voice we talk to other people with. The most outstanding characteristic of the voice of perceptual-mind is that being the defender of the physical body of a person makes the voice of perceptual-mind the selfish-voice or the voice of selfishness in every person. In other words, the voice of perceptual-mind represents selfishness in every human being. And not only in human beings, but in animals too. This is why the dominant feature of behavior of both humans and animals is selfishness.

It must be remembered that animals also have the voice of perceptual-mind which allows them to perceive objects of the external world. It must be remembered that the voice of perceptual-mind not only claim to represent the physical body of a person, the voice of perceptual-mind claims ownership of everything that belongs to a person by using the active voice of "I" as in; I own the biggest house in town. I am the owner of that land, that property, I am smarter than my classmates, or I am the best athlete in my school, or I have many beautiful things. I am richer, I am better than my neighbor etc. Whenever a person says; I am, or I have this and that, that is the best evidence that it is the voice of perceptual-mind of the person who is speaking and asserting their dominant position in society.

A person's voices of imagination, ego/reason, and superego/conscience may also use the reference; I am, or I have... once a while. But most of the time, the remaining three voices of imagination, ego/reason and superego/conscience remain as the secret thoughts in the background of the person who is talking. And in 95% of the time, the words; I am, or I have... comes from the voice of perceptual-mind of the person who is speaking. And if a speaker expresses ill-sentiment, or bad behavior, it certainly arises from the voice of the perceptual-mind of the speaker 100% of the time. Any other innate characteristics of human beings such as selflessness, law-abiding, generosity, sympathy, empathy, justice and fair-play, love, forgiveness, gratefulness, come from the voices of ego/reason and superego/conscience.

On the other hand, all the ugliness of character and behavior such as wickedness, cruelty, heartlessness, envy, ungratefulness, oppression, jealousy, hypocrisy, prejudice and bias against other people, wars, and disrespect of others all come from the voice of perceptual-mind, in the name of being the defender of the physical body of a person. Now, do you see how and why the lines of division, between the voices of perceptual-mind and its devoted assistant the voice of imagination is pitted against the camp of the voices of ego/reason and superego/conscience? This is why we have good people and bad people in every Country in the world all the time.

Needless to say, as the main defender of the survival of the physical body at all cost, the voice of perceptual-mind takes selfishness seriously and in good faith for the continuation of the survival of each person, just as animals also use selfishness as the basis of survival.

Hence, any act of kindness, love, sympathy, empathy, justice and fair play from the voices of superego/conscience are meant to counter and resist the selfishness of the voice of perceptual-mind in each person. This is the clearest evidence and exhibition of the divided mind and the divided-self, between the opposing camps of the perceptual-mind and imagination on one side versus the opposite camp of the ego/reason and superego/conscience that started with the voices of perceptual-mind and imagination's demand for immediate pleasure (regardless of any consequences), in spite of its rejection by the voices of

ego/reason and superego/conscience that has resulted in the permanent division between the four voices of thought within the human mind and consciousness. But what about the voice of imagination?

8. This is the Innate Characteristics of the Voice of Imagination within Human Consciousness

The innate abilities of the voice of imagination is smartness, inventiveness, genius, tricks slickness, sleight of hand, double standards, double-speech, hypocrisy, lies ‘Pinocchio effect’, and sycophancy. The voice of imagination sees its function as (using all of its bags of tricks) to assist and protect its partner (namely), the faculty of perceptual-mind who is the selfish protector of the physical body of each person at all cost. In short, the voice of imagination sees its main function of protecting the voice of perceptual-mind (with its abilities of tricks) as a matter of protecting the survival of the physical body, similar to how the voice of perceptual-mind protects the physical body. This is why the voice of imagination is so devoted and attached to the voice of perceptual-mind as its loyal assistant.

As the second voice of thought that emerged in the mind and thoughts of the growing child of seven years old, the voice of imagination realized early on that if the physical body of a person is hurt, or is in pain, or dies, the activities of both the voice of perceptual-mind and imagination comes to screeching halt. So, the voice of imagination is as committed to the protection of the perpetuation of the physical body of a person at all cost. This is why the voice of imagination is quick to save the voice of perceptual-mind with its (voice of imagination’s) full bag of tricks regardless of whatever the voice of perceptual-mind does. With this situation of attachment between these two voices of thought, the imagination becomes the partner-in-crime of the voice of perceptual-mind.

In fact most of the crimes that people commit are more or less done on the basis of the assurance of their voice of imagination to their voice of perceptual-mind that ;1) the crime would not be caught on the strength of tricks used, or 2) if caught, the criminal’s voice of imagination can use its bag of tricks to avoid jail or punishment. How else can any scientist, physicist, or layperson logically explain how judges and lawyers who know the law, and very well know the consequences of breaking the law, still go ahead and break the law, some of whom are caught and sent to jail? The prison population in many Countries includes lawyers and sometimes judges right?

There are two types of crimes and lawbreaking; 1) the first one is the type of crude petty crimes of stealing and killing engendered directly by the voice of perceptual-mind’s demand for pleasure and immediate satisfaction, that is banned by all religious institutions. 2) The second type of crime and lawbreaking is the sophisticated type of crime and lawbreaking, is more dangerous than the first type because it affects so many people. Does any of you in this class know the name of this second type of sophisticated crime and lawbreaking? Well, it is called “white-collar-crime”. And now you know. But do you know why “white-collar-crime” is so dangerous? That is because, white-collar-crimes are directly engendered by a person’s voice of imagination with the imagination’s highest abilities of sleight of hand manipulation, designed to avoid prosecution, which is why it is admitted that many white-collar-crimes go unprosecuted because they are very difficult to trace the perpetrators and prosecute them.

So, to the voices of perceptual-mind and imagination, it is all about protecting the survival of the physical body at all cost, even if a person behaves badly with obvious painful repercussions. The voice of imagination sees its main job as assisting the voice

of perceptual-mind's pursuit of immediate pleasure and happiness, in using its abilities of deception, smartness, lies slickness, misdirection, sleight of hand, to avoid being caught for stealing a neighbor's food, or even when caught, get out of trouble with a trick, or with a get-out-of-jail card. In fact, the voice of perceptual-mind's pursuit of pleasure and happiness regardless of the consequences, rests on the assurance of the voice of imagination that a person who steals or misbehaves, cannot be caught, or faced with punishment, they would be rescued by one or two tricks of the voice of imagination, enumerated herein in this research.

This means that without the tacit as well as active assurance by people's voices of imagination that when a person breaks the law or misbehave, they cannot be caught, or when caught, they will avoid punishment, the voice of perceptual-mind of many people would avoid much of the misdeeds that result in criminal activity. This is how things work out between a person's voice of perceptual-mind and a person's voice of imagination; the voice of perceptual-mind of a person demands immediate satisfaction of pleasure regardless of the consequences. At the same time, a person's voice of perceptual-mind (at least in an adult), realizes that when caught, he would suffer shame and pain which he hates. But the voice of perceptual-mind of a criminal pursues the ill-conceived pleasure anyway, based on the assurance (from their voice of imagination) that the imagination's bag of tricks will protect the criminal from being caught, or if caught, from going to jail.

Here is an intriguing question about the relationship between a person's voice of perceptual-mind and its partner, the voice of imagination; who is the bad dude, the voice of perceptual-mind that wants to steal, or the voice of imagination that encourages and assures the voice of perceptual-mind that it cannot be caught, or if caught it will not face any punishment because it, the voice of imagination has several tricks to protect the person from punishment? Is this not what occurs in the minds and thinking systems of lawbreakers, criminals, and bad people, at least those duly prosecuted, found guilty and in jails all over the world? Did the voice of imagination of those in jails not assure their voices of perceptual-minds that the people in prisons could not be caught or if caught they could not go to jail? Or else, why would anybody risk going to jail if they were sure that they would be caught and sent to jail for the crimes they were going to commit?

On the other hand, the voice of imagination has a special feature that is barely known to scientists and psychologists. That feature is the voice of imagination's versatility in working with each of the four voices of thought such as the voices of ego/reason and superego/conscience in certain situations, to enhance the activities of the voices of ego/reason and superego/conscience. That is, the voice of imagination is the only voice of thought that has the ability to cross the aisle of the opposing camp of the divided mind, to work with the voice of ego/reason when needed in times of advancing a new concept or a new theory as Einstein did with his theory of general relativity. And it is not only Einstein, all scientists who propounded a new theory, or invented any new gadget, new drugs, and new systems such as the internet and even AI, relied on the enormous assistance of their voices of imagination that allowed their voices of ego/reason to make the new discovery.

Furthermore, the voice of imagination can even join the voice of superego/conscience in crafting pledges of allegiance ceremonies for the perpetuation of marriage. The voice of imagination often joins the voice of superego/reason for designing celebrations of tribal traditions that perpetuate morality and fair play for the sake of peace and harmony. That is how versatile the voice of imagination is. The voice of imagination alone has this cross-aisle versatility. But the voice of superego/conscience will never cross the mental divide to join the voice of perceptual-mind in its pursuit of selfish acts. Nor will the voice of

ego/reason ever join the voice of perceptual-mind in any illegal act. But the voice of imagination is able to work with all three voices of thought, in spite of being the staunch assistant to the voice of perceptual-mind in its pursuit of selfishness, and demand for immediate pleasure, in utter disregard of the legal and moral consequences.

9. Here Comes the Innate Abilities and Critical Functions of the Voice of Ego/Reason

Class: We have pointed out that the voice of ego/reason is the third voice of thought of the human mind and consciousness. The ego/conscience is a powerful voice of reasoning, logic, analysis, and skepticism, and the rule of law, yet the voice of reason is not as powerful as the voice of perceptual-mind. Its intrinsic capabilities are the maintenance of law and order. However, the most outstanding feature about the voice of ego/reason is that the voice of reason is mostly inactive, and often lies dormant and unused most people for days and even weeks. In effect, the voice of ego/reason is less active than both the voices of perceptual-mind and imagination who are always seeking pleasure for immediate satisfaction for the physical body.

In fact, the voice of ego/reason is so infrequently used by most people that in many instances, the voice of ego/reason's logic, skepticism and critical analysis are not used for a whole day, many days, even weeks, and months.

Student H: But you said that the human thinking system is permanently divided into two opposing forces between the voices of perceptual-mind and imagination pitted against the voices of ego/reason and superego/conscience. So, if the voice of ego/reason is not used for days or weeks, then how does the voice ego/reason and superego/conscience oppose every thought of the voices of perceptual-mind and imagination?

Professor: That is a good question from you Student H. But before answering your question to the satisfaction of you and the whole class, what your question indicate is that your voice of ego/reason is active and following the description of the abilities of the voice of reason right now. What your question indicates is that you and the entire class have put on your "proverbial thinking caps" and are using your voice of reason's most important abilities of logic, skepticism, and critical analysis to generate this question. And that is because you are in this class right now, where you are being made aware (for the first time), how each of the four voices of perceptual-mind, imagination, ego/reason and superego/conscience work within the human mind thinking system.

What I mean by the inactivity of the voice of ego/reason shows the difference between being actively doing something and just opposing someone actively doing what you disapprove of. While the voices of perceptual-mind actively seek pleasure and the immediate satisfaction of pleasure regardless of the consequences, all the voices of ego/reason and superego/conscience (that are not active pursuing anything) do, is protest and oppose the voices of perceptual-mind and imagination's actions. Is not this a textbook example of inactivity? Of not being used by people whose main occupation is nothing else but the pursuit of selfish pleasure?

Student M: How do people even learn to do anything if the voice of ego/reason lies dormant and is not used for days and weeks?

Professor: Now these are two questions to answer. So, I will answer the second part of the question first, and use a thought experiment to answer the question about people not using their voice of reason for days and weeks. With regards to learning

any new thing such as driving, playing the piano, coding, or learning how to construct any machine, it is not a person's voice of reason that learns how to make any of these things. It is the voice of perceptual-mind of a person that learns how to do things, as well as how to make things. It is the voice of perceptual-mind that is the learning faculty of mind. Remember how the voice of perceptual-mind of 3-5 years old child learns about everything they see in their immediate environment by asking their moms and dads tons of questions; mom what is this? Dad what is the name of this?

Those numerous questioning by a kid are a child's voice of perceptual-mind trying to learn how to do things and how things are made. As a teenager or as an adult (where the child's voices of imagination and ego/reason have emerged), these two voices of thought merely add sophistication to the learning process of a child's voice of perceptual-mind's ability to learn new things through practice and forming a habit of it. When a technique has been learned and mastered by the voice of perceptual-mind, repetition and habit takes over. Henceforth, performing the act, duty, or technique is guided by the voice of perceptual-mind on hourly on daily basis without the involvement of the voices of imagination, of ego/reason.

Professor: Now for the second question of how people can perform their normal work or normal duties and activities of living for days and weeks without the involvement of their voice of ego/reason, here is a thought experiment; Let me ask you a question, yesterday was Sunday where there were no classes. Some of you might have gone to church, to a party, or to a stadium to watch a ballgame. Did anything big, dangerous or out of the ordinary happen yesterday that made you think this is strange, we have never seen such a thing before. How can this happen?

Student N: No, not really.

Professor: anybody else? Was there a shooting, or did any politician make any terrible mistake? No? So, yesterday was a peaceful Sunday for those who went out and got back home without any incident right? Well, get this; are you ready? In that case, all of you in this class including anybody else who enjoyed a nice peaceful Sunday yesterday; you did not use your voice of reason the entire day yesterday. And if you have had a peaceful week or month? You failed to put your voice of reason to use in that long period of time

Student P: What? Sir, are you implying that since nothing serious happened to any of us yesterday, we did not think?

Professor: I am not implying. I am stating as a matter of fact, that (as you have just pointed out) that since nothing serious happened yesterday, you did not activate your voice of ego/reason to analyze any critical situation. There was nothing critical to analyze. Nothing new or strange to be analytical about. Nothing demanded your logical reasoning. If there was nothing to worry about? You failed to activate your voice of reason into action. You thought alright yesterday, but your thoughts were dominated by your voices of perceptual-mind and imagination about enjoying yesterday as much as you did, luckily without any serious incident. This was why you failed to use your logical analysis and critical thinking abilities of your voice of reason yesterday. This is because there was no need to put your critical analysis to use. You had no reason to put your thinking cap on to analyze anything, because nothing unusual happened yesterday, so there was nothing to analyze. Do you see the difference between engaging in critical analysis and just enjoying the day at a concert, or church, or a ballgame?

Professor: Look, Student H, and everyone else in the class, that is the answer to your question. In other words, since your voices of perceptual-mind and imagination did not plan or do anything illegal or dangerous yesterday, there was no opposition from your voices of ego/reason and superego/conscience. It was all pleasurable enjoyment that your voices of perceptual-mind and imagination pursued yesterday. And your voices of ego/reason and superego/conscience gave them a pass. No analytical thoughts. That is what is called a peaceful day. Got it?

Student Q: Sir, with all due respect Professor, I do not get it. In that case, are you saying if a whole week goes by without any big incident occurring to me, that means I did not think critically or use the logical analysis of my voice of reason for that week?

Professor: Exactly! That is precisely what I am stating as a fact by this research; that unless something serious or dangerous that needs the attention of critical analysis and logical reasoning of a person's voice of ego/reason to solving a specific problem, people do not have any occasion to use their voice of reason.

Student R: Sir, what about those who go to work, perform their duties and do their jobs correctly and diligently without making a mistake (in a peaceful week) where nothing serious happened, did such workers fail to use their voices of reason for a whole week?

Professor: Once again, that is exactly what I am stating as a fact and finding for my theory of how the four voices of mind work within the human mind and consciousness. And let me remind you Student K, and all of you in this Class, the workers you mentioned can include, Policemen/women, bankers, judges, accountants, mathematicians, physicists, you name it, everyone. On any day that people performed their usual duties without any special or serious problem that would call for logical analysis, or critical thinking, that person, whether a Judge in a Courtroom, or a Professor teaching a course he/she has taught before, such people did not put their voice of ego/reason's logical and analytical abilities to use that day. Is that clear?

Student S: Professor, I still don't get it. How can you say that a Judge can sit on a case in a Courtroom and render judgement that could be seen as good and fair without putting his/her voice of ego/reason to use?

Professor: Here is an interesting fact about judges and lawyers in Courtrooms that people and even Courtroom audience do not know. When Court starts and a case is being tried, the Judge looks sharp and attentive, critical, and all the analytical abilities of their voices of reason on high alert right? And the defense lawyers also look sharp and smart and ready to do a battle of the wits against the prosecutors, and everyone in the Courtroom looks tense with anticipation of legal fireworks about to crisscross the proceeding, right? Well, (for your information and for your understanding for the first time), None of that intense expectation of mental fireworks in a Courtroom means that the Judge, defense lawyers and prosecutors have put their voices of reason to work.

What the judge, defense lawyers, and prosecutors have done is put their voices of reason on alert (but not necessarily in use), in case a lawyer tries some legal trick or blatantly lie out of the ordinary that needed critical analysis for a logical decision. That is when Judges pulls out their thinking caps to engage the logical analysis and analytical thinking of his/her voice of

reason to analyze the statement by the lawyer in order to point out to the lawyer that his/her statement is either false or incompatible with legal proceedings. If there is such a case of a lawyer twisting the law and trying to pull a fast one on a Judge, that is when the Judge adjourns the Court temporarily, calls the lawyers and prosecutors in chambers, and says in effect; “gentlemen, put on your thinking caps, and put your logical analysis and analytical thinking to work with regards to what the lawyer just said in Court. Let us trash it out here before we go back into the Courtroom to continue the case, is that clear? Got it?

When Court resumes, the uncritical thinking lawyer, who did not put his logical analysis to use before uttering a lie or trying to twist the law, now looks sobered up, recants the false statement, apologizes to the Court, and the trial proceeds. Therefore, if nothing out of the ordinary happens in Court and the trial proceeds to its ultimate conclusion with a fair judgement rendered at the end of the day, the Judge, defense lawyers, and prosecutors did not actually put the full abilities of their voices of reason to use that day. Here is an interesting fact about Judges, and lawyers. At the end of the day, after Court closes, the first thing Judges and lawyers do, is remove the mental alertness of their voices of reason, and proverbially “let their guards down” to join the throngs of society where only the voices of their perceptual-mind and imagination direct people’s daily routines in making a living as best they can. Is this not the case?

With regards to people using their voices of reason daily, here is another interesting fact about lawyers and judges that people have not noticed; judges and lawyers cannot take the mental alertness of their voices of reason they staged in the Courtroom back home. The Courtroom mental alertness of the voices of reason of judges and lawyers would kill their marriage if they didn’t let their guards down to return to the soft, playful, and loving husbands and wives, when they get home. Not only would their marriages die, their friendships, boyfriend and girlfriend relationships do not tolerate, logic and critical analysis of each other’s behavior. You cannot be too logical and analytical of your spouse, or your friend, right?

What about courtship and romance? How does a suitor put the analytical and logical abilities of their voice of ego/reason to use in a romantic encounter? What? To be logical and analytical in romance and expect to be married? You crazy? You can forget about any opportunity of ever saying those two sacred words “I do” to a lover at a wedding ceremony that certifies the beginning of marriage. To put on your analytical voice of reason and critical thinking to a romantic dinner or an evening out for courtship? You would realize after one or two rejections that your voice of reason is totally banned from romance, friendship, and marriage. Putting your voice of reason on alert with coworkers may be different, even then, you cannot be too critical and analytical of your coworkers’ performance or, you will feel as lonely as hell at the workplace.

At the workplace, only the boss can be analytical and critical all the time. And if one cannot be logical and analytical at home, or with friends outside of home, in romance, and in marriage, then tell me, how often does a person have the opportunity to use the analytical and logical abilities of their voice of reason? This is why we have pointed out that people’s voices of reason can lie dormant for days and weeks without being put to use. What about the use of the voice of superego/conscience that demands justice and fair play at all cost? What are the chances of the voice of superego/conscience being put to use in friendships?

10. Here is the voice of Superego/conscience, with innate characteristics of justice and fair play

The clarion call of the voice of superego/conscience to its nemeses the selfish voice of perceptual-mind; is justice and fairness in every situation between individual relationships, and tribal community norms of harmony. But are people individually fair, are tribes fair, are Countries fair in their imperial relationships? The answer is definitely no. Only the perceptual-minds of weak and poor talk about fairness and demand justice and fair play for everybody. The perceptual-minds of the rich and powerful do not care about justice or fair play. So, the innate ability and intrinsic characteristic of the voice of superego/conscience is the voice of mind that is foresworn against injustice, selfishness, cruelty and bullying, callousness, wickedness, and any unfair practice by Man against his fellow Man.

By now, it is logically clear that what the voice of superego/conscience of the majority of people want for fairness and social harmony, is the very opposite of what the voice of perceptual-mind of rich and powerful persons want. Thus, the voice of superego/conscience's innate functions is to assist the voice of ego/reason in enforcing obedience to the rule of law, in order to ensure justice and fair play for the masses. This is how the voice of superego/conscience urges the voice of ego/reason (who is in charge of the enforcement of law and order), to enforce the rule of law on the voices of the selfish perceptual-mind and imagination duo, all the time.

Student T: But why does the voice of superego/conscience not enforce justice and fair play by itself, instead of pressing the voice of ego/reason to enforce justice and fair play (in interpersonal relationships) on the voice of perceptual-mind and imagination?

Professor: In the first place, this is the most important fact about the relationships between the superego/conscience and the voice of ego/reason, (where Freud accurately stated) that the faculty of superego/conscience orders the faculty of ego/reason to repress the constant demands for immediate satisfaction of pleasure by the faculty of id. This shows the indirect relationship between justice and fair play by (the voice of superego/conscience) and the voice of ego/reason's abilities of enforcement of law and order on the voice of the selfish perceptual-mind. The situation is that the voice of superego/conscience cannot enforce justice and fair play, but it can act as the loyal assistant to the voice of ego/reason to enforce law and order on the voice of the (selfish perceptual-mind), in order to achieve justice and fair play for all. This is because the voice of superego/conscience has no legal power to enforce morality and fair play in a Court of law, unlike the voice of ego/reason that controls the Police and law enforcement.

The voice of superego/conscience only has the power of persuasion towards the voice of the selfish perceptual-mind, which is mostly ignored by the voices of perceptual-mind and imagination in almost every argument. The only time the voice of superego/conscience gets the chance to face off with the voices of perceptual-mind and imagination, is when their action for immediate pleasure fails and boomerang as shame and regret. That is when the voices of perceptual-mind and imagination allow the voice of superego/conscience to compare the pain of shame, to the morality of justice and fairness, to admonish the voices of perceptual-mind and imagination for the evil of selfishness in a person.

When the feeling of shame and pain that the voices of perceptual-mind and imagination wear off and pass, the voices of perceptual-mind and imagination ignore the pleas of the voice of superego/conscience again to demand immediate satisfaction

of pleasure. The voices of perceptual-mind and imagination only fear the voice of ego/reason's power of law enforcement by the Police and the Courts of law, and not persuasion from the voice of superego/conscience. This is why the voice of superego/conscience has to rely on the voice of ego/reason in dealing with the voices of the perceptual-mind and imagination. This is why the voice of superego/conscience has been called "the still small voice" (with no power) in the background of a person's thoughts within the human mind and consciousness.

Class: There you have it. This is the down-to-earth explanation of the separate and different innate powers of each of the four voices of thought within the human mind and consciousness. This analysis shows how the four voices of thought within the human mind and consciousness divide into two opposing camps, where each camp of (two voices of thought) has its own leader with its assistant, to oppose the leader and its assistant of the opposite camp of the aisle. How one camp of the voice of thought dominates a person's daily thoughts and behavior, until a serious situation arises, where the internal mental anguish between the opposing voices of mind are externally expressed, indicated by Shakespeare's Prince Hamlet's soliloquy; 'to be or not to be, that is the question'. This is how the four voices of thought behave and interact within the minds and thoughts of normal people in the form of the divided mind and the divided self of the "I" versus the "me" as opposing voices, hidden within the human mind and consciousness.

11. Conclusion

The conclusion of the research about the divided mind and the divided self of the human thinking system is that at the end of the day, this research has ably established the fact that the human mind and consciousness consists of four voices namely, 1) the faculty of perceptual-mind which this research has mentioned as the voice of perceptual-mind, 2) the voice of imagination, 3) the voice of ego/reason and 4), the voice of superego/conscience. In other words, the human being, whether created by God or evolved through the process of evolution, is composed of the dual nature of both and good and evil tendencies in the form of four voices of thought that populate the human mind and consciousness, as the underlying principle of human nature. Therefore, modern thinkers should focus or refocus on the ancient of question of good versus evil and the predominance of selfishness in human nature as the root cause of all conflicts in the world.

This is the question, first asked of Plato the father of philosophy, and by Job of the Christian Bible, and later argued between Hobbes and Jean-Jacques Rousseau in the social contract between governments and the governed masses of people. This is the question as expressed by Plato's Phaedo: This is the question for modern thinkers to ponder: Why do good people suffer, while evildoers thrive in their sins without punishment. It is the same question that was Job's complaint against God and the Clergy. The same question underlies the fact that the voices of perceptual-mind and imagination that represent vice, dominate the human thinking system against the virtuous opposition of the voices of ego/reason and superego/conscience.

Consider these two passages from the Christian Bible; (Matthew 5:37). Jesus spoke and said unto them "Let your yes be yes and your no be no. Christ in his sermon on the Mount, speaks directly to this issue when he said. But let your Yes be Yes and your No, No. For whatever is more than these is from the evil one. Bible Study(<https://www.biblestudytools.com>). And Mathew (12:25,) Jesus knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. Mark 3:25 , If a house is divided against itself, that house cannot stand.Jul 20, 2025 at house cannot stand. Facebook (<https://www.facebook.com>).

Class: Do you see the parallels of the divided mind and the divided self in these references in the Book of Mathew's Gospel of Christ? Mathew clearly points out that "Jesus knew their thoughts", although religion interpreted "the house divided against itself in the plural sense of many people. But individually, the house divided against itself can only refer to the divided mind in which "Jesus knowing their thoughts" warned each of Jesus's audience to "let your yes be yes and your no be no". Needless to say, human beings think with four distinct voices inside our heads, but we speak with only one megaphone voice of the throat.

Therefore, the voice we speak with, and sing with, (regardless of the number of voices, or faculties of mind we think with within our heads), is obviously the megaphone voice of our throats that spits out words of our internal thoughts from our four internal voices of our consciousness. Thus, each person has two types of voices (that sound the same) namely, the four little voices we think with internally within our heads, and the megaphone voice of our throats that acts as each person's microphone, that bellows out our thoughts, when we open our mouths to speak, shout, scream, laugh, or sing. This is because the four individual voices of thought rely on the use of the megaphone voice of the human throat to speak or sing.

Furthermore, thinking by the four voices of thought involves the use of words in the language of a person's mother-tongue or the languages one has learned to speak. When we think we talk to ourselves in our internal dialogue, when we talk, we speak to someone else. So, talking is voicing our internal thoughts aloud by using our megaphone voice in the throat to project the thoughts of our inner voices externally out of our minds. Thus, speaking is thinking aloud and thinking is talking silently to ourselves, even while speaking to someone else. The reason we think with four little voices inside our heads, derives from the history of human evolution which indicates that the earliest human beings might have started thinking and talking with only one voice namely, our voice of the perceptual-mind that comprised the whole of human consciousness, (like our animal cousins).

However, the process of evolution seems to have allowed homo sapiens to acquire additional faculties of mind or new voices of thought such as imagination, ego/reason, and superego/conscience that expanded human consciousness. This is how we think with many voices internally but speak with the megaphone-throat voice about the thoughts on our minds. The outstanding feature about the four little voices of thought within our heads is that, our four voices of thought work similarly like our five physical sense organs, where each sense organ has limited functions that cannot be substituted by any of the other physical sense organs. In the same way, each of the four voices of thought that form the human thinking system has different abilities and limitations that cannot be substituted by any of the other voices of thought.

For example, just as the eyes cannot hear or smell, so the perceptual-mind imagine anything or analyze anything logically due to its limited function of perception only. A second notable feature of the four little voices of thought within our minds is that all four voices of thought have to use the single megaphone-throat voice when speaking externally to other people. Thus, human beings have four internal voices and a single external throat-voice Therefore, whenever any of the four little voices of thought within our minds feels very strongly to project its ideas to the external world, it has to grab the megaphone voice of the throat from the voice of perceptual-mind that holds monopoly of the human megaphone throat voice to speak.

This is why sometimes when a person speaks from his or her imagination, we can sense that they are using their imagination, and sometimes when a person speaks from their moral conscience, it can be seen that he or she is moralizing and being sanctimonious. On the other hand, most people often speak from their “egos” a.k.a., their perceptual-minds’ megaphone throat voice, but people seldom speak from their analytical voice of reason. This is why people are seldom reasonable. This is because the megaphone voice of the throat that every person speaks with most of the time, is monopolized by the voice of perceptual-mind

The camp of the voices of ego/reason and superego/conscience usually operate in the background of a person’s thoughts as weak opponents that are often sidelined and silenced by the dominant voice of perceptual-mind within the mental divide of a person’s thoughts. The voices of ego/reason and superego/conscience are allowed to use the megaphone throat-voice to speak only in times of serious situations that demand deep reflection and cogitation as opined by Hamlet’s soliloquy; (to be or not to be, that is the question). This is why people are not ordinarily aware of their mental divide between the two opposing camps of their voices of perceptual-mind and imagination versus their voices of ego/reason and superego/conscience in their own thinking. People think and behave one way or the other without being aware of their own mental divide and divided self, unless a person specifically owns up to the fact that on second thoughts, they would not have made a decision they regret making.

The phrase; “on second thoughts” indicates how one camp of the divided mind of a person made a decision against the wishes of the other camp of their divided mind. All of these situations indicate the existence of a divided mind and a divided self, torn between the two opposing camps of the perceptual-mind and imagination on one side, against the camp of ego/reason and superego/conscience on the other side of the aisle. Nonetheless, the existence of four voices of thought and their division into two opposing camps of the human thinking system are facts that are hard to deny by any scientist or mental theorist.

So, at the end of the day, the take away from this revelation of the great divide of the human mind and consciousness between the camp of the perceptual-mind and imagination on one side versus the opposing camp of the voice of ego/reason and superego/conscience on the other side is that, in spite of the high degree of civilization in the 21st Century, the human mind and consciousness remains a divided battleground. That, in spite of 5,000 years of religion when Man first erected an alter to an external God as the creator of the universe, and in spite of our high level of civilization to the point of creating artificial intelligence (AI) to do human jobs. Human beings, have not been able to control the phenomenon of our divided mind and divided self into one undivided thinking system of our four little voices or (four little gods within our minds), that occupy our consciousness and underpins all the wars and conflicts in the world. The division of the human mind and consciousness into two opposing camps of the voices of perceptual-mind and imagination against the voices of ego/reason and superego/conscience (which is responsible for all the conflicts) in the family, among tribes and different nations around the world remain forever permanent.

Needless to say, elimination of the phenomenon of the opposition between the voices of the perceptual-mind and imagination against the voices of ego/reason and superego/conscience that have created the mental divide and all conflicts into one undivided self is supposed to be the aspiration and pursuit of religionists, mystics, alchemists, yogis, monks and devotees of all kinds and stripes. This is why religionists and the Clergy demand worship of an overall external God of the universe, to save us from our battling divided mind and consciousness. Sad as is the case, the hope of this research is that a clear

understanding of the existence of the four voices of thought inside our heads, and their influence on human thoughts and behavior, is an important step towards achieving a united undivided thinking system for the human mind and consciousness, that will eradicate the prevalence of wars and conflicts, and lead to the peaceful coexistence among all people.

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5. Rousseau JJ (1860): How does Rousseau view human nature? Rousseau’s thought stemmed from his notion of human nature. In contrast to some of his forerunners and contemporaries (such as Montesquieu and Thomas Hobbes), he believed that humans possessed a natural goodness and that caring properly for oneself did not exclude concern for the welfare of others.Jun 28, 2012, UNHCR (<https://www.unhcr.org>)
6. Job 1:8; “Thou know that I am not wicked” (21:7) “Wherefore, Job asks of God do the wicked live, become old, yea, are mighty in power?
7. (Matthew 5:37). Jesus spoke and said unto them “Let your yes be yes and your no be no. Christ in his sermon on the Mount, speaks directly to this issue when he said. But let your Yes be Yes and your No, No. For whatever is more than these is from the evil one. Bible Study Tools (<https://www.biblestudytools.com>).
8. Mathew (12:25,) Jesus knew their thoughts and said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. Mark 3:25 , If a house is divided against itself, that house cannot stand.Jul 20, 2025 at house cannot stand. Facebook (<https://www.facebook.com>)
9. Lavine TZ (1989) book (p.43. pp 1-3) Plato (427-347 BC) The Republic book 11.360-61. Dialogue between Socrates and Glaucon; “That the just and righteous suffer and the wicked prosper is the age-old complaint of the human race”
10. Lavine TZ (1989) book, (p51.pp2) Plato’s Tripartite Soul of Man; The Phaedrus - Conflicting parts of the self a Man in a chariot, driving two horses. One horse (the spirited element) is good, needs no touch of the whip and spur, is guided by the charioteer’s voice. The other horse (the bodily appetites) is bad, uncontrollable by the whip and spur and keeps trying to plunge off the path and run away...
11. Lavine TZ (1989) book, (p.167, pp2) Hume’s distinction between “ideas which have certainty but no factual contend, and ideas matters of fact which have empirical content but no certainty” Hume’s empirical method.