

Teresa Pelka

The Fable of Philosopher Honeybee

*A tale of counsel inspired with reading
about Confucius*

It is impossible to agree on all;
to disagree on everything is just as
impossible, but if we like a fable, we may
live with it: life will be better than with a
story we would not choose for ourselves.

Teresa Pelka

Copyright

© Teresa Pelka, 2025

ISBN 9798870376219

The tale is inspired with a London publication of the year 1706, *The Morals of Confucius*, the Chinese Philosopher, for one T. Horne.

The print does not tell if T. Horne would have been the author, or just a customer willing to include the print with their library. In those times, many translations of Confucian ideas were made; some looked for a way to interpret word sense via Latin.

The book here does not seek disambiguation; it is to offer a possible story. Honeybee is a fictional character, narrated by students as characters of the theme too, who aspire to tell a viable philosophy for life. The volume includes its bibliography.

Cover image: Honeybee exquisite inks,
made with AI.

Content

Copyright 4

Introduction

Chapter 1. The Bee people and their philosopher 10

Bee people resolved to have habitudes because nobody got to take notes, to Heaven or Hell.

Chapter 2. On reading Honeybee counsel 15

A book of shapes was published in the year of 1706 in London for one T. Horne, to tell in English about a thing that politically could only be a most intolerable regime.

Habitude One. Own self

Chapter 3. Body and mind 18

The glossary showed symbols yan, in popular sayings or idioms, and we could tell that Honeybee philosophy is “Knowledge of the Yan”, or, in words simpler still, it is for us to know our salt.

Chapter 4. Mind and soul 23

We people all know we are not truly sovereign on Earth as persons, he said. The body can feel pain, thirst, and craving. We may become individually sovereign in afterlife, where the body cannot press.

Chapter 5. Language 28

Infinity is as a human element, but we would not have been able to think about it — for philosophy, religion, math, or physics — ever, without language.

Universal A. Everyone has feelings for oneself 30

Religion is a mind pursuit with most believing people. Love for deity has been a way sometimes, when man did not want to depend on people for feelings: to wait for someone to make him or her happy, or to be sad because someone wished so.

Chapter 7. Common sense spiritual practice 38

It is obvious from observation that the human being learns own common sense along with the body, and thus Honeybee never trusted any theory of predestination. If the soul needs to learn, it sure is not the Design or God, to have the person for a good or bad soul beforehand.

Chapter 8. Skill and belief: human primary integrity 47

Primary integrity is man acting mind and body together, the self with the inner common sense. Initially, the mind image would precede the body. Mastery would be ability to do as if purely by own thought, and without actual delay.

Habitude Two. Me and other people

Chapter 9. Job market and employment 54

Here Honeybee requested, imagine a straight line. You can tell the beginning and the end easy, drawing it yourself; but if the line simply is, its beginning or end are not as obvious.

Chapter 10. Country and cash 60

In that yard, all the three people might learn the headmaster job, do it in shifts and share the profit — but only if there would be market demand enough.

Universal B. Everyone is own perfect identity 65

If we say “good people” or “the wicked”, on Earth, we mean person attributes, qualities, or histories. Identity alone is neither good nor bad. It is just identity.

Chapter 12. Harmony among people 68

Hierarchy gave origin to regimes. In a tribe, the balance between the one and the many was disturbed in favor of those select ones. Regimes tipped against individuality. In a regime, the leader might be no more than a hostage.

Chapter 13. Family 72

Participation of afterlife people in human mating on Earth is highly unlikely, verbatim. It would undeniably connote a breach of privacy from individuals of much opportunity to entertain their minds where they are, in the Great After.

Chapter 14. Simple happiness 77

This is why people here on Earth should think about lasting human values, such that would be agreeable to keep in the Great After as well. States of mind that reward the person are gains, and the simple man or woman attains these in their simple happiness.

Chapter 15. Intimate happiness 82

All students looked at Honeybee. It helped, he answered.

Chapter 16. Together in silent thought 99

Language primary integrity works on silent thought. The paths occur easy in people who learn more than one language. The natural reason is that the mind cannot be expected to think in languages of different word shapes

at the same time, and equally, the mind cannot be expected to switch any of the languages off.

Chapter 17. Love and sense 101

Use your silent thought sincerely, he said.

Habitude Three. Me and afterlife

Chapter 18. A second form to life 107

Earthly reality might show some heuristics for the lasting form, yet mortality cannot demonstrate immortality. Here Honeybee gave an exercise.

Chapter 19. The way of the median 112

Physical mortality is the major cause of unrest in people, and thus Honeybee advised for everyone, at least once in life, to immerse as follows.

Chapter 20. The way of divination 121

On Earth, people might accept a thought as fate, but life does not sum up to an odd, and it does not sum up to an even number. Life does not sum up to a number, and thus there is no way really to see results future.

Chapter 21. People join paths in life 127

The gardener could stay with things smaller and already owned; the augur would push for things bigger and to be obtained. In marriage or friendship, such difference would likely bring conflict.

Chapter 22. Human judgment 134

The traveler explained, his ride was by a friend in a hurry. They spoke awhile about the road they were going

to take, and the traveler got on the carriage looking at another, very similar bag.

Chapter 23. Heavens 144

Let me tell you about Man who fears nothing, looks to no injury or example, ignores reproach, and will not hear news. Man could be a He, could be a She. He or She are Man-to-See-First.

Chapter 24. The Great Yans Exercise 153

A student, prodded by others, yet asked: Do we keep our parts in the Great After?

Honeybee maxims 169

Bibliography 172

Introduction

Chapter 1. The Bee people and their philosopher

Honeybee was a philosopher praised as well as followed. He remains reputed to have schooled thousands of students, hundreds of whom became of notable merit to the country. As the teaching evidently deserved esteem, we do inscribe here, the philosopher never advised anything he would not have practiced himself first. The honors his students paid him were those for skill that worked really, and some people held those for worthy of the President. Honeybee was his name, of a beekeeper family.

Always modest and decent, at all times did he disclose, the teaching he brought was not entirely his own, but founded on writs by philosophers as distant to him in time as he is to you people today. The sincerity has inspired our honest endeavor.

The philosopher had modeled a course he opened with three questions.

1. How to work own mind and adapt in habits?
2. Would there be guidance for living we could agree among people?
3. What view of the Sovereign Good could we hold on Earth?

The questions refer to three habitudes that Bee people promoted, for their living to be of the mind and of the heart as well: first, you reckoned on own self; second, you thought about other people; third, you considered life after physical death.

Bee people resolved to have habitudes because nobody got to take notes, to Heaven or Hell.

Honeybee had shaped his course for those who wanted independence and success without giving up whatsoever, on a possibility for good living after bodily death. Let us introduce the Bee people a bit.

Bee chronologists would not step aside, if you called for olden earthly traditions. A man named Honey, they say, lived and worked 2952 years before the modern era, and was founder to own standing.

Whatever there was written before Honey Man took up his employment is suspicious as gossip, say Bee people who have interpreted ancient chronicles. A most renowned of their historians, Apis Claret is particularly verbal to affirm there is no knowledge of what there was going on in fact, around the time that Apis Heart grew clover and berries, before Honey Man. Only the Great Chronicles hold otherwise.

After the Creation of the World, there were three Combs, claim the volumes. Of one there was Heaven, from the other there was Earth, and the third gave origin to Man. Generations of the third

Comb lived some forty-nine thousand years, and the thirty-five Bee people tribes enjoyed uninterrupted success, but here the chronicler agrees it is more certain to begin the Bee story with Honey Man.

The Great Story about him is not free of folktale. This is where we find that Mother Honey Man accidentally walked into a place where the Giant Bee had passed, and Mother Man beseemed enveloped with a rainbow, which was the very moment she envisioned herself with a child. It is also where we can read that Honey Man had combs with tops as hats and bottoms as serpents. That story was gross to all Bee people, who denied and derided the description on Honey Man combs in detail, that they had spots or pictures as “holy glyphs”, though the people would approve of blue monkeys with saffron.

Chroniclers agree, Honey Man was born in some place similar in calling to Kansas today, or Kensi. A young man, he went to the heart of the country, the land of Medu or Honan, where they say, Honey Man put up his honeycombs. Some Bee people called him Honey Milk too, and that to hint a pan-cookie, because he was the first of honeyguides to introduce praise of sunshine, and delicious bake to gift among people in celebrations.

There were people to argue the cookies were “sacrifice”, as no chronicle or proverb would say,

“A wise man *gives* only a little at a time”, whereas *having* was always more of a popular idea, and thus there was nobody a chronicle or proverb could warn. Absolutely consummate was their defeat, for “gift cookies” was pleasurable a word shape, and only such encouraged generosity.

The Great Stories about the first six Honey Gardeners cannot in everything be true, thus we note on the seventh, Gardener Flavor, that he was most renowned for never abusing the essence. It must have been since his times that people have kept a history of the world’s creation, even if the people were ill-mannered and outlandish themselves, as the famed “Honey Chew”. Gnawing on pure honey continues to be considered extremely rude.

Bee people liked books and a great many were written, but of those most important, there are five volumes called *The Affable*, whereas the books known as the Canon of the Four were titled, *In Good Time*.

We can learn about trigrams, high water, and martial ethics, the Balm Hand to make a most distinguished of august schools. Of constitutions written by Bee elders and martial men, we can read one for the Purple Silk House, where most of the elite cared to get a piece. There is a story of white silk as produced in a third process, with writs and

instructions by Master Tint, one of a guild. The maxims, precepts, and counsel were not too difficult for ordinary people to read, because Bee writ and talk were as easy-going with cosmoses, philosophies, and existences, as they were with making boats, growing soybeans, or weaving furniture.

Honeybee said himself, wisdom could not be for wizards only. Works needed to be published, and the language had to be regular enough for people to read. Otherwise, knowledge was no better than an isolated quirk, useless in matters of a good standard for living.

Ability for intellect came with the Design from Heaven, but the very same project was for all people to have their own minds, he emphasized. This can be seen from the fact that by nature man talks, walks, and also makes roads or paths, where it is obviously own head to direct the action.

Own mind is a great asset on Earth and After. All people should have good opportunities to learn some wisdom, and thus writs must be accessible, and the lettering clear.

Chapter 2. On reading Honeybee counsel

Some Honeybee advice of political seeming would become sound with observations and notes on writ and languages, rather than anything else.

A book of shapes was published in the year of 1706 in London for one T. Horne, to tell in English about a thing that politically could only be a most intolerable regime.

1. *People are to be subject to “redress of reason” when there is a new head of state;* which would imply a mind-altering influence;

2. *The royal family are to be “regulated” entire if one of them assumes the throne, for all people to have a pattern;* which would suggest demeanor that ignores finance;

3. *A virtuous prince should not desire anything that other men might wish,* which would connote excluding the prince from among the living;

4. *A virtuous prince holds people, riches, children, and life itself for transient advantages,* which would suppose of the excluded royal to have life and people for pastimes, and we believe that as excluded, he would have fared accordingly.

Wherever we would look on Earth, there has never been such a political government, and we have looked to ancient China too. There would have never

been a prince to deny himself water, and a thirsty man might desire; no royal family would have ever been under compulsory alterations, also for clothes.

Let us think about language. Grammar has *government*, for making sentences and clauses.

1. We adjust the verb to the head of the sentence or clause; plural heads require verbs of plural conjugation, which might explain a metaphor as a “redress of reason”;

2. The passive requires that verb objects become verb heads, and verbs adapt in form, which would clarify on the phrase, “regulated family”;

3. A sentence or clause should hold up the meaning; in other words, it “should not desire”;

4. We begin sentences with big letters, all the rest may be small; interestingly, for Chinese.

Let us briefly lay out on words as “prince” and “king”. The English “prince” comes from the Latin “*prima capere*”, about those among first of heads, where grammar has sentence and clause heads.

The word “king” has come with the Greek “*kyne*”, for doing things, and verbs are the very words for doing, in grammar.

The word “emperor” came with the Latin “*imparere*”. We could describe a person who can write, *scripto suo is (ea) imperat*, he or she has the written command of language.

Why would there be such metaphors in the philosopher's writs? His contemporary, the Crude Arrowhead is remembered for burning writs of nice heads, so maybe there was need for caution. On the other hand, Honeybee symbols are capable of many meanings in many contexts, and the thing might have come with a translator's mistake.

In the light, we continue with two font families to array our endeavor. Alice Open Type is to help us venture as into a land unknown. Linden Hill is for associations with honey and this kind of forest exactly that we have developed looking through the famous Book of Changes that Bee people had put to writing even before Honeybee time.

To learn language, we learn symbols as letters, or ideas as words; we learn words and phrases as figures of speech at times, and sometimes people joke. The experience is the same in all languages. We trust, a good reader will see our reason to have those London shapes for shapes.

Habitude One. Own self

Chapter 3. Body and mind

Who only meditates, wastes much time. Human powers to envision, design, and create would be fruitless, said Honeybee, without the speaking, writing, and generally ability to move about that brings ideas to effect. His philosophy is described as knowledge of Will, Desire, Love, and Hate.

We looked up the words in a big dictionary, because we do not like hate, and we are individual in all our feeling and thought. We would not take up a path where to feel the same with other people at a set time, or hatred is required as in a curriculum.

The glossary showed symbols *yan*, in popular sayings or idioms, and we could tell that Honeybee philosophy is “Knowledge of the Yan”, or, in words simpler still, it is for us to know our salt.

There would be yans that show 验 *to check*, 言 *a word*, and 眼 *to the eye*. Another yan, 彦, would say *elegant*, *accomplished*, and *ingenious*, like you had your yans right and might be happy with the yan 厌 of literary style.

Now, if Honeybee would have only meditated, never written or spoken a word, and other people, likewise, would have only meditated too, there would

not be this big dictionary, and we would never have been able to make observations.

Fortunately, Honeybee was quite an expressive pragmatic, and thus we may avoid in our concise pursuit the commonplace fallacy of presuming a person deficient in spiritual self-determination, should he or she have partaken in earthly activity or business. To the contrary, we accept and approve of Honeybee saying, *do not seek enlightenment in privation; it is the heavenly resolve that your soul belongs in your body on Earth.*

Do not becloud yourself with excess — was his reservation, which we accept and approve of as well.

Advising to refresh oneself every day, it is believed he meant bath or ablution and the pleasure of salts, 浴 盐, yù-yán, arguably to compose into some divine freshness with brews medicinal, of sage or basil. Perilla has remained our preference anent anything perilous, since our early years:

Honeybee said, goodness is never good too much, but those bad things — you avoid or refuse them, discard or change them for something good, never waiting for the worst.

His invaluable advice was to rinse oneself thoroughly before sleep. Your bed will be clean, if you do not bring into it all the tiny life you encountered during the day, he said.

Honeybee believed there must have been some very tiny life outdoors that he could observe on grapes: washed, but exposed to meadow breezes. The tiny life was not visible plain to the eye, yet it changed wet grapes. He tested herbal broths, and some could make foam.

Inscriptions of counsel were popular among Bee people, inside and outside utilities and decor, while they lived sweet days, 甜天 tián tiān, under Heaven as noted for paradise proper, 天堂, tiān-Táng.

Ablution and simple physical exercise, be it just to stretch a bit before we begin the day, they are habits for the body and this world, but they are good for the brain, and thus the mind and soul too.

The most average and the most advanced of human activity becomes possible with own body and mind together well, said Honeybee, advising everyday insight into own thought.

We may begin with impressions from own within. If we fix our gaze steady on an object of choice and try to think nothing, the brain is going to bring words, thoughts, and associations. We do blink, of course, and we can try to shape or otherwise change those impressions, also in a blink. A moment of inner focus served Honeybee very well, done every morning. With practice, he said, you do not

even need to fix your gaze. You look into or within own self for a while, and this is good enough.

There are no inborn habits, and we need to make and keep own. “Entire conformity of actions with the right reason” may be attained where we take steps daily, even if those steps could be only small, said the philosopher.

Do not worry, if your mind happens to bring thoughts of afterlife. Good existence after mortal living is by all means the most perfect of pursuits, yet it is not a thought most distant. A goal as a good eternal haven is natural, but our paths to a good afterlife may begin only with good everyday practice in our living on Earth.

About Heaven, philosopher Honeybee did not consider it impossible, that all humanity could be more or less free of demerit one day, he yet never cared to proliferate evil in order to help keep the shape of the world.

Therefore, Bee people did not fall for the bit of misinformation about the world, that it would *re-assume a new shape*, if all people became agreeably innocent and kind. There was absolutely no way for matters to *re-assume new shapes*. Matters could only re-assume previous or older likes, alternately to assume new frames — all Bee people knew it from philosopher Honeybee.

Living was good. Trigram and other inventions prove that minds were emboldened with good leisure. Amicable and peaceful, Bee people agreed that body and mind was a best of ways on Earth.