

# The Fable of Philosopher Honeybee

*A tale of counsel inspired with  
reading about Confucius and  
browsing Chinese dictionaries by*

Teresa Pelka

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.

The Latin *fabula* meant stories told and retold, more or less.

T. P.

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The tale is inspired with a London print of the year 1706, *The Morals of Confucius, the Chinese Philosopher, for one T. Horne*. Thomas Paine and Henry Thoreau likely had a look at something like that. Interested persons are welcome to read, *Confucius for T. Horne*, at [teresapelka.com](http://teresapelka.com).

The book here is only to offer some “food for thought”. Honeybee is a fictional character, narrated by students as characters thematic with fables Shapely and Handsome.

Natural honey is an excellent sugar for the brain. This is known for a fact.

The Chinese glyphs are traditional or olden Chinese, with focus to the symbol set Yan.

Cover image: Honeybee exquisite inks, made with AI.

No AI was used to produce the text.

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## Introduction

### Chapter 1. The Bee people and their philosopher

**H**oneybee was a philosopher praised as well as followed. He remains reputed to have schooled thousands of students, hundreds of whom became of 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.

He began with three questions.

1. Can man 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 the three habitudes the 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 yourself and other people. Third, you reasoned about life after physical death.

The people resolved to practice habitudes because nobody got to take notes, to Heaven or Hell.

Honeybee had shaped his course for those who wanted to be independent and successful on Earth 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 some

3 thousand 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 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 for 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

the Giant Bee had passed, and Mother Man beseeemed 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 disgusted all Bee people. They denied and derided the description on Honey Man combs in detail, as though they had spots or pictures, or “holy glyphs”. The same 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 pan-cookies, because he was the first of honeyguides to introduce praise of sunshiny days, and he gave delicious bake to 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”. An idea always more popular than *giving* was *having*, 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 or outlandish themselves, as the famed “Honey Chew”. The good habit remains: you let honey melt on your palate.

Bee people liked books and a great many were written, but of those most important, there are five volumes called *The Affable*, whereas four books 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. Among 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 in result of 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 writing 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 only for wizards. Works needed to be published, and the language had to be regular enough for people to read and write. Lore was otherwise no better than an isolated quirk: useless in matters of good living.

Ability for intellect came with the Design from Heaven, but the very same project was for everyone to have own mind. This can be seen from the fact that by nature man talks,

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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 chances to learn some wisdom, and thus writings must be accessible, and the lettering clear.

## Chapter 2. On reading Honeybee counsel

**S**ome Honeybee advice of political seeming would become sound with observations about 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 subject to “redress of reason” when there is a new head of state; which would imply a mind-altering influence;*

2. *The royal family should 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 him from among the living;*

4. *A virtuous prince holds people, riches, children, and life itself for transient qualities,*

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 has never been a prince who denied himself water, though a thirsty man might wish; no royal family was obliged to make alterations, also in clothes.

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

1. The verb needs to agree with the head of the sentence or clause; plural heads require plural conjugation, which might explain a metaphor as a “redress of reason”;

2. The grammatical passive requires that verb objects become verb heads; all else does then adapt in shape, which would clarify on the phrase, “regulated family”;

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

4. We begin sentences with big letters; all the rest may be small character; 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 first of heads where grammar says it is a sentence or clause head.

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

The word “emperor” came with the Latin “im-parere”. We could describe a girl who can write, *scripto suo ea imperat*, 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, only in context, and the thing maybe came with a translator’s mistake.

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

To learn language, we learn symbols that do as letters or glyphs; we learn ideas as words; and we learn words and phrases for metaphors at times, because people also talk figure or joke. The experience is the same in all languages.

We guess, early transliteration of Chinese into Latin scripts came with the Silk Road, because this is what we would do to remember how to speak a language distant. Iota would be a gliding {ee}, phonetically. Things yet went many directions after the Silk Road, and thus we do not follow transliteration, and we do not do phonological laws. We correlate glyphs, trusting a good reader will see our reason to have the London shapes for shapes.

## Habitude One. Own self

### Chapter 3. Body and mind

Who only meditates, wastes much time. Man who envisions, designs, and creates would be absurd, without the speaking, writing, and generally ability to move about that brings ideas to effect. Honeybee philosophy has been described as Knowledge of Will, Desire, Love, and Hate.

By foot, we became seated with a big dictionary, by hand and head to look up the words — 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 source showed symbols *yan*, in popular sayings or idioms, and we could guess that Honeybee philosophy is “Knowledge of the Yan” or, in words simpler still, the lore 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 all your yans right and might be happy with the yan 厌 of literary style.

Now, if Honeybee had only meditated, never written or spoken a word, and other people likewise, would have been given to meditation solely, there would not be this big dictionary and we would never have been able to make observations.

Fortunately, Honeybee was an expressive pragmatic, and thus we have avoided 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 within your body on Earth.*

Do not becloud yourself with excess — was his reservation, which we 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 herbs as sage, basil, mint, or rosemary. Perilla has been our preference anent anything perilous, since our early years:

Honeybee said, goodness is never good too much, but those bad things — do avoid or refuse them, discard them or change 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.

He believed there had to be some very tiny life outdoors he could see on grapes: washed, wet, and exposed to meadow breezes. Invisible plain to the eye, the tiny life changed grapes, unless those were treated with herbs. He tested plant broths so that some made 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 too, 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 as well.

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.

If we fix our gaze steady on an object of choice and try to think nothing, the brain will bring words, thoughts, and associations. We do blink of course, and we can 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 need to fix your gaze. You look into or within yourself 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 from everyday matters. A goal as a good eternal haven is natural.

Here he indicated, natural physical death is not something you take up, following this advice or that commendation. Physical death, you could compare it to a law of physics: there is no way to avoid it; the body will die just as all do on Earth. It is no wonder, therefore, if thought of physical death happens to come to mind.

He yet never brought death up, in his morning while of everyday insight. It was only if such thought spontaneously happened that he resorted to infinity.

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.

Yin and Yang were not a contest. They were more like a principle of feedback or mutuality, which we promise to invoke later here in this book, for all to know.

## Chapter 4. Mind and soul

**H**oneybee business was physical matter in hand; wits and their making that was, where at the same time he was capable of a highest transmundane reference.

Human beings are not truly sovereign on Earth as persons, he said. King or emperor, the body can feel pain, thirst, or craving. The closest we get to individual sovereignty is language, but that too needs good conditions. It is in afterlife that the body cannot press.

To want personal sovereignty is natural, but we as naturally expect there must be some requirements, for us to be allowed the life. To observation, the Creator is as a brilliant artist and experienced master: the work is known to be good, you only learn to use it right. It will not go to fractions owing to misconduct, he said as something to be considered exact.

Two principles are likely, as sure: never to force yourself on another, and never to rob or thief. Heaven is no place for police patrols.

The habit for abiding by these principles is to belong with the soul, that is, we do not adhere to them only if somebody is looking or watching, or we think so.

Here Honeybee turned to all the people with the course, *In all likelihood, one who has tormented a soul will not be allowed into Heaven.* Therefore, scapegoating was forbidden, during recess or after hours too, because he would not have part in such torment also when himself absent. Anyone unable to live without scapegoating ideas had to leave the course.

*The door is open,* he said with gravity.

Nature gives us choice in seeing things, he continued, showing an olden yan for a goat, 鹿巖. Some people might think it is OK to push someone by the ear; some might look at the yan and a mountain goat to reckon, what there is about that angle and Earth's gravitation to let the animals jump the way they do.

This course is for people who take the clever side. *The good side of things,* it is called in writs, because where there is skill, you either

expand your horizons in non-invasive ways, or the object of your pursuit does not provide the answer or result. It is most likely that we live within the Creator's skilled work: there is abundance at hand on Earth, provided that man has the knowledge and reckons. Violently, you get nothing in terms that really count.

What really counts is not only *here*; your topmost values should be such as to hold also *there*, in the Great After; and in all you do, you should not go against Eternity.

He painted the yan for rock salt 𠄎, and explained, water and salt gave off shine, if only you added two metals. Should people in ships ever learn to fly on Earth like celebration dragons, the goat angle might have something good to do with taking off and landing.

It is witting that we learn, if we learn to get shine, or to move about against that force of mass and weight they called *gravitas* in Latin. In all likelihood there would be advanced and new things in the Great After to learn, and thus good witting would be welcome there.