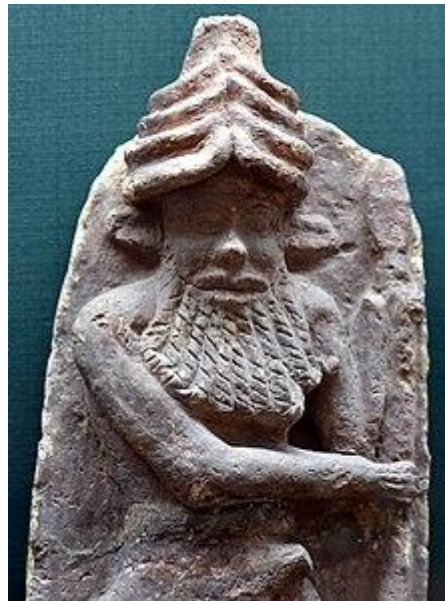


1. Gilgamesh

The harlot opened her mouth,
Saying to Enkidu:
“Eat the food, Enkidu,
As is life’s due;
Drink the strong drink, as is the custom of the land.”
Enkidu ate the food,
Until he was sated;
Of strong drink he drank
Seven goblets.
Carefree became his mood (and) cheerful,
His heart exulted
And his face glowed.
He rubbed [the shaggy growth],
The hair of his body,
Anointed himself with oil,
Became human.



<https://en.wikipedia.org/wiki/Enkidu>

2. Abraham and the strangers

- 1 The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day.
- 2 Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.
- 3 He said, “If I have found favor in your eyes, my lord, do not pass your servant by.
- 4 Let a little water be brought, and then you may all wash your feet and rest under this tree.
- 5 Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant.” “Very well,” they answered, “do as you say.”
- 6 So Abraham hurried into the tent to Sarah. “Quick,” he said, “get three seahs of the finest flour and knead it and bake some bread.”
- 7 Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it.
- 8 He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.
- 9 “Where is your wife Sarah?” they asked him.
“There, in the tent,” he said.
- 10 Then one of them said, “I will surely return to you about this time next year, and Sarah your wife will have a son.” (Genesis 18.1-10)

3. Elisha and the Shunammite woman

8 One day Elisha went on to Shunem, where a wealthy woman lived, who urged him to eat some food. So whenever he passed that way, he would turn in there to eat food.

9 And she said to her husband, "Behold now, I know that this is a holy man of God who is continually passing our way.

10 Let us make a small room on the roof with walls and put there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there."

11 One day when Elisha came, he went up to his room and lay down there.

12 He said to his servant Gehazi, "Call the Shunammite." So he called her, and she stood before him.

13 Elisha said to him, "Tell her, 'You have gone to all this trouble for us. Now what can be done for you? Can we speak on your behalf to the king or the commander of the army?'"

She replied, "I have a home among my own people."

14 "What can be done for her?" Elisha asked. Gehazi said, "She has no son, and her husband is old."

15 Then Elisha said, "Call her." So he called her, and she stood in the doorway.

16 "About this time next year," Elisha said, "you will hold a son in your arms."

2 Kings 4.11-16

4. Lot and the visitors

1 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground.

2 "My lords," he said, "please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning."

"No," they answered, "we will spend the night in the square."

3 But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.

4 Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house.

5 They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them."

6 Lot went outside to meet them and shut the door behind him

7 and said, "No, my friends. Don't do this wicked thing.

8 Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof."

(Genesis 19.1-8)

5. Abimelek and Isaac

26 Meanwhile, Abimelek had come to him from Gerar, with Ahuzzath his personal adviser and Phicol the commander of his forces.

27 Isaac asked them, “Why have you come to me, since you were hostile to me and sent me away?”

28 They answered, “We saw clearly that the Lord was with you; so we said, ‘There ought to be a sworn agreement between us’—between us and you. Let us make a treaty with you

29 that you will do us no harm, just as we did not harm you but always treated you well and sent you away peacefully. And now you are blessed by the Lord.”

30 Isaac then made a feast for them, and they ate and drank.

31 Early the next morning the men swore an oath to each other. Then Isaac sent them on their way, and they went away peacefully. (Genesis 26.26-31)

6. Moses in Midian

15 When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well.

16 Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father’s flock.

17 Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

18 When the girls returned to Reuel their father, he asked them, “Why have you returned so early today?”

19 They answered, “An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock.”

20 “And where is he?” Reuel asked his daughters. “Why did you leave him? Invite him to have something to eat.”

21 Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage.

22 Zipporah gave birth to a son, and Moses named him Gershom, saying, “I have become a stranger in a strange land.” (Exodus 2.15-22)



Moses Defending the Daughters of
Jethro
17th century
Sébastien Bourdon

7. City and Country Mouse

408. THE CITY MOUSE AND THE COUNTRY MOUSE

A city mouse once happened to pay a visit to the house of a country mouse where he was served a humble meal of acorns. The city mouse finished his business in the country and by means of insistent invitations he persuaded the country mouse to come pay him a visit. The city mouse then brought the country mouse into a room that was overflowing with food. As they were feasting on various delicacies, a butler opened the door. The city mouse quickly concealed himself in a familiar mouse hole, but the poor country mouse was not acquainted with the house and frantically scurried around the floorboards, frightened out of his wits. When the butler had taken what he needed, he closed the door behind him. The city mouse then urged the country mouse to sit back down to dinner. The country mouse refused and said, 'How could I possibly do that? Oh, how scared I am! Do you think that the man is going to come back?' This was all that the terrified mouse was able to say. The city mouse insisted, 'My dear fellow, you could never find such delicious food as this anywhere else in the world.' 'Acorns are enough for me,' the country mouse maintained, 'so long as I am secure in my freedom!' It is better to live in self-sufficient poverty than to be tormented by the worries of wealth.

Aesop's Fables, translated by Laura Gibbs (2002) (Perry 352)



8. Plautus

"ego transmarinus hospes sum Diapontius.

I am the host/guest from across the sea, Across the Sea
hic habito, haec mihi dedita est habitatio.

I live here, this house has been given over to me.
nam me Acheruntem recipere Orcus noluit,

For Orcus did not want to receive me in Acheron
quia praemature vita careo. per fidem

because I lost my life prematurely. Through trust
deceptus sum: hospes hic me necavit isque me

I was deceived: the host/guest killed me here and
defodit insepultum clám ibidem in hisce aedibus,

buried me unburied in secret here in this house
scelestus, auri causa.

that evil person, for the sake of gold.



9. Cicero, De Divinatione 1.57

"The second dream is very well known and is to this effect: Two friends from Arcadia who were taking a journey together came to Megara, and one traveller put up at an inn and the second went to the home of a friend. After they had eaten supper and retired, the second traveller, in the dead of the night, dreamed that his companion was imploring him to come to his aid, as the innkeeper was planning to kill him. Greatly frightened at first by the dream he arose, and later, regaining his composure, decided that there was nothing to worry about and went back to bed. When he had gone to sleep the same person appeared to him and said: 'Since you would not help me when I was alive, I beg that you will not allow my dead body to remain unburied. I have been killed by the innkeeper, who has thrown my body into a cart and covered it with dung. I pray you to be at the city gate in the morning before the cart leaves the town,' Thoroughly convinced by the second dream he met the cart-driver at the gate in the morning, and, when he asked what he had in the cart, the driver fled in terror. The Arcadian then removed his friend's dead body from the cart, made complaint of the crime to the authorities, and the innkeeper was punished.

10. Elijah and the Rabbi

The prophet Elijah and a Rabbi were travelling together; the only requirement Elijah made was that the Rabbi could not question anything that Elijah did. They came to the house of a rich man, who grudgingly allowed them to stay in the house but did not offer them any food. During the visit, the rich man complained about a damaged wall. The next day, to thank him, Elijah fixed the wall.

Then they went on their way, and came to the house of a poor man. They were received very well, and given the best food the poor man's family had to eat and his own bed. In the morning, Elijah thanked the poor man. On the way out of that town, Elijah made the poor man's cow die.

Finally, the Rabbi could not keep quiet. "How could you treat the rich, stingy man so well and the poor, generous man so badly?" demanded the Rabbi.

"I fixed the wall for the rich man, since there was a treasure hidden under the wall, and he would have found it when he repaired the wall. I allowed the cow to die instead of the poor man's wife, whose time had come. Never doubt or seek to understand what the Lord does," Elijah replied.



https://www.chabad.org/library/article_cdo/aid/404895/jewish/The-Rabbi-and-the-Cow.htm

11. Here is the adapted the Quran story (18: 66-82):

18:66 Moses said to the sage: "May I follow you on the understanding that you will impart to me something of that consciousness of what is right which has been imparted to you?"

18:67 [The other] answered: "Behold, you will never be able to have patience with me –

18:68 for how could you be patient about something that you can not comprehend within the compass of [your] experience?"

18:69 Replied [Moses]: "You will find me patient, if God so wills; and I shall not disobey you in anything!"

18:70 Said [the sage]: "Well, then, if you are to follow me, do not question me about anything I do until I explain it to you myself."

18:71 And so the two went on their way, till [they reached the seashore; and] when they disembarked from the boat [that had ferried them across], the sage made a hole in it- [whereupon Moses] exclaimed: "Have you made a hole in it in order to drown the people who may be [travelling] in it? Indeed, you have done a grievous thing!"

18:72 He replied: "Did I not tell you that you will never be able to have patience with me?"

18:73 Said [Moses]: "I'm so sorry, and don't be hard on me on account of what I have done!"

18:74 And so the two went on, till, when they met a young man, [the sage] slew him -

[whereupon Moses] exclaimed: "Have you slain an innocent human being without [his having taken] another man's life? Indeed, you have done a terrible thing!"

18:75 He replied: "Did I not tell you that you will never be able to have patience with me?"

18:76 Said [Moses]: "If, after this, I should ever question you, keep me not in your company: [for by] now you have heard enough excuses from me."

18:77 And so the two went on, till, when they came upon some village people, they asked them for food; but those [people] refused them all hospitality. And they saw in that [village] a wall which was on the point of tumbling down, and [the sage] rebuilt it [whereupon Moses] said: "You could certainly have been paid for doing this."

18:78 [The sage] replied: "This is the parting of ways between me and you. [And now] I shall let you know the real meaning of all [those events] that you were unable to bear with patience;,"

18:79 "As for that boat, it belonged to some needy people who toiled upon the sea -and I desired to damage it because [I knew that] behind them was a king who is accustomed to seize every boat by brute force.

18:80 "And as for that young man, his parents were [true] believers - whereas we had every reason to fear that he would bring bitter grief upon them by [his] overweening wickedness and denial of all truth:

18:81 and so we desired that God grant them in his stead [a child] of greater purity than him, and closer [to them] in loving tenderness.

18:82 "And as for that wall, it belonged to two orphan boys [living] in the town, and beneath it was [buried] a treasure belonging to them [by right]. Now their father had been a righteous man, and so thy God willed it that when they come of age they should bring forth their treasure by God's grace. And I did not do (any of) this of my own accord: this is the real meaning of all [those events] that you were unable to bear with patience." (Quran 18:66-82, adapted)

12. Chabad story

For many years the two saintly brothers, Rabbi Elimelech of Lizensk and Rabbi Zusha of Anipoli, wandered the back roads of Galicia. Disguised as simple beggars, they journeyed from town to town and from village to village, refining their souls with the travails of exile and inspiring their brethren with words of wisdom and encouragement.

Late one evening, the brothers arrived in the town of Lodmir. Seeing a lighted window in a large, well-appointed home, they knocked on the door and asked for a place to stay the night. "I don't run a hotel," was the irate response of its large, well-appointed resident. "There's a poorhouse near the synagogue for wandering beggars. I'm sure you'll have no trouble finding accommodations there."

The heavy door all but slammed in their faces, and Rabbi Elimelech and Rabbi Zusha walked on. Soon they came upon another lighted home, whose resident, the town scribe, welcomed them in and put his humble hut and resources at their disposal.

Several years later, the two brothers again visited Lodmir. This time, they were official guests of the community, which had requested that the now-famous rabbis come for a Shabbat to grace the town with their presence and teachings. At the welcoming reception held in their honor and attended by the entire town, a wealthy gentleman approached them. "Rabbis!" he announced, "the town council has granted me the honor of hosting you during your stay. G-d has been generous to me, and you'll want for nothing in my home. I've already explained to your coachman how to find my residence, though he's sure not to miss it--everyone knows where 'Reb Feivel' lives..."

The gathering dispersed, and Rabbi Elimelech and Rabbi Zusha went to pay their respects to the town rabbi and meet with the scholars in the local study hall. The rich man went home to supervise the final arrangements for the rabbis' stay. Soon the coachman arrived with the brothers' coach and luggage. The horses were placed in the stables, the luggage in the rabbis' rooms, and the coachman settled in the servants' quarters.

Hours passed, but still no sign of the two visitors. Growing anxious, the host sought out their coachman. "What happened?" he asked. "When are they going to come here?"

"They're not coming," said the coachman. "Rabbi Elimelech and Rabbi Zusha are staying at the scribe's home."

"At the scribe's?! What are you talking about?! You're here, aren't you?"

"Those were the rabbis' instructions. 'Take the horses and our luggage to Reb Feivel's,' they said to me. 'We'll be staying with the scribe.' "

Reb Feivel rushed to the scribe's hut and fairly knocked down the door. "Honored Rabbis," he cried, finding Rabbi Elimelech and Rabbi Zusha before the fire, having a cup of tea with their host. "Why have you done this to me? It was agreed that I would host you. You must tell me what I have done to deserve such humiliation!"

"But you are hosting us," said Rabbi Elimelech, "at least, that part of us that you desire to host. Last time we were here, but without a coach, horses, coachman and bundles of pressed clothes, you turned us away from your door. So it is not us you want in your home, but our coachman, horses and luggage--which are currently enjoying your hospitality..."

As told by Yanki Tauber (http://www.chabad.org/library/article_cdo/aid/312880/jewish/A-Rich-Mans-Hospitality.htm)

13. Elinor Lipman story

For the first 12 years of my life, I lived in the smallest house on Cascade Avenue in Lowell, Massachusetts. Its five rooms fit us fine, I thought: My sister and I shared a bedroom across the hall from my parents. We had no dining room or guest room, which meant visitors rarely crossed our threshold. But I didn't have to go far — six blocks — to experience an open-door side of life: the grand white Victorian that was Aunt Marion's boardinghouse.

To a shy little girl raised under glass, "rooms to let" was thrilling and near-incredible: Perfect strangers lived upstairs, sleeping on family sheets and pillows, in possession of a front-door key. Auntie Marion was my mother's older sister, a sunny, affectionate, aproned woman, who never failed to greet her nieces' frequent arrivals with her arms wide open. She and Uncle Lenny, a shoe salesman, were not rich; they'd bought the queen-size edifice for its income potential.

The boarders, many of them refugees from post—World War II Europe, were mostly sent by the Lowell Textile Institute housing office. They could have been monks or CIA operatives — so quiet, so neat, so buttoned-down and well behaved — or so it appeared to me, the awestruck child. The house itself had me in its thrall: its double front doors, stained glass windows, and hitching post out front. I knew every inch, not from snooping, but as a devoted visitor, delighted to trail after Aunt Marion, playing junior chambermaid, as she dusted knickknacks on the mantel, made the beds, and cleaned the bathroom (ammonia, always). She never scolded, never once said, "No, sorry, not a good time for you to drop by."

My elementary school was closer to her house than my own, and no lunch date delighted me more than the one in Aunt Marion's kitchen. During holiday meals, she shrugged away differences of opinion with her homey, philosophical, "That's why they have chocolate and vanilla." Long before "role model" came into popular usage, she represented all the term encompasses to a youngster whose own mother could be a little aloof to strangers. She was friendly to all, a hostess so obliging that she baked her cakes and kugels half with raisins, half without, to please all tastes.

Though I resemble the other side of the family, my father's, there's no higher compliment than being told I remind someone of Aunt Marion — which I translate as, "Woman who keeps her bad moods to herself." I seem to have inherited not only her, but also a rooming house inclination, in place of my parents' "no vacancy" policy. And when a friend or acquaintance (OK, relative stranger) writes, "Coming through town! Would love to see you/meet you/grab a cup of coffee," a beloved voice from my past almost always prompts me to ask, "Do you need a bed?"

Elinor Lipman <http://www.goodhousekeeping.com/life/inspirational-stories/a16660/open-door-policy/>