

1. Bereishis 6:9, 10

אלה תולדות נח נח איש צדיק תמים הוה בדרתיו את-האלהים התהלך-נח:

This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God.—

ויולד נח שלשה בנים את-שם את-חם ואת-יפת:

Noah begot three sons: Shem, Ham, and Japheth.

2. Mishlei 11: 30, 31

פרי-צדיק עץ חיים ולקח נפשות חכם:

The fruit of the righteous is a tree of life; A wise man takes souls.

הן צדיק בארץ ישלם אף כי-רשע וחוטא:

Yes, the righteous on earth get paid back, even the wicked man and the sinner.

3. Bereishis Raba 30:6

אלה תולדות נח, הדא הוא דכתיב (משלי יא, ל): פרי צדיק עץ חיים, מה הן פרותיו של צדיק מצוות ומעשים טובים, (משלי יא, ל): ולקח נפשות חכם, שזן ומפרנס כל שנים עשר חודש בתבה, אחר כל השבח הזה (משלי יא, לא): הן צדיק בארץ ישלם, בא לצאת ונשתלם, אתמהא, דאמר רב הונא משום רבי אליעזר בנו של רבי יוסי הגלילי, נח כשהיה יוצא מן התבה הפישו ארי ושברו, ולא היה פשר להקריב, והקריב שם בנו תחתי, קל וחמר (משלי יא, לא): אף כי רשע וחוטא, זה דור המבול.

"These are the generations of Noach (Genesis 6:9)"- Thus it is written (in Proverbs 11:30): • "The fruit of the righteous is a tree of life" – What are the fruits of the righteous? Mitzvot and good deeds. • "And one who is wise takes souls" – For he fed and supported for all twelve months in the ark. And after all of this praise (it is written in Proverbs 11:31): • "Yes, the righteous will be paid back in the land" – He went to leave and was paid back. This is remarkable! As Rav Huna said, citing Rabbi Eliezer, son of Rabbi Yosi haGlili: When Noach was leaving the ark, a lion bit him and broke his bones. Noach was now unsuited to bring offerings, and his son

Shem brought in his place. • How much more so, "Also the wicked and the sinner" – the generation of the flood.

4. Bereishis 7:23

וַיִּמַח אֶת-כָּל-הַיְקוּם | אֲשֶׁר | עַל-פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם
וַיִּמְחוּ מִן-הָאָרֶץ וַיִּשְׁאַר אַרְבֶּנֶח וְאֲשֶׁר אִתּוֹ בַּתְּבָה:

All existence on earth was blotted out—man, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only Noah was left, and those with him in the ark.

Rashi:

אך נח. לבד נח, זהו פשוטו; ומ"א גונח וכוהה דם מטרח הבהמות והחיות. וי"א שאחר
(מזונות לארי והכישו, ועליו נאמר הן צדיק בארץ ישלם) משלי יא

נח means NOAH ONLY. This is its real meaning. But the Midrashic explanation is (Midrash Tanchuma, Noach 9) that he was coughing and spitting blood because of the trouble he had with the cattle and beasts (אך is taken as a מיעוט limitation, meaning to say that something is defective); others say, that he was once late in bringing food to a lion, so it struck him. Regarding him may the words be applied (Proverbs 11:31), "Behold, even the righteous is paid (for his evil deeds) in this world".

5. Bereishis 8:20

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל | הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ:

Then Noah built an altar to the LORD and he took of every clean animal and of every clean bird, he offered burnt offerings on the altar.

6. Bava Metzia 85a

ע"י מעשה באו מאי היא דההוא עגלא דהוו קא ממטו ליה לשחיטה אזל תליא לרישיה
בכנפיה דרבי וקא בכי אמר ליה זיל לכך נוצרת אמרי הואיל ולא קא מרחם ליתו עליה
יסורין

The Gemara stated that Rabbi Yehuda HaNasi's suffering came upon him due to an incident. What was that incident that led to his suffering? The Gemara answers that there was a certain calf that was being led to slaughter. The calf went and hung its head on the corner of Rabbi Yehuda HaNasi's garment and was weeping. Rabbi Yehuda HaNasi said to it: Go, as you were created for this purpose. It was said in Heaven: Since he was not compassionate toward the calf, let afflictions come upon him.

וע"י מעשה הלכו יומא חד הוה קא כנשא אמתיה דרבי ביתא הוה שדיא בני כרכושטא וקא כנשא להו אמר לה שבקינהו כתיב (תהלים קמה, ט) ורחמיו על כל מעשיו אמרי הואיל ומרחם נרחם עליה

The Gemara explains the statement: And left him due to another incident. One day, the maidservant of Rabbi Yehuda HaNasi was sweeping his house. There were young weasels [karkushta] lying about, and she was in the process of sweeping them out. Rabbi Yehuda HaNasi said to her: Let them be, as it is written: "The Lord is good to all; and His mercies are over all His works" (Psalms 145:9). They said in Heaven: Since he was compassionate, we shall be compassionate on him, and he was relieved of his suffering.

7. Bava Metzia 32b

נלמד צער בעלי חיים דאורייתא

it can be learned that the requirement to prevent suffering to animals is by Torah law.

8. Brachos 40a

דאמר רב יהודה אמר רב: אסור לאדם שיאכל קודם שיתן מאכל לבהמתו, שנאמר: "ונתתי עשב בשדה לבהמתך" והדר "ואכלת ושבעת"

Rav Yehuda said that Rav said: One is prohibited from eating before feeding his animals, as it is stated: "And I will give grass in your fields for your animals" first and only then: "And you shall eat and be satisfied" (Deuteronomy 11:15).

9. Micha 6:8

הַגִּיד לְךָ אָדָם מִה־טוֹב וּמִה־הָיְהוָה דְּרֹשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֵן וְהִצַּנֵּעַ לֶכֶת
(עם־אֱלֹהֶיךָ: פ)

“He has told you, O man, what is good, And what the LORD requires of you: Only to do justice And to love goodness, And to walk modestly with your God;

10.Rambam Guide to the Perplexed 3:32

Many prophetic books contain rebukes of people for their great efforts and attachment to bringing offerings...Samuel said, "Does Gd want offerings as He wants people to listen to the Divine Voice?" Isaiah said, "Why would I want your masses of offerings?" Jeremiah said, "I did not speak to your ancestors and I did not command them, on the day I took them out of Egypt, regarding offerings. I instructed them this: Listen to My voice and I will be your Gd and you will be My nation."... The primary intent is for you to perceive Me and not serve others, and I will be your Gd and you will be My nation. This was the goal of the command to bring offerings and focus upon the House... and you came and cancelled the ends and attached yourselves to the means.

11. Yevamos 121b

מלמד שהקדוש ברוך הוא מדקדק עם סביביו כחוט השערה

this teaches that the Holy One, Blessed be He, is exacting with His surroundings, i.e., the righteous who are close to Him, up to a hairsbreadth

12.Yuma 21b

והתניא חמשה דברים נאמרו באש של מערכה רבוצה כארי

רבוצה כארי והתניא א"ר חנינא סגן הכהנים אני ראיתיה ורבוצה ככלב לא קשיא כאן במקדש ראשון כאן במקדש שני

There were five matters stated with regard to the fire of the arrangement of wood: It crouched above the wood like a lion; The Gemara asks: And was the altar's fire crouched like a lion? But wasn't it taught in a baraita: Rabbi Hanina, the

deputy High Priest, said: I saw the fire in the Temple and it was crouched like a dog

The Gemara answers: This is not difficult. Here, where the baraita stated that the fire resembled a lion, it refers to the fire in the First Temple; there, where Rabbi Ḥanina, the deputy High Priest, said that the fire resembled a dog, it refers to the fire in the Second Temple.