Exodus 26:35
35. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.

Exodus 40:22-25
22. He placed the table in the Tent of Meeting on the northern side of the Mishkan, 22. outside the dividing curtain.

23. He set upon it an arrangement of bread before the Lord as the Lord had commanded Moses.

24. He placed the menorah in the Tent of Meeting, opposite the table, on the southern side of the Mishkan.

25. He kindled the lamps before the Lord as the Lord had commanded Moses.

Baba Batra 147a
The north wind is helpful to wheat when it has completed one third of its ripening, and damaging to olive trees in bloom. The south wind is damaging to wheat that is one-third ripe, and a benefit to olive trees when they are in bloom. Hence, the shulchan was placed in the north, and the menorah in the south. (translation from text)

Leviticus 23:15-16
15. And you shall count for yourselves, from the morrow of the rest day from the day you bring the omer as a wave offering seven weeks; they shall be complete.

16. You shall count until the day after the seventh week, [namely,] the fiftieth day, [on which] you shall bring a new meal offering to the Lord.
that they had already eaten them. But when they were about to enter the Land, is it not multitude went up with them, and flocks and cattle” (Exod. 12:38)? You might argue Who will feed us meat? Did they not have meat? Does it not say, “Also a great mixed multitude went up with them, and flocks and cattle” (Exod. 12:38)? You might argue that they had already eaten them. But when they were about to enter the Land, is it not

Leviticus 26:3-13
3. If you follow My statutes and observe My commandments and perform them,
4. I will give your rains in their time, the Land will yield its produce, and the tree of the field will give forth its fruit.
5. Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your food to satiety, and you will live in security in your land.
6. And I will grant peace in the Land, and you will lie down with no one to frighten [you]; I will remove wild beasts from the Land, and no army will pass through your land;
7. You will pursue your enemies, and they will fall by the sword before you;
8. Five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall by the sword before you.
9. I will turn towards you, and I will make you fruitful and increase you, and I will set up My covenant with you.
10. You will eat very old [produce], and you will clear out the old from before the new.
11. And I will place My dwelling in your midst, and My Spirit will not reject you;
12. I will walk among you and be your God, and you will be My people.
13. I am the Lord, your God, Who took you out of the land of Egypt from being slaves to them; and I broke the pegs of your yoke and led you upright.

במדבר פרק א ב פסוק ד

Rashi - במדבר פרק א ב פסוק ד
: הרשויות - אלא בבית שטפה אליהם מחות מדורות:
: יס שת - סג בוד שלד זהין, והאבר נאמר (שם, ב, ח) זה ערב הבlecture אולא הוא;
: צא ברך א"ם נאמר אלא בוד ספרים שלא אריך נאמר (דברים, ב, א) וממקה בר היה
: לעני יראות וני, אלא سبحانه עילית:

Numbers 11:4
4. But the multitude among them began to have strong cravings. Then even the children of Israel once again began to cry, and they said, “Who will feed us meat”

Rashi - But the multitude Heb. lit., the gathering. These were the mixed multitude, which had attached themselves to Israel when they left Egypt (see Exod. 12:36). - [Sifrei Beha’alothecha 1:42:4, Midrash Aggadah]
[The children of Israel] once again… The children of Israel also wept again together with them. — [Midrash Aggadah]
Who will feed us meat? Did they not have meat? Does it not say, “Also a great mixed multitude went up with them, and flocks and cattle” (Exod. 12:38)? You might argue that they had already eaten them. But when they were about to enter the Land, is it not
Numbers 11:20
20. But even for a full month until it comes out your nose and nauseates you. Because you have despised the Lord Who is among you, and you cried before Him, saying, "Why did we ever leave Egypt?"

Rashi - But even for a full month This [concerned] the [comparatively] virtuous ones, who languish on their beds and later their soul departs. But concerning the wicked ones it says, "the meat was still between their teeth [...] when the anger of the Lord flared [...]" (verse 33). This is how it is taught in the Sifrei (Beha’alotecha 1:42:20), but in the Mechilta (Beshallach, Vayassa 3:13) the opposite is taught: the wicked ate and suffered [as a result] for thirty days, whereas [concerning] the virtuous--"the meat was still between their teeth" [thus, they did not suffer prolonged agony].

until it comes out of your nose As Targum renders: "You will be sickened by it"; it will seem to you as if you gorged on it until it is discharged by way of the nose.

and nauseates you Heb. את הראות שגויה. You will cast it away from you more readily than you welcomed it [Sifrei Beha’alotecha 1:42:20]. In the words of R. Moshe Hadarshan (the preacher) I noted that there is a language in which a sword is called אַרְדָּר, [meaning that this meat will be the cause of their death]

the Lord Who is among you Had I not established My Presence among you, you would not have had the arrogance to engage in all these matters. — [Sifrei Beha’alotecha 1:42:20]
Numbers 8:2
2. Speak to Aaron and say to him: "When you light the lamps, the seven lamps shall cast their light toward the face of the menorah."

Rashi - When you light Why is the portion dealing with the menorah juxtaposed to the portion dealing with the chieftains? For when Aaron saw the dedication [offerings] of the chieftains, he felt distressed over not joining them in this dedication—neither he nor his tribe. So God said to him, “By your life, yours is greater than theirs, for you will light and prepare the lamps.” - [Tanchuma Beha’alothecha 3]

When you light Heb. וַיְבֹא הִנֵּה, lit., when you cause to ascend. Since the flame rises, Scripture describes kindling in terms of ascending. He is required to kindle the lamp until the flame rises by itself (Shab. 21a). Our Sages further expounded from here that there was a step in front of the menorah, on which the kohen stood to prepare [the lamps]. — [Sifrei Beha’alothecha 3]

toward the face of the menorah Toward the middle lamp, which is not on [one of] the branches, but on the menorah itself. — [Men. 98b]

shall cast their light The six on the six branches; the three eastern ones—that is their wicks-facing towards the center one, and likewise, the three western ones, the tops of their wicks facing toward the center one. Why [were the wicks facing inwards, thus giving off so little light]? So that [people] should not say that He [God] needs the light. — [Tanchuma Beha’alothecha 5]

Pirkei Avot 4:1

איהו היא עשיר--השמם בחלוק, שבאמו" גני כמי, כי תأكل; אשרי, טוב ל"הhigher lamp, center lamp.

Ethics of the Fathers 4:1

Who is prosperous? One who is content with his portion. As it is written. “If you eat the toil of your hands, you are praiseworthy, and it is good for you.” (Psalms128:2

You are praiseworthy in this world and it is good for you in the world to come.

Other Sources from Dvar Torah not included in this source sheet
1. Talmud Tractate Yoma 75a