Deuteronomy 22:6-7

6. If a bird's nest chances before you on the road, on any tree, or on the ground, and [it contains] fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young. 7. You shall send away the mother, and [then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days.

Devarim Rabbah 6:7

Another comment: THOU SHALT IN ANY WISE LET THE DAM GO (SHALEAH TE-SHALLAH). The Rabbis say: Why is the word shalah repeated? To tell you that if this precept comes your way a second time, do not say, 'I have already done my duty,' but every time it comes your way you must fulfil it. Another comment: THOU SHALT IN ANY WISE LET THE DAM GO. The Rabbis said: If you have fulfilled the precept of letting the dam go you will merit also to fulfil the precept of letting go free the Hebrew slave.1 Whence this? For it is said, And when thou lettest him go free from thee (Deut. XV, 13). Another explanation: What is the meaning of, THOU SHALT IN ANY WISE LET THE DAM GO? If you will fulfil this precept you will hasten thereby the coming of King Messiah, of whom Scripture uses the expression shiluah ('sending free'), as it is said, That send forth freely the feet of the ox and the ass (Isa. XXXII, 20). 2 Another comment: R. Tanhuma said: If you fulfil this precept you will hasten the coming of Elijah the prophet, of blessed memory, of whom Scripture uses the expression, ‘shiluah,’ as it is said, Behold, I will send (sholeah) you Elijah the prophet (Mal. III, 23); and he will come and comfort you. Whence this? For it is said, And he shall turn the heart of the fathers to the children (ib. 24).
Deuteronomy 15:12
If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you for six years, and in the seventh year you shall send him forth free from you.

Malachi 3:23
Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord,

Genesis 1:21
And God created the great sea monsters, and every living creature that crawls, with which the waters swarmed, according to their kind, and every winged fowl, according to its kind, and God saw that it was good.

Genesis 1:24
And God said, "Let the earth bring forth living creatures according to their kind, cattle and creeping things and the beasts of the earth according to their kind," and it was so.

Psalms 145:9
The Lord is good to all, and His mercies are on all His works.

Talmud Bavli, Sota 14a
R. Simlai expounded: Torah begins with an act of benevolence11 and ends with an act of benevolence. It begins with an act of benevolence, for it is written: And the Lord God made for Adam and for his wife coats of skin, and clothed them;12 and it ends with an act of benevolence, for it is written: ‘And He buried him in the valley’
Isaiah 11:6-7
6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them.
7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw.

Mishneh Torah, Hilchos Malakhim, chapter 12
At that time ther will be no hunger nor war or jealousy or competition, there will be great goodness and all sorts of delicacies will be as plentiful as dust. The sole occupation of the world will be to know the Lord. Therefore they will be great sages perceiving deep and hidden matters, achieving knowledge of the creator according to what is possible for man as it is written “ the earth will be full of the knowledge of G-d as the water that covers the sea” (translation Gideon aronovich)

Ezekiel 36:26
26. And I will give you a new heart, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Devarim Midrash Rabbah 6:1
WHEN THOU GOEST FORTH (XXI,10). IF A BIRD'S NEST CHANCE BEFORE THEE (XXII, 6). Halachah: Is it obligatory to circumcise an infant who has been born without a prepuce? The Sages have taught thus2: In the case of an infant born without a prepuce it is necessary to cause a few drops of the blood of the Covenant to flow from him, on account of the Covenant of Abraham. And whence do you learn this? From the Torah, as it is written, He that is born in thy house, and he that is bought with thy money, must needs3 be circumcised (Gen. XVII, 13). Another explanation: 'Must needs be circumcised.' By the duplicate expression [himmol yimmol] two operations of circumcision are implied, namely, circumcision and uncovering. 4 R. Levi said: Scripture says, 'himmol yimmol'; from this repetition of the word is to be inferred that he who
performs the circumcision must himself be a circumcised person, for it is written, 'himmol ytmmol.' 5 R. Judan b. Pazzi said: Of Zipporah, the wife of Moses, Scripture records, Then she said: A bridegroom of blood in regard of the circumcision--la-muloth (Ex. IV, 26). Scripture does not say, la-milah, but 'la-muloth', that is to say, two operations of circumcision, viz. circumcision and uncovering. And why is an infant circumcised on the eighth day? Because God had compassion upon him in delaying the circumcision until he should have gained strength. And just as God shows mercy to man, so too has He shown mercy to cattle. Whence this? For it is said, But from the eighth day and thenceforth it [sc. the animal] may be accepted for an offering, etc. (Lev. XXII, 27). And what is more, God commands, Ye shall not kill it and its young both in one day (ib. 28). And in the same way that God had compassion upon the cattle, so too was God filled with mercy for the birds, as it is said, IF A BIRD'S NEST CHANCE BEFORE THEE...

Leviticus 22:27-28

27. When an ox or a sheep or a goat is born, it shall remain under its mother for seven days, and from the eighth day onwards, it shall be accepted as a sacrifice for a fire offering to the Lord.

28. An ox or sheep you shall not slaughter it and its offspring in one day._

Mishna Berakhot 5:3

if one [in praying] says 'may thy mercies extend to a bird's nest', 'be thy name mentioned for well-doing', or 'we give thanks, we give thanks', he is silenced

Sources not included:
1. Talmud Bavli, Shabbat 151b(?)
2. Rabbi Moshe Cordovero, Tomer Devorah (Palm Tree of Deborah), chap. 2; Baal Shem Tov,. Tzava’at HaRiVaSH, sec. 12.

Unless otherwise noted, all English Translations from Judaica Press, available online at www.chabad.org