1. Ta'anit 7a-b

The daughter of the Roman emperor said to Rabbi Yehoshua ben Hananya, who was an ugly man: Woe to glorious wisdom such as yours, which is contained in an ugly vessel. Rabbi Yehoshua ben Hananya said to her: Does your father keep his wine in simple clay vessels? The emperor's daughter said to him: Rather, in what, then, should he keep it? Rabbi Yehoshua ben Hananya said to her: You, who are so important, should put it in vessels of gold and silver. The emperor's daughter went and said this to her father. He put the wine in vessels of gold and silver and it turned sour. When his advisors came and told the emperor that the wine had turned sour, he said to his daughter: Who told you to do this? His daughter responded: Rabbi Yehoshua ben Hananya. The emperor summoned him and said to him: Why did you say this to her? Rabbi Yehoshua ben Hananya said to him: Just as she said to me, so I said to her, to demonstrate to her that fine material is best preserved in the least of vessels. The emperor said to him: But there are handsome people who are learned. Rabbi Yehoshua replied: Had they been ugly, they would have been even more learned.

2. Baba Metzia 84a

Rabbi Yoḥanan said: I alone remain of the beautiful people of Jerusalem. The Gemara continues: One who wishes to see something resembling the beauty of Rabbi Yoḥanan should bring a new, shiny silver goblet from the workshop and fill it with red pomegranate seeds and place a headband of red roses upon the lip of the goblet, and position it between the sunlight and shade. That brightness is like Rabbi Yoḥanan’s beauty. The Gemara asks: Is that so? Was Rabbi Yoḥanan so beautiful? But doesn’t the Master say: The beauty of Rav Kahana is a semblance of the beauty of Rabbi Abbahu; the beauty of Rabbi Abbahu is a semblance of the beauty of Jacob, our forefather; and the beauty of Jacob, our forefather, is a semblance of the beauty of Adam the first man, who was created in the image of G-d. And yet Rabbi Yoḥanan is not included in this list. The Gemara answers: Rabbi Yoḥanan is different from these other men, as he did not have a beauty of countenance, i.e., he did not have a beard. The Gemara continues to discuss Rabbi Yoḥanan's unique beauty.
Yohanan’s beauty. Rabbi Yohanan would go and sit by the entrance to the ritual bath. He said to himself: When Jewish women come up from their immersion for the sake of a mitzva, after their menstruation, they should encounter me first, so that they have beautiful children like me, and sons learned in Torah like me. This is based on the idea that the image upon which a woman meditates during intercourse affects the child she conceives... The Gemara relates: One day, Rabbi Yohanan was bathing in the Jordan River. Reish Lakish saw him and jumped into the Jordan, pursuing him. At that time, Reish Lakish was the leader of a band of robbers. Rabbi Yohanan said to Reish Lakish: Your strength is fit for Torah study. Reish Lakish said to him: Your beauty is fit for women. Rabbi Yohanan said to him: If you return to the study of Torah, I will give you my sister in marriage, who is more beautiful than I am. Reish Lakish accepted upon himself to study Torah.

3. Shabbat 25b

This was the custom of Rabbi Yehuda bar Elai: On Shabbat eve, they would bring him a bowl full of hot water and he would use it to wash his face, hands, and feet, and he would wrap himself, and sit in linen cloaks with ritual fringes, and he was like an angel of the Lord of hosts.

4. Baba Metzia 85a

Rabbi Zeira fasted one hundred fasts so that the fire of Gehenna should not affect him. The Gemara relates with regard to Rabbi Zeira: Every thirty days, he would examine himself to check if he remained on his high level. He would light an oven, climb in, and sit inside it, and the fire would not affect him. One day, the Sages gave him the evil eye, i.e., they were envious of him, and his legs became burned in the fire. And from then on they referred to him as: The short one with burned legs.

5. Yerushalmi Baba Metzia 4:7

R. Zeira would deal in flax. He went before R. Abahu and asked "How much am I allowed to improve how it looks?" R. Abahu said to R. Zeira: Do what you know (it is permitted).
6. Ketubot 17a

When Rav Dimi came from Eretz Yisrael to Babylonia, he said: This is what they sing before brides in the West, in Eretz Yisrael: No eye shadow, and no rouge, and no braiding of the hair, and yet she is comparable to a graceful ibex. The Gemara relates: When the Sages ordained Rabbi Zeira, this is what they metaphorically sang with regard to him in his praise: No eye shadow, and no rouge, and no braiding of the hair, and yet she is comparable to a graceful ibex... The Gemara relates another instance of singing the praise of the Sages: When Rabbi Abbahu would come from the academy to the house of the emperor, the maidservants of the emperor’s house would go out to greet him, and this is what they sang to him: Master of his people and leader of his nation, candle of illumination, blessed is your arrival in peace. With regard to the mitzva of bringing joy to the bride and groom, the Gemara relates: The Sages said about Rabbi Yehuda bar Elai that he would take a myrtle branch and dance before the bride, and say: A fair and attractive bride. Rav Shmuel bar Rav Yitzhak would base his dance on three myrtle branches that he would juggle. Rabbi Zeira said: The old man is humiliating us, as through his conduct he is demeaning the Torah and the Torah scholars.

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