Pretty women scramble men's ability to assess the future

... male and female students at McMaster University were shown pictures of the opposite sex of varying attractiveness taken from the website 'Hot or Not'. The 209 students were then offered the chance to win a reward. They could either accept a cheque for between $15 and $35 tomorrow or one for $50-$75 at a variable point in the future.

Wilson and Daly found that when male students were shown pictures of pretty women, they discounted the future value of the reward in an "irrational" way - they would opt for the smaller amount of money available the next day rather than wait for a much bigger reward.

Women, by contrast, made equally rational decisions whether they had been shown pictures of handsome men or those of average attractiveness.
[The description of the trees in the Garden of Eden as, first and foremost, “delightful to the sight”] gives justification for, and dedication to, the aesthetic, the sense of appreciating beauty, and this too, may confirm the higher stage designed for Man. The abundance of beauty of every kind which we are given in this, our world, and the fact that – as far as we know – Man is the only creature that had been provided with the ability to enjoy beauty for itself, proves what value the Creator lays on this aesthetic sense for the spiritual-moral calling of Man.

“Physical Environment and Crime”, U.S. National Institute of Justice

Physical deterioration [in neighborhoods], in all probability, not only influences cognition and behavior of potential offenders but also shapes how residents behave and what they think about other residents. … Physical changes appear to precede crime changes. Using groupings of Los Angeles census tracts and studying them for several decades, researchers found that patterns of owner-to-rental conversion, land use changes, and abandonment predicted the emergence of hardened high-crime areas. The connection remained after controlling for changes in the types of people living there.

Sam Fleischacker (A Third Concept Of Liberty, ch. 2)

• Jackson Pollock
• “the free play of the faculties”
• “determining judgment” v. “reflective judgment”.

EyeQ – CE, TRK

Sam Fleischacker (A Third Concept Of Liberty, ch. 2)

[Aesthetic interpretation] is interwoven with our other thinking. Not only does reflective judgment consist in a play between concepts and intuitions: it participates in an interplay with determining judgment as well. … The determining judgments of science and morality play into the interpretations we come up with of, say, a Tolstoy novel, while our interpretations of the novel inform the way we then use some terms in science and morality. Concepts have a definite meaning insofar as we have a definite set or system of scientific and moral determining judgments, but such systems must be constantly scrutinized for responsibility to evidence, to the facts of our lives, and that means that our determining judgments, and the concepts they define, must always stand open to being re-interpreted, re-shaped into a new system, by reflective judgment. The play in reflective judgment, and between reflective and determining judgment, is what keeps our concepts honest, our beliefs responsible to the world around us.

R. Eliezer Berkowitz, Not In Heaven, p.83.

The supreme principle of the law to which man is subject is theonomous, its ultimate source of authority is the will of God; the interpretation of the law and its application to the innumerable and forever-changing life situations is autonomous. Theonomy liberates the human will from the potentially destructive relativism of its subjectivity; human autonomy protects the absoluteness of the law against the occasionally negative consequences of its time-alienated objectivity.
Chaim Eisen, “Mosheh Rabbeinu And Rabbi Akiva”

At the heart of the ongoing process of development in Torah is the dynamism that characterizes the growth of Torah shebe'al-peh from its inception at Sinai. Just as Nevi’im and Kethuvim essentially “were given to Moshe from Sinai” (Berachot 5a), inasmuch as the basic truths and principles that they elaborate originate in the Torah received by Mosheh, so does every aspect of these later developments of Torah shebe'al-peh derive from basic truths and principles from Sinai. And just as Nevi’im and Kethuvim as they appear before us represent the realization of these truths and principles unfolding through history, so too does the growth of Torah shebe'al-peh represent a process of historical development predicated upon the basic truths and principles of Torah, applied and reapplied throughout time. While these truths and principles are immutable and static, their applications are dynamic and endless.

R. Soloveitchik “Worship of the Heart”

Three “gestures”: intellectual, ethical, aesthetic.

R. Soloveitchik “Worship of the Heart”, p.47

“What caused man’s fall is his giving preference to the sensuous, delightful, and pleasing over the true, at both the intellectual and ethical levels.”

When the aesthete begins to wonder whether everything which is apprehended as beauty and as pleasant expresses indeed genuine beauty, when he thinks that the aesthetic act can be critically examined and its worth objectively ascertained, in a manner similar to our critical attitude toward cognitive and ethical gestures, then beauty is redeemed.

R. Soloveitchik “Worship of the Heart”, p.56

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Sholom Aurach, “An Ohr Esrim”, p.69

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“God not only addresses Himself to man through the logos, by emanating wisdom and knowledge to the finite mind; not only through the ethos, revealing to natural man, driven by insensate desires and impulses, a great order of absolute values and ideals – but also through aesthetic – the immediate sensible apprehension of reality which is beautiful and grandiose.”

“Only through coming in contact with the beautiful and exalted may one apprehend God instead of comprehend Him…”