**Philosophy, liberal arts education and the leisure of Shabbat**

Arik Segev

To be in a state of leisure (as opposed to a state of work) involves an attitude that is not directed towards changing reality in accordance with a human plan. This state can be divided into two categories, leisure 1 being in a state of obliviousness to reality and the energies expended to change it, and leisure 2 being in a state of attention towards reality, but without the desire or energies expended to changing it. While leisure 1 excludes practicing and educating philosophy and liberal arts, which are in themselves activities that demand mental and material energy that is not directed towards any measurable material change, leisure 2 is in an inner connection and essential to practicing and educating philosophy and liberal arts. I argue that understanding leisure 2 through the idea of Shabbat can help educators to find ways to encourage busy people and students to liberate themselves for a time from the state of work and/or that of obliviousness to reality. To do so, I borrow distinctions and regulations from the world of Torah to apply to the liberal world of those living in a state of questioning. Identifying the practice of philosophy and liberal arts education with Torah study, I start by borrowing the distinction between *Sacred study* and *Chol* (everyday) *study*. I then borrow the principle of *fixing times for Torah study*, in our case practicing philosophy and liberal arts. Finally, I borrow the principle of dedicating one whole day every week to the "practice" of leisure 2, the *leisure of Shabbat*.