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

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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 human design. This state can be divided into two categories: ‘Leisure 1’ involves being in a state of obliviousness to reality and the energies expended to change it. ‘Leisure 2’ involves being in a state of attention towards reality, but without the desire or energies expended to changing it. While Leisure 1 excludes engaging in or studying 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 an integral part of, and essential to engaging in or studying 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*.