**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 2 categories, leisure 1 being a state of obliviousness to reality and the energies expended to change it, and leisure 2 being a state of attention towards reality, but without the desire or energies expended to changing it. While leisure 1 excludes practicing philosophy and liberal arts, which are in themselves activities that demand mental and material energy that is not directed towards any material countable change, leisure 2 is an inner connection and essential to practicing philosophy and liberal arts education. 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 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 question. 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*.