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

Arik Segev

Being in state of leisure (in opposed of being in a state of work), means an attitude that is not directed towards changing reality in accordance to human plan. The state of leisure is divided to leisure 1, a state of obliviousness of reality and the energies we pay in order to change it. Leisure 2 is a state in which we keep our attention towards reality but without the eager and the energies we pay towards changing it. While leisure 1 contradicts practicing philosophy and liberal arts education that in themselves are activities that demand mental and material energy (time, money and others) that is not directed towards any material countable change, leisure 2 on the other hand is in inner connection and essential to practicing philosophy and liberal arts education. I will argue that leisure 2 can be understood through the idea of Shabbat. Understanding leisure 2 in the perspective of Shabbat may help us as educators to find ways to encourage busy people and students, that dwell in the working life, to liberate themselves for a time from the state of work and/or the state of obliviousness of reality. In order to do so I will continue to borrow distinctions and regulations from the world of Torah to the liberal world of those living in question. Identifying practicing philosophy and liberal arts education with Torah study I will first borrow the distinction between *Sacred study* and *Chol* (everyday) *study*. Secondly I borrow the principle of *fixing times for Torah study*, in our case: practicing philosophy and liberal arts, and above all, thirdly, totally dedicating one whole day in every week to "practice" leisure 2, the *leisure of Shabbat*.