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Jānis Pliekšāns' (Rainis') "Formula of Happiness"

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The article focuses on the analysis of the understanding of "formula of happiness" of Jānis Pliekšāns (Rainis), lawyer, philosopher and the most famous Latvian poet. Rainis' works were created at the end of the 19th – beginning of the 20th centuries. This is the time when the legal consciousness of the Latvian State was evolving and the Republic of Latvia was proclaimed (1918). Rainis' views in the philosophy of law were significantly influenced by the theory of Marxism and the fight for rights described by Rudolf von Ihering. Rainis' "formula of happiness" means interminable self-improvement in the struggle for personal happiness with the aim of leading the whole humanity towards happiness. The ultimate happiness is work for the benefit of all people.

Keywords: Jānis Pliekšāns, Rainis, happiness, formula of happiness, struggle for happiness.

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Introduction

Until now, happiness as a category of law has drawn little attention of lawyers and scholars of law. Predominantly, lawyers limit themselves to search for justice as the purpose of law in accordance with the particular conflict of laws. Only the right to pursuit of happiness, included in The Declaration of Independence of the United States of America (1776),¹ has gained global fame. However, what is more important for a human being – justice or happiness? One can assume that, with rare exceptions, the response would be – happiness. It is self-evident.

¹ The Declaration of Independence and the Constitution of the United States of America. Washington: Cato Institute, 2002, p. 13 (they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness).

For instance, what do we wish one another on the eve of the New Year? Most probably, a Happy New Year or happiness in the New Year. Latvians have not been heard wishing each other justice on the New Year's Eve. Therefore, it is strange or even inexplicable, why the minds of lawyers/scholars of law have been so seldom occupied with the concept of happiness.

Neither can the Latvian legal science boast of researchers who have written about happiness. In fact, the only one is lawyer, poet and philosopher Jānis Pliekšāns (Rainis).

Rainis' path of life was not simple. Born in a prosperous family (1865),² he studied law in the capital city of the Russian Empire Saint Petersburg.³ Already in his youth, he decided to serve the Latvian people. In the second part of the 19th century, the majority of the people were rural or urban proletarians. Therefore, Rainis had to become a Marxist.⁴ He was tried for his views and deported to Central Russia (1897–1903). Following the Revolution of 1905, Rainis had to emigrate to Switzerland (Castagnola) to escape a repeated trial. He greeted the proclamation of the Republic of Latvia (1918) in exile. Being already a well-known poet, returned to the native land, welcomed by thousands of people (1920), was elected to the Constitutional Assembly from the list of social democrats. Rainis is one of “the fathers of the *Satversme* [Constitution]”⁵, and apart from poetry wrote about the significance of the constitution,⁶ served as a deputy of the *Saeima* (the Parliament) until his death (1929)⁷. Although, in the author's opinion, he was the best candidate for the President's office, due to political intrigues (“bargaining”) he was not elected to this position.⁸

Bruno Kalniņš recalled that there had been the idea to nominate Rainis as the candidate for the Nobel Prize and the probability that the Latvian poet would have been awarded it had been high (1928). However, the University of Latvia did not propose Rainis for the Nobel Prize. “If Rainis had been awarded the Nobel Prize at the time, the Latvian writing and our nation would have joined the circle of world culture. The University's Council precluded this possibility and did not allow the spiritual giant of the Latvian nation to rise in the atmosphere of the world literature. The petty spirits, political adversaries of Rainis had reached their aim”.⁹

² *Birkerts, A. J. Raiņa dzīve [Rainis' Life]*. Rīgā. Grāmatu apgādniecība A. Gulbis, 1937, pp. 9–14.

³ *Ibid.*, pp. 52–62.

⁴ *Biezais, H. J. Smaidošie dievi un cilvēka asara [The Smiling Gods and a Human Tear]*. [N.p.]: Senatne, 1991, pp. 9–44; *Cielēns, F. Rainis un Aspazija. Atmiņas un pārdomas [Rainis and Aspazija. Memories and Reflections]*. [N.p.]: Apgāds “Lietusdārzs”, 2017, pp. 56–57; *Johansons, A. Latviešu literatūra. 3. Grāmata [Latvian Literature. Volume 3]*. Stokholmā: Apgāds Trīs zvaigznes, 1954, pp. 165–166; *Ziedonis, A. Jāņa Raiņa reliģiskā literatūra [The Religious Philosophy of Jānis Rainis]*. Rīga: Zinātne, 1994, p. 66.

⁵ *Amoliņa, D. Rainis. Latvijas valsts idejas “gals un sākums” [Rainis. “The Beginning and End” of the Notion of the Latvian State]*. *Jurista Vārds*, No. 45 (897), 17.11.2015, p. 11.

⁶ *Rainis. Kopotie raksti [Collected Works]*. Rīga: Zinātne, 18. sēj. [Vol. 18], 1983, pp. 379–396.

⁷ *Amoliņa, D. Rainis*, pp. 16–18.

⁸ In Latvia, the President is elected by the members of the *Saeima*. See: Latvijas Republikas Satversme [The Constitution of the Republic of Latvia], Art. 35. Available: <https://likumi.lv/ta/id/57980-latvijas-republikas-satversme>; <https://likumi.lv/ta/en/en/id/57980-the-constitution-of-the-republic-of-latvia> [last viewed 11.02.2020]

⁹ *Kalniņš, B. Rainis kā brīvības cīnītājs*. In: *Kastagnola: pa atmiņu pēdām otrā dzimtenē. Atmiņas un apceres [Rainis as Fighter for Liberty. In: Castagnola: Tracing Memories in the Second Fatherland. Memories and Reflections]*. Västerås: Västmanlands Folkblads Tryckeri, 1965, p. 261.

It would not be correct to state that in inter-war Latvia (1918–1940) Rainis was not respected or that his creative work was unappreciated. However, genuine “worshipping” of Rainis began only in the years of Soviet occupation. The aim, of course, was purely ideological. After his death (1929), for the Soviet power Rainis “had to become” the proletarian poet, who had not been sufficiently honoured in the “bourgeois” Latvia. Irrespectively of the political system and the opinions of their ideologists, Jānis Pliekšāns (Rainis) is the most famous Latvian poet of all times. His views on happiness also hold a lasting value. The author sets as the objective of this article the exploration of Rainis’ “formula of happiness”, analysing the reflections on happiness “scattered across” many of his works.

1. Personal Happiness

That, which “has to be won by struggle in bitter, bloody sweat of body and soul, that, as an ordinary man thinks, is not happiness at all, but the result of work, deservedly attained by one’s own power”¹⁰. Rainis disagrees with this opinion of the ordinary man categorically. True happiness is not the one “which comes unexpectedly, which is “destined” by the fate and is not self-made”¹¹. By this, the opinion of an average person of happiness that comes on its own or as a gift from the fate, or winning in lottery, is dismissed.

Rainis denotes a happy person as “a complete man”. “A complete man” means “standing firmly on one’s own feet”; i.e., being able to act and to judge in his own way. This is a person with personal dignity, respecting himself and the value of his work. The topic of work takes a special place in reflections of Rainis as a Marxist social democrat. For a good reason, Zenta Mauriņa characterises the motto of Rainis’ philosophy – “in the beginning was the work”¹², rather than the word, mind or power!¹³

*Mans vārds ir viens, viņš liksies skarbs:
Kad gars tev ir kūtris un saīdzis,
Kad pats sev par nastu tu palicis,
Viens vienīgs tad ir līdzeklis:
Darbs.*¹⁴

*One word I have, harsh as it might seem:
When idle and sullen your spirit is,
When you have become a burden to yourself
There is but one remedy to be found:
Work.*

Professor Rudolf von Ihering once wrote: “Struggle is the eternal work of rights. There are no rights without struggle, like there is no property without work. Next to the commandment “By the sweat of your brow you will eat

¹⁰ Akots, P. J. Raiņa domas par laimi [Rainis’ Reflections on Happiness]. *Jēkabpils Vēstnesis*, No. 2, 14.01.1943, p. 3.

¹¹ Pliekšāns, J. Jaunu laimi [New Happiness]! *Dienas lapa*, No. 1, 2./14.01.1895, p. 1.

¹² Mauriņa, Z. Vadmotīvi Raiņa mākslā [Leitmotifs in Rainis’ Art]. In: *Latviešu literatūras vēsture* [The History of Latvian Literature]. Rīgā: Literatūra, IV. sēj. [Vol. IV], 1936, p. 169.

¹³ *Ibid.*, p. 192.

¹⁴ *Rainis*. Kopotie raksti [Collected Works]. Rīga: Zinātne, 2. sēj. [Vol. 2], 1977, p. 153.

your food” stands one equally true – “By struggle you will gain your rights”. At the moment when rights give up their readiness for struggle, they give up themselves [..].”¹⁵ If Ihering sees no rights without struggle, Rainis sees no happiness without struggle. Of course, the author does not regard happiness and rights to be the same. However, both concepts are closely interconnected. Happiness without rights would not be true happiness, and rights without happiness most probably would be “not law” (*Unrecht*)¹⁶, known in the philosophy of Professor Gustav Radbruch.

Rainis’ “complete man” should not wish for a happiness similar to the fate’s gift, but rather aspire to “renewed power to struggle, to win one’s own happiness – independence; should be wished the ability and will to become aware of one’s own value, to encourage oneself to make one’s own judgement, to ascertain everything and settle everything in the best way in his own mind”¹⁷. Befittingly, Latvians have the proverb: every man is the blacksmith of his own fortune.

In Rainis’ creative work, the philosophy of “the self” is no less important than the concepts of work or struggle. “[..] a man himself creates the happiness, the man who uses the time allocated to him to improve himself and to attain what he has intended, the man himself is the creator of both time and happiness.”¹⁸

*Pats cīnies, palīdz, domā, spried un sver,
Pats esi kungs, pats laimei durvis ver.*¹⁹

*Fight, help, think, judge and weigh for yourself,
Be a master, open the door to happiness yourself.*

In the struggle for transformation of life, one must differentiate between the good and the evil. In doing good, evil cannot be caused. This is one of the fundamental principles of Rainis’ ethics. To discern the good and the evil, Rainis, like Socrates, needs wisdom.²⁰ “[N]ot the poverty of the spirit brings happiness but just the opposite – the richness of spirit”²¹. Wisdom means developing one’s own understanding of the nature of things and people rather than relying on what others have written or suggested.

¹⁵ “der Kampf ist die ewige Arbeit des Rechts. Ohne Kampf kein Recht, wie ohne Arbeit kein Eigentum. Dem Satz: “Im Schweiß deines Angesichts sollst du dein Brot essen”, steht mit gleicher Wahrheit der andere gegenüber: “Im Kampfe sollst du dein Recht finden.” Von dem Moment an, wo das Recht seine Kampfberedtschaft aufgibt, gibt es sich selber auf [..]”. See: Ihering von, R. Der Kampf um’s Recht [The fight for justice]. Available: http://www.koeblergerhard.de/Fontes/JheringDerKampfumsRecht_hgvErmacor1992.pdf / [last viewed 11.02.2020]; *Jērings, R. Cīņa dē tiesībām* [The fight for justice]. Pēterburga: A. Gulbja apgādībā, [N.d.], titullapa [title page], p. 65.

¹⁶ Radbruch, G. *Filosofija prava* [Philosophy of Law]. Moskva: Mezhdunarodnye otnoshenie, 2004, pp. 233–234.

¹⁷ *Pliekšāns, J. Jaunu laimi* [New Happiness], p. 1.

¹⁸ *Andžāne, I. Aspazijas un Raiņa – laimes formulas meklējumi* [Aspazija’s and Rainis’ Search of the Formula of Happiness]. *Latvijas Zinātņu Akadēmijas Vēstis*, 69. sēj. [Vol. 69], No. 5/6, 2015, p. 86.

¹⁹ *Rainis. Kopotie raksti* [Collected Works]. Rīga: Zinātne, 1. sēj. [Vol. 1], 1985, p. 28.

²⁰ *Platons. Dialogi. No sengrieķu valodas tulkojis Ābrams Feldhūns* [Dialogues. Translated from the Ancient Greek by Ābrams Feldhūns]. [B.v.]: [Publishing House] Zinātne, 2015, pp. 949–952.

²¹ *Birkerts, A. Rainis kā domātājs. Monogrāfija* [Rainis as a Thinker]. Rīgā: A. Raņķa grāmatu tirgotavas apgādībā, 1925, p. 87.

*Uz gudriem vīriem neatsaucies,
Pats visā iegremdēties traucies;
Kas pats zin atrast labu, ļaunu,
Tas pasauli zin celt par jaunu.*²²

*Do not allude to wise men,
Strive to delve in everything yourself;
The one who can the good and evil find,
Shall be the one to build the world anew.*

“Rainis wanted to achieve the understanding among his nation, the youth in particular, that the great struggle of the future was still to come and that it would require immense spiritual power, effort filled with the energy of the heart, rather than calculated risk.”²³ Victory is the aim of struggles; however, victory will not come on its own. Victory will require great courage and perseverance.

*Lai ir grūt',
Vajaḡ spēt:
Stīpram būt
Uzvarēt.*²⁴

*Hard as it may be,
One must:
Be strong,
To win.*

Thus, personal “[h]appiness is found in being satisfied with oneself, when you have spent all your strength, to the utmost, when you have seen yourself grow through your work, when you stand, in your own power, free, independent – a complete man, in the most dignified meaning of the word, having no one to thank, having no one to bow to”.²⁵ However, this will not be the ultimate happiness, “[b]ecause what is the worth of the highest development of one’s own person, if this person cannot yield his strength to others [...]”.²⁶ For the ultimate happiness, the framework of one’s own egoism must be overcome.

2. Ultimate Happiness

“The whole nation, not only individual persons, must strive for liberation.”²⁷ Contrary to the Russian communists, Rainis emphasizes the right of all people to freely develop their national identity. “Each nation, including the Latvian nation, has this instinct of life: to not perish, to evolve, to develop into self [...]”.²⁸ “The stage of national development of humankind cannot be leapt over, landing into cosmopolitanism without nations. This is [...] non-dialectic

²² Rainis. Kopoti raksti [Collected Works], 1. sēj. [Vol. 1], p. 398.

²³ Ziedonis, A. Jāņa Raiņa reliģiskā filozofija [The Religious Philosophy of Jānis Rainis], p. 116..

²⁴ Quoted from: Birkerts, A. Rainis kā domātājs [Rainis as a Thinker], p. 61.

²⁵ Pliekšāns, J. Jaunu laimi [New Happiness], p. 1.

²⁶ Ibid.

²⁷ Ziedonis, A. Jāņa Raiņa reliģiskā filozofija [The Religious Philosophy of Jānis Rainis], p. 116.

²⁸ Birkerts, A. Rainis kā domātājs [Rainis as a Thinker], p. 100.

and non-evolutionary thinking [..].²⁹ Therefore, for example, Pauls Dauge was reproached for giving up the idea of reinforcing the Latvianness. “We have so little confidence in our existence, recently we were “fake Germans” [*kārklū vācieši*] and “lazy Russians” [*spaļu krievi*], now we are cosmopolites [..].”³⁰ Each nation must reach cosmopolitanism through a long path of development. It is an organic development without sudden “jerks” or “leaps”. Yes, nations will merge but it will happen in the name of supreme goals – in the name of humankind.³¹ No nation wants to “die as a nation and be reborn as proletariat.”³²

The Latvian nation is inconceivable without the Latvian language, national awareness (or soul) and its land (or state). Happiness is embodied in this trinity. In July 1916, when the front line divided the Latvian lands into the “occupied” territory of the German Empire and the “non-occupied” part of the Russian Empire, the poem “We and Our United Land”³³ was created. Later the poetry lines were included in the long poem “Daugava”.

*Daugav' abas malas
Mūžam nesadalās:
I Kurzeme, i Vidzeme,
I Latgale mūsu.*

*Laime, par mums lemi!
Dod mums mūsu zemi!
Viena mēle, vienā dvēsele
Viena zeme mūsu.*³⁴

*Both sides of the Daugava River,
Never to separate:
Kurzeme is, Vidzeme is,
And Latgale is ours.*

Laime, decide our fate!
Give us our land!
One tongue, one soul,
One land that is ours.*

* the deity of Fortune in Latvian mythology

The play “I Played, I Danced” (1915) was also written during the First World War. In the personage Lelde Rainis creates the symbol of Latvia, still to be won. In his fight with the worldly and the otherworldly evil, the protagonist

²⁹ Rainis, J. Dzīve un darbi [Life and Work]. Rīga: A. Gulbja apg., 9. sēj. [Vol. 9], 1925, p. 378.

³⁰ Quoted from: *Biezais, H. J. Smaidošie dievi* [The Smiling Gods and a Human Tear], p. 19.

³¹ *Birkerts, A. Rainis kā domātājs* [Rainis as a Thinker], pp. 97–102.

³² Quoted from: *Mikainis, Z. Humānisma un proletāriskā internacionālisma ideju vienotība Raiņa darbos* [The Unity of Ideas of Humanism and Proletarian Internationalism in Rainis' Work]. Rīga: Latvijas PSR Zinību biedrība, 1983, p. 22.

³³ *Kalniņš, J. Rainis. Biogrāfisks romāns* [Rainis. A Biographical Novel]. Rīga: Izdevniecība “Liesma”, 1977, p. 473.

³⁴ *Rainis. Kopotie raksti* [Collected Works]. Rīga: Zinātne, 12. sēj. [Vol. 12], 1981, p. 222.

of the play – Tots – beyond overcoming hardships learns to bring sacrifices. Altruism for the people, sacrificing the man's supreme value– life – is heroism.³⁵

- *Pulcējaties, Latves ļaudis!* –
- *Ejam post Latves sētu!* –
- *Kalsim sirdis, kalsim bruņas!* –
- *Varoņos brīvi tapsim* –
- *Saulē celsim jauno Latvi!*³⁶

- *Gather, people of Latve*!*–
- *Let's go adorn Latve's home!* –
- *Let's forge hearts, forge armour!* –
- *Becoming heroes will set us free* –
- *Let's lift young Latve into sunshine!*

* a poetic name for Latvia

For Rainis, the ideal state is a socialist state.³⁷ In the current understanding, it would be a socially responsible state. Assumedly, it is a state where the disparity between prosperity and poverty is not great and where everyone has a guaranteed work. Moreover, for the man of the future, work would have become joy: “Now work is still a yoke, in the future work will be a joy for you.”³⁸ Joy is an integral part of happiness. In the play “The Fire and the Night”, Rainis figuratively substitutes striving for happiness by striving for the Sun. For Latvians as a Northern European nation, the Sun as the symbol of warmth and everything that is good occupies a special place in its culture. The poet, putting his words in the mouth of the Old Man of the Times, sets the task for the protagonist Lāčplēsis:

*Ļauj Latvijā gaišiem tapt visiem prātiem,
 Ļauj visām sirdīm laimību just,
 Ļauj visām vaimanām klust.
 Lai visi vienādā pilnībā staigā:
 Lai visiem darbs, lai visiem dusa,
 Lai katram vaļa pēc saules sniegties ...*³⁹

*Let all minds in Latvia become clear,
 Let all hearts feel happiness,
 Let all laments subside.
 Let all walk in completeness:
 Let all have work, let all have rest,
 Let all be free to strive for the Sun...*

³⁵ Birkerts, A. Rainis kā domātājs [Rainis as a Thinker], p. 96.

³⁶ Rainis. Kopotie raksti [Collected Works]. Rīga: Zinātne, 11. sēj. [Vol. 11], 1981, p. 478.

³⁷ Literārais mantojums. 1. sēj. Tautas dzejnieks Jānis Rainis [Literary Heritage. Vol. 1. People's Poet Jānis Rainis]. Rīga: Latvijas PSR Zinātņu Akadēmijas izdevniecība, 1957, pp. 329, 352.

³⁸ Quoted from: Mikainis, Z. Rainis – internacionālists un patriots [Rainis – an Internationalist and a Patriot]. Rīga: Liesma, 1978, p. 89.

³⁹ Rainis. Kopotie raksti [Collected Works]. Rīga: Zinātne, 1980, 9. sēj. [Vol. 9], p. 220.

The altruism of one or a few heroes is not sufficient. Thus, for example, Galileo Galilei, when tortured by the Inquisition, was able to rise above pain and suffering, and cried, in the name of the truth: “And yet it moves!”⁴⁰ Although heroic, it was Galileo’s individual conviction. The people did not understand him at the moment. It is different with collective will. It cannot be as easily eradicated. Unity holds power. Therefore, Rainis writes – we, i.e., the Latvians, are able to win our own state by struggle, by taking a stand against empires as a united nation.

*Brāz bangas, tu, naidīgā pretvara –
Mēs tāles sniegsim, kur laimība!
Tu vari mūs šķelt, tu vari mūs lauzt –
Mēs sniegsim tāles, kur saule aust!*⁴¹

*Blow billows, you hostile counterforce –
We shall reach horizons of happiness!
You may divide us, you may break us –
We shall reach the horizons of dawn!*

Similarly to John Locke⁴², Rainis also tightly links happiness to freedom. The happiness and freedom of a person, a nation and the state are inseparable notions. When meeting Spīdola⁴³ on the Island of Death, Lāčplēsis points to his duty and fulfilment thereof:

*Kad laimīga, brīva būs Latvija,
Tad mana gaita būs izbeigta.*⁴⁴

*When Latvia happy and free becomes,
My course will run to its end.*

“It is one thing – to win freedom by struggle; however, it is not enough, therefore Rainis warned: do not stop, do not settle.”⁴⁵ For the first time, Rainis expressed the idea of eternal Latvia through the personage of Spīdola.⁴⁶ And yet, how eternal can Latvia be, between Germany and Russia? Interwar Latvia *de facto* existed for about mere 22 years. *De iure*, the State of Latvia survived the years of Soviet occupation. If Latvia changes, as Spīdola encouraged Lāčplēsis, towards clarity (completeness)⁴⁷, assumedly, it will be eternal. However, Rainis’ work does

⁴⁰ Birkerts, A. Rainis kā domātājs [Rainis as a Thinker], p. 81.

⁴¹ Rainis. Kopoti raksti [Collected Works], 1. sēj. [Vol. 1], p. 137.

⁴² Locke, J. An Essay Concerning Human Understanding. Hertfordshire: Wordsworth Classics of World Literature, 2014, pp. 224–270.

⁴³ Similarly to Lāčplēsis and Laimdota, Spīdola also is an important character in the Latvian national literature.

⁴⁴ Rainis. Kopotie raksti [Collected Works], 9. sēj. [Vol. 9], p. 262.

⁴⁵ Hausmanis, V. Latvijas valstiskuma idejas Raiņa lugās [The Idea of Latvian Statehood in Rainis’ Plays]. Latvijas Zinātņu Akadēmijas Vēstis [Herald of the Latvian Academy of Sciences], 69. sēj. [Vol. 69], No. 5/6, 2015, p. 26.

⁴⁶ Rainis. Kopotie raksti [Collected Works], 9. sēj. [Vol. 9], p. 262; see also: Rudzītis, J. Spīdola nāves salā. Meditācija par Raiņa tēmu [Spīdola on the Island of Death. Meditation on Rainis’ Theme]. Lībekā: J. Šins, 1948, pp. 16–21.

⁴⁷ Mauriņa, Z. Vadmotivi Raiņa mākslā [Leitmotifs in Rainis’ Art], p. 200.

not reveal how to combine reflections on eternal Latvia with inevitable merging of nations in the future.

Rainis' cosmopolitanism cannot limit itself to the happiness of only one nation. A man is the citizen of the world, a view similar to that held by Immanuel Kant.⁴⁸ "The ultimate happiness cannot be reached by everyone on their own, the whole humankind should be brought towards happiness, so that each person could feel satisfied, [because] the whole humankind thirsts for happiness, eternal, infinite happiness is the final goal of all humankind".⁴⁹ Therefore, "[t]he greatest, endless work, working for everyone, is also the greatest personal satisfaction – happiness"⁵⁰, and at the same time – ultimate happiness.

*Ik vienam ir rokas jāpieliek,
Lai lielais darbs uz priekšu tiek*

*Lai palīdz katris to namu celt,
Kur vien tik cilvēces laime var zelt*⁵¹

*Every single one must lend a hand,
For the great work to proceed*

*To help in building the only house
Where human happiness may flourish*

Unfortunately, the peers did not always notice and fairly appreciate the work for the benefit of all. However, there are no grounds for pessimism. In this case, the awareness that you have fostered the development of the spiritual and material life of any person, nation, the whole humankind, by helping to create a new order of life – fairer, more humane, ethically better – will help. If not now, then in time people will understand that you have brought them happiness through your work.

*Tu savu sajūsmu devi:
Nāks laiks un mīlēs tevi;
Un ja tavas acis to neredzēs: –
Tu tomēr to darījis esi,
Tu darbā savu laimi nesi.*⁵²

*You have given your rapture:
Time will come and you will be loved;
And if unseen by your own eyes: –
And yet, you've done it,
You brought happiness in your work.*

⁴⁸ Kant, I. Zum ewigen Frieden [Perpetual Peace]. Stuttgart: Philipp Reclam Jr., 2010.

⁴⁹ Pliekšāns, J. Jaunu laimi [New Happiness], p. 1.

⁵⁰ Ibid.

⁵¹ Rainis. Kopoti raksti [Collected Works], 1. sēj. [Vol. 1], p. 240.

⁵² Quoted from: Akots, P. J. Raiņa domas par laimi [Rainis' Reflections on Happiness], p. 3.

Summary

1. Rainis as a lawyer, philosopher and people's poet cannot conceive striving for happiness without personal and national freedom. Freedom is the precondition of happiness.
2. Happiness is not a gift given by the fate. It must be won through hard work of self-improvement.
3. Personal happiness is not the opposite of ultimate happiness.
4. Work for the benefit of nation and humankind is the ultimate happiness.
5. Rainis' "formula of happiness" means incessant work of self-improvement, fighting for personal happiness with the aim of bringing the whole humankind towards happiness.

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