



Le Kamasutra (French Edition)

Vatsyayana

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Les principes sur le juste et l'injuste sont les mêmes en tout temps et en tout lieu, ils constituent la morale absolue; mais les principes sur les moeurs varient avec les âges et les pays. Depuis la promiscuité sans limites des tribus sauvages jusqu'à la prohibition absolue de l'oeuvre de chair en dehors du mariage, que de degrés divers dans la liberté accordée aux rapports sexuels par l'opinion publique et par la loi sociale et religieuse! A l'exception des Iraniens et des Juifs, toute l'antiquité a considéré l'acte charnel comme permis, toutes les fois qu'il ne blesse pas le droit d'autrui, comme par exemple le commerce avec une veuve ou toute autre femme complètement maîtresse de sa personne. Toutefois la Chine, la Grèce et Rome ont honoré les vierges, et l'Inde les ascètes voués à la continence à titre de sacrifice.

Au point de vue de la raison seule et d'une conscience égoïste, la tolérance des Indiens et des païens paraît naturelle et la règle sévère des Iraniens semble dictée par l'intérêt social ou politique; aussi cette règle n'a-t-elle été imposée qu'au nom d'une révélation par Zoroastre et par Moïse.

De là deux grandes divisions entre les peuples sous le rapport des moeurs; chez les uns la monogamie est obligatoire, chez les autres la polygamie est permise sous toutes les formes qu'elle peut revêtir, y compris le concubinage et la fornication passagère. Dans l'antiquité on doit, entre les peuples qui n'admettent pas de révélation, distinguer sous le rapport des moeurs: d'une part, les Ariahs de l'Inde chez lesquels la religion et la superstition se mêlent intimement et activement à tout ce qui concerne les moeurs, dans un intérêt politique, avec absence de génie artistique; et d'autre part, les Ariahs d'Occident, c'est-à-dire les Grecs et les Romains chez lesquels ce culte a été seulement la manifestation extérieure des moeurs, sans direction ni action marquée sur elles, et où le génie artistique a tout idéalisé et tout dominé.

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