

**THE HIGH-CASTE
HINDU WOMAN. A
NEW EDITION**

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The High-Caste Hindu Woman. A New Edition by Pandita Ramabai Sarasvati

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PANDITA RAMABAI SARASVATI

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HINDU WOMAN. A
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The High-Caste Hindu Woman



RAMABAI AND MANORAMA, 1886



Ramabai

The
High-Caste Hindu Woman

By
PANDITA RAMABAI SARASVATI

With Introduction by The Board of Managers of the
American Ramabai Association

A NEW EDITION



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1901

CONTENTS

	PAGE
Introduction,	7
I	
Prefatory Remarks,	29
II	
Childhood,	40
III	
Married Life.	56
IV	
Woman's Place in Religion and Society,	76
V	
Widowhood,	95
VI	
How the Condition of Women Tells upon Society,	119
VII	
The Appeal,	131

Introduction

DURING the past year so many have been the calls for Pandita Ramabai's "High-Caste Hindu Woman" published in 1887, that the Board of Managers of the American Ramabai Association think a reprint of the book advisable. To this Ramabai gives her consent, with the request that the Introduction by Dean Bodley be omitted, for which the Managers substitute a condensed account of her life and experiences from childhood to the present time. To many who have read the reports of the Executive Committee from year to year this will be a familiar story—reports based upon the official correspondence and personal interviews with Ramabai during the past thirteen years. Facts so authenticated by Ramabai's own lips and pen cannot be too often repeated. Here, in justice to the author of "The High-Caste Hindu Woman," a statement should be made that she does not make. It is that in her citations

from Manu, the great Hindu law-giver, she not only had at her command the best translations of the sacred texts, but a thorough knowledge of the Sanskrit language which enabled her to make her own translations from the original. On her return from England and America, in appreciation of her great learning, one of her countrymen paid her the following tribute:—"Pandita Ramabai combines in herself what even in the men of India is a rare combination; a deep knowledge of the Hindu Shastras and an intimate acquaintance with the inner life, thought and speech of the most advanced and civilized nations of the West. For several centuries a lady Sanyasi so learned and so devoted to the elevation of her sex has not appeared on the stage of Indian life."

Forty-three years ago, on the 23rd of April, 1858, in the forest of Gungamal, in the Western Ghats of India, a child was born, who as a woman was to stand forth alone, a fearless champion of the rights of her unfortunate sisters, to strike from them the chains of ignorance and superstition that for centuries have