As an humble student and teacher of English literature in Bhavnagar University for many years, I could find that after renaissance, gradually English literary circles became aware of establishing some kind of order in their reflections about the nature, scope, purpose and principles governing what was being done by literary artists in the field of literature.

I did not know anything about literary criticism in classical Sanskrit Literature and hence, on inquiry, Pundits of Sanskrit Department, revealed that the field of Literary Criticism was a well-organized SHĀSTRA in Sanskrit Classical tradition and since the days of BHARAT NATYASHĀSTRA, a galaxy of thinkers have contributed their mite in the evolution of this tradition beginning from 4th century onwards till the end of the Classical Tradition in the later half of 18th century. Compared to this well-organized tradition, literary criticism in English and Europe as an independent tradition or cut asunder from Greek Tradition is just a beginning and the thought contained in the works of English lauriates requires yet to be crystalized.

I was, therefore, tempted to make a comparative study of both these traditions - Western and Eastern - with a view to
crystallize my own thoughts brewing in my mind. The present study is just an exploratory attempt and nothing more be expected from this.

The study has been divided into two parts: Part First deals with Eastern Tradition and Part Second deals with Western Tradition.

**Part First:** Chapter I deals with the problem or the objective of Literary Criticism as laid down by Classical Sanskrit thinkers in their works. Chapter II deals with Schools of Literary Criticism - RASA THEORY in classical period. Chapter III deals with the problem of DHVANI as laid down by ANANDVARDHANĀCHĀRYA and expounded by ABHINAVAGUPTA in his Lochan commentary and explained by MAMMATA. Chapter IV deals with VYANJANĀ and Criticism as well as opposition of DHVANI SCHOOL by other Schools.

**Part Second:** Chapter V deals with Classical GREEK TRADITION as it has come down to us. The chapter takes note of Greek contribution up to the end of ARISTOTLE. Chapter VI deals with Roman Classicism and contribution of Longinus. Chapters VII, VIII, IX, X and XI deal with Neo-Platonism and Medieval period and the expansion of the scope of Literature as instrument of Character building process of nation as visualized by English Thinkers when they said "Poetry fattered nation fattered". Chapter XII deals with
comparative study of both these traditions, their positive and negative contribution as well as the scope of enrichment of the both by mutual give and take. It also includes concluding remarks and visualization of better and fruitful literary output by cross-fertilisation of ideas of both the traditions.

In our opinion and as far as I know, no such effort has been as yet undertaken either in the West or in the East to make a comparative study of PRINCIPLES OF LITERARY CRITICISM and hence both these fields have remained water-tight compartments and hence without benefit from each other. I have sought to trade a maiden ground and it is upto the judges to decide how far I have been successful. I feel one thing as certain that such a study has not been without its rewards.

We have used in our study comparative method which we have found appropriate in such studies.

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H.J. SHUKLA