Contemporary philosophers have been discussed by different scholars of different places. Even though I was interested in working on contemporary philosophers, my interest was not only to work on contemporary philosophers but to work on such a contemporary philosopher on whom serious studies have not been done. My supervisor, Professor Sibnath Sarma has advised and encouraged me to undertake a study on Professor G.R. Malkani who is not interpreted and studied in the way he deserves to be discussed.

Prof. G.R. Malkani, who hailed from Maharastra, is an eminent Indian philosopher. He was an English educated scholar and a stern supporter of Advaita Vedânta. As an English educated person he has not discussed Advaita Vedânta in the traditional way where Sanskrit language occupies the pivotal position. Malkani’s interpretation and writings are in English which enable the Vedânta philosophy to reach to the common people. But it is true that while discussing Vedânta with the help of English, he has not violated the inherent spirit of Vedânta.

Malkani spent a considerable period of his life at Amalner, being the Director of the prestigious Indian Institute of Philosophy. As its Director, he came in contact with many of the important philosophers of that time. They influenced Malkani’s philosophical endeavours to a large extent.

The present work has been undertaken to comprise of all these things. It is done under the following chapter divisions, viz., chapter I, Introduction. Here a brief description of Malkani’s personal life has been given. It includes the references about his different works viz., his books and monographs. It also deals with his criticisms against some contemporary philosophers who somehow raised their voice against Advaita Vedânta.
The chapter is concluded stating the purpose of the work. Chapter II – Epistemology - For Śaṅkara Reality can be known by knowledge only. So Malkani says that Epistemology is an important subject of study in Advaita-Vedānta. Chapter III, Metaphysics I- Malkani, like Śaṅkara, regards Brahman as the only reality. Here the discussions have been done about the non-difference between Brahman and the Self or Ātman. Chapter-IV, Metaphysics II – Brahman and the Self are non-dual, yet man is misguided by the worldly things. This worldly creation is due to māyā, an indescribable power of Brahman. Malkani has his own interpretation of māyā which is analysed in this chapter. Chapter V- Religion. It is shown that how Malkani tries to establish Advaitism as a theistic system and ultimately how far he becomes successful in doing so. Chapter VI – Moral and Other Values. The status of morality and value in Advaita Vedānta is the subject-matter here. Malkani argues whether in the Ultimate level i.e., at the level of Brahman, morality makes any sense or not. Chapter VII - Conclusion. In this chapter conclusions of the study have been gathered together. Also, we have shown his important contributions to philosophy. And while discussing about Malkani, comparison with other contemporary philosophers is undertaken wherever felt necessary and possible.

The primary sources from which material for the research is collected are the works viz., books and monographs authored by Malkani. Among the important books of Malkani are Metaphysics of Advaita Vedānta, Vedāntic Epistemology, A Study of Reality, The Problem of the Self, Sin and Bondage, etc.