It was in February, 1986, during the Bharat Bhavan Biennial of Contamporary Indian Art, in the Roopaukan Museum of Bhopal. Fire large paintings of AKHILESH were hanging in the main half on 9 well lit white wall. They emited stronge resonances. The form assiculation was Mecise, colour deep trefined the space Changed with mysterious presence. I shoot watching then paintings in silence.

Later we met t talked. AKHILESH showed me a considerable bedy of work, paintings mostly on paper, sketcher t prints which revealed his concept, his methods or his form perception. I decenned an inner world of Yensian t melancholy, latent energy wanting to release itself t above all a thought process suiding his démanche.

During the years that followed, he pussifed a feverish quest of his work evolved taking new dignersions. The private Coordinated vision, technique of sensibility. In moments of the high elevation, the thinking oning recease, siving place to instiffice of direct furcehoing. The known of unknown meet, in the flight of imaginalism, in total freedom, with all that it represents: exaltation, bleasure of hair of the inevitable disks. AKHILESH underword a period of decipline of effort, summing up all his innate possibilities. The involvement hith the pure painting elements. Jundamental form requisites, became imperative. It concious effort to altain simplicity of to reach the essential, gave his work greater in tension of strength.

At a sime when contemporary Indian but is being largely recognised as a vital as heet of our culture, it is great happiness to see new energies joining the main 84 team. After years of hard of concembrated work, AKHLESH has evolved a personal concept as a painter of is undoubtedly making a 8ignificant contribution.

S. H. RAZA Paris, 12th November, 1990 प्रिय आधिकाश ,

वद्म के के व्याप यह पत्र और दुम्हारे, तम्हारे वित्रों के वारे में कुछ शब्द /

पालप नहीं, तो लिखा है, देता है। पालम नहीं कि यह पत्र समय पर िमलेगा या नहीं। पर योप सब हाक है तो भिस्नी भोगी जानने वाले की अता देश। गान्तियों अवश्य होंगी, इ हे सही करना नहीं होगा।

इस "टेम्स्ट" के। में द्वाराद गांबी का भी भिना (हा है। अनकी (य भी के लीना / यी विचार भारत है, व्यक्तित, विश्लोधिय नहीं। आशा है, तो कुछ है सहायक होगा /

विश में, यहाँ भी परंग निराशमय है। याल्यम नहीं भेल स्मा होने वाला है। इत्रे वाला है। इत्रे

३ कि भागवरी रेव में वायई पहुंच्या, इसवार के वाग 20 दिन के जिये 122 भागवरी पीरित वापारी 1 रमेशबाद शाह का पता दें 1 युद्धि से भी जिसकों की कहें।

क्रमा पत्र आ इत्त्रता (हेगा /

िह भीत श्रममाको के साथ \_\_\_\_