

Tim Clark's Supplementary Statement

Sexual Abuse – Adult female Swamis

- a) As a 14 and 15 year old boy, adult female Swamis sexually abused me. I remember on one occasion when I was 14 years old, after an evening Satsang, a female Swami who was around 26 years old took me to a paddock. She climbed on top of me and had sexual intercourse with me.
- b) I remember feeling very confused about this after it had happened. I was confused because I did not respond to her physically in the way I thought I should have responded. I was so young at the time, I knew very little about sex. I still remember the smell of her vagina; to this day it is a very vivid memory for me. There is a lot of confusion associated with that incident and I carry that confusion with me to this day.
- c) At the time of the incident, and for many years later, I did not identify what had happened as type of sexual abuse. For young girls, it's perhaps easier to look at a sexual act with an older male swami and identify it as sexual abuse. For me, I simply thought it was a very confusing, very distressing, sexual experience that had happened too early in my life.

Telephone Contact from Haribodhananda in 1987

- d) In 1987, after I ran away from the Ashram, I passed through Fairybower and visited Alecia Buchanan. Alecia was living in a small flat with her boyfriend. As I was effectively homeless at the time, Alecia offered to let me sleep on her couch. I got a job at a hamburger shop in Fairlight and stayed at Alecia's flat for a few weeks. I was 17 years old at the time.
- e) I remember that whilst I was staying with Alecia, I received a telephone call from Haribodhananda. I was standing in the kitchen in Alecia's flat when the landline phone next to me rang. I picked the phone up and it was Haribodh. He seemed to know I would be at Alecia's flat.
- f) Haribodh said words to the effect of "Hi Tim, its Haribodh here. The boss is in a bit of trouble, as you know. The girls have said some things about him. There's a situation and we're trying to help the boss out and get the boss out of trouble. We'd like to speak to you. The boss has got some lawyers and they'd like to speak to you. We can put you up in a hotel. We could help you out with a bit of money. We'd just like to talk to you about a few things. Nobody likes to see the Boss in trouble, we think you'd be able to help him out a little bit".
- g) I can't remember what I said to him in response. I remember being in absolute shock. I couldn't believe that, when my head was still so messed up by everything Akhandananda had done to me, Akhandananda was calling me asking for help.
- h) Alecia came out of the other room and asked me who was on the phone. I told her it was Haribodh.

- i) I remember Alecia started screaming and she looked terrified. She was saying words to the effect of "It's Haribodh?! What does he want". She grabbed the phone from me and hung up. I told Alecia that Haribodh had asked me to assist Akhandananda in their preparation for the criminal matters. I told Alecia that he had offered to put me up in a hotel and help me financially in exchange for my assistance.
- j) Earlier this year, when I found out from Ahimsadhara that Haribodhananda was on the Working Together Taskforce, I could not believe it. I thought it was completely inappropriate for a man who was one of Akhandananda's biggest supporters, and who had actively assisted him during the preparation of his criminal trials, to be on any Taskforce.
- k) Part of my conversations with Ahimsadhara and Bert Franzan involved telling them about Haribodh calling me in 1987. I was attempting to make them understand why it was highly inappropriate that Haribodh was on the Working Together Taskforce.

The response by Mangrove Mountain Ashram this year

- l) When I was having telephone conversations with Ahimsadhara in or around March 2014, I asked Ahimsa what her background was. I asked her these questions because I wanted to know what kind of person she was. I wanted to know whether she was completely indoctrinated in the Ashram's beliefs or whether she was capable of looking at this situation objectively.
- m) Ahimsa told me she had been with a Satyananda Yoga Ashram when she was younger. She told me she had left to get married and have children, and had worked on a TV show in the meantime. She had then come back to the Satyananda Yoga Ashrams and had run an Ashram successfully in Tasmania. She told me that this is why she was now tasked with leading the Taskforce.
- n) Ahimsa told me she did not know about anything that had happened to me. She asked me to tell her what abuse I had experienced. I told her about everything that had happened to me in great detail. I told her about being mercilessly beaten like a dog by Akhandananda and other adult swamis at the Ashram. I told her about Shishy and her role at the Ashram. I told her about how I lived in terror of being beaten. I told her about being made to work like a slave for years and being pulled out of school. I told her about tying a rope around my neck and trying to hang myself. I told her how I felt now, as an adult, many years later. It was very hard to talk about these things; I cried and I broke down.
- o) I told her these things because I wanted her to understand the situation she was dealing with. I wanted her to understand the extent of the trauma and emotions involved.
- p) On 16 April 2014 Ahimsa sent me an email from her personal email address. In this email, she told me I had to get in touch with my emotions and forgive the people around us. She told me that I should not get involved with, or talk to, UNICEF or the Royal Commission as this would

unnecessarily complicate the healing process.

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- q) I felt offended when I received this email. I felt like this was a completely inappropriate response. I felt like she was telling me that all I needed to do to get over the suffering was to forgive the perpetrators. I felt as though she was sending me a personal appeal not to get external parties like UNICEF and the Royal Commission involved, and telling me it was in my best interests not to talk to them. I emailed Ahimsa back on 17 April 2014 asking about the Ashram's child protection policies.
- r) When I found out Ahimsa was not longer dealing with this anymore, I was shattered. I felt like I had told her deeply personal things about myself, things I had never told even the closest people in my life about, and it had come to nothing.
- s) I was told by Mangrove Mountain Ashram that I now had to speak to someone called Bert Franzen.

Communications with Bert Franzen

- t) I had numerous telephone conversations with Bert Franzen. Once again, I asked Bert what his background was. I wanted to find out whether he was someone involved with the Ashram, whether he was an external party, and more importantly, whether he was someone who was capable of dealing with this situation.
- u) Bert kept saying that they were a bit lost about it all. He kept using the phrase "we're walking over new ground" and said they had never dealt with anything like this before.
- v) Bert asked me about my experiences at the Ashram as a child. I told him about what had happened to me again in great detail. I told Bert everything that I had told Ahimsa, and more. I told Bert that my education had been deprived; that I had been made to work as a slave. I wanted Bert to understand how bad things had gotten for me, and the gravity of what he was dealing with, so I sent him the United Nation's definition of child slavery.
- w) It was not easy relating these experiences for a second time. I cried and broke down again.
- x) When I received a text from Bert in which he told me never to contact him, I felt catatonic. I was emotionally numb. I could not believe that this man who had asked me to open up to him, to whom I had disclosed dark and traumatic events in my life, was now fobbing me off. I felt like he did not value my experiences; did not dignify what I had gone through.
- y) I went through a very similar path with Bert as I had with Ahimsa, and I found this very distressing. To be honest, I felt re-traumatized all over again. I thought to myself, "They got me again".
- z) When I received the Survivor Pack, I became completely apathetic to everything around me. I felt that after I'd told them everything, they just

couldn't handle it and this is their response. I became completely unresponsive to everything around me for almost 4 months. It felt like I just lay on a couch for those 4 months staring at a wall. I could not engage with my partner or my children at all. I could not talk to them or look at them.

Long Term effects

- aa) When I think about the opportunities in education I lost, I'm resentful. I always did really well at school. When I finished High School, I placed in the top 3%. I did well at Uni and my Navy Training.
- bb) I wonder how my life might have turned out if I'd gotten a normal education like other children. I wonder about how much I couldn't make of my life; how much I could've accomplished if my education hadn't been ripped away from me.
- cc) My physical and sexual abuse I experienced has deeply affected the way I relate with my family
- dd) My partner of 20 years is loving and supportive. There are times when she is trying her hardest to have an emotional connection with me, and I find that I cannot emotionally connect with her. I can't love her back. There's something, a wall, a barrier, stopping me from loving her back. And that is really hard.
- ee) I have two sons; one is 16 and the other is 3.
- ff) When my eldest son was 11, I thought to myself, "That's how old I was when my parents left me". When my eldest son was 14, I thought to myself, "That's how old I was when I was beaten mercilessly like a dog. When my son was 15, I thought to myself, "that's how old I was when I pulled a rope around my neck and tried to kill myself.
- gg) This year I became separated from my partner and I no longer stay at the family home. I have no other home to go to; I am homeless.
- hh) The way these people at the Ashram have made me feel this year is worse than what I felt as a young child being abused at the Ashram. It took me back to being a little kid where I had no control over my life; no voice or say about what was happening to me.