

**Refugee Review Tribunal  
AUSTRALIA**

**RRT RESEARCH RESPONSE**

**Research Response Number:** CHN33924  
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Keywords: China – CHN33924 – Yi Guan Dao – I-Kuan Tao – Australia – Temples – Rituals – Proselytising

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**Questions**

- 1. Was there a “2008 Service of Sydney Yi Guan Dao Peng Jing Temper” (sic), also referred to as Jing Ping Temple in Liverpool. Is there any public record of such a temple or meeting?**
- 2. I have a photograph showing men and women in suits, some wearing robes. It appears to be in a hall with framed photographs of individuals, and with some visible Chinese text. Does available information on Yi Guan Dao point to: (a) these type of gatherings, (b) such clothing, and/or (c) a central role for such individuals?**
- 3. Is information about contact points in Australia readily available?**
- 4. Do Yi Guan Dao members proselytise?**
- 5. Deleted.**
- 6. Deleted**

**RESPONSE**

[Note: *Yi Guan Dao* has a variety of names and spellings such as *Yiguan Dao*, *Way of Unity*, *Tian Dao*, *Tien-Tao*, *Way of Heaven* and *I-kuan Tao*. In this response the group is written as per the source document].

- 1. Was there a “2008 Service of Sydney Yi Guan Dao Peng Jing Temper” (sic), also referred to as Jing Ping Temple in Liverpool. Is there any public record of such a temple or meeting?**

No information was found in the sources consulted. However, a book entitled *I-kuan Tao*<sup>1</sup>, published in 2005 and authored by Joseph J. F. Chen (the Secretary General / Vice Chairman

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<sup>1</sup> Available in the MRT-RRT Library.

of World I-kuan Tao Headquarters), has information on I-kuan Tao in Australia. Chen has identified two temples which may be relevant.

Chen refers to a “Tian-pin Mu-tang [temple] in Sydney”. It was established in 1985 by Baoguang Jian-de Division (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, p.95 – Attachment 2).

Having regard to the possible translation of “Tian Siang” as “Tian Xiang” and “Ching Ping” as “Jing Ping”, Chen refers to the “Jing-ren Mu-tang” as being established by the “Tian-xiang Division” in 1993 in Sydney. He writes:

6.11.8 Tian-xiang Division: In 1993 they established Jing-ren Mu-tang in Sydney. Then they pioneered in Melbourne. Today they have a total of nine *mu-tangs* in these two cities (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, p.96 – Attachment 2).

On the divisions of Yiguan Dao, Lu and Lang write that there are at least 19 divisions in the World Yiguan Dao Headquarters. The divisions are identified (including *Tianxiang*) as: *Fayi*, *Xingyi*, *Baoguang*, *Jichu*, *Wenhua*, *Fasheng*, *Qianyi*, *Tianxiang*, *Jingguang*, *Tianzhen*, *Huiguang*, *Huaoran*, *Zhongyong*, *Andong*, *Mingguang*, *Puguang*, *Changzou*, *Chande* and *Zhengyi*. Of these, *Fayi*, *Xingyi*, *Baoguang* and *Jichu* are reportedly the most competitive covering over 90% of total Yiguan Dao Buddha halls and population. These divisions compete intensively with each other (Lu, Yunfeng and Lang, Graeme 2006, ‘Impact of the State on the Evolution of a Sect’, *Sociology of Religion*, Vol. 67, No. 3, p.252/footnote 4 <http://www.baylor.edu/content/services/document.php/37386.pdf> – Accessed 30 October 2008 – Attachment 4).

**2. There is a photograph showing men and women in suits, some wearing robes. It appears to be in a hall with framed photographs of individuals, and with some visible Chinese text. Does available information on Yi Guan Dao point to: (a) these type of gatherings, (b) such clothing, and/or (c) a central role for such individuals?**

**(a) These types of gatherings**

The gathering may be in a Yi Guan Dao Temple.

Chen describes an I-kuan Tao temple as follows:

3.1. I-kuan Tao’s Temple. Temple is a place to worship the gods and deities, to spread the religion, to preach to others, to practice rituals, and to assemble members. It is also called the “ship” of the Tao mother, because it “carries” the important mission to inspire people from all over to return to their true self. Temples (*mu-tangs*) are categorized as public or family and by size and function. Followers who have been formally inducted into I-kuan Tao, and who follow a vegetarian diet and have taken a vow to spread the mission of the Tao, may apply to a Master for permission to have their own *mu-tang*. These family centered *mu-tangs* are available to children, spouses, and friends in a way that was formerly not so. The democratization of the temple organization has marked a new era in the movement. In contrast to the family *mu-tang* there are public ones that are built with funds from a number of followers. The size of these venues is not uniform – public *mu-tang* measure from a few hundred to thousands of square feet. Similarly, the grounds for *mu-tangs* vary from a few thousands of square feet to acres of land. The architectural style is also diverse, some look like ordinary households and others look like traditional Taoist temples. They all serve practical uses, often not extravagant, but clean and solemn.

The primary furniture in a temple are sculptures of the gods and the ritual table. Behind the gods in the middle panel there is a panel with the Chinese characters for names such as “Ming-ming Shang-di, Wui-liang Qing-xi, Zhi-zun Zhi-sheng, San-jie Shi-fang, Wan-ling Zhen-zhai”. To these are added the name of “Eternal Primordial Mother” and “Buddha.” At times, the altar contains a picture of Confucius or Lao-zi. The adjacent side panels display edifying proverbs. The sculptures themselves have a range of imagery. They include the future Buddha Maitreya, Bodhisattva Nan-hai (Guan-yin), Great Teacher Ji-gong, Guan-di, and Lu-zu. The ritual tables are divided into upper and lower deck. The upper deck is a rectangle and sits on top of the square lower deck. At the center of the upper deck is a lamp named as the “Mother Lamp”. On the lower deck, there is an incense burner and on both sides of it are the two “Etiquette Lamps”. Often, they serve five to twenty trays of fruits depending on the occasions (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.43-44 – Attachment 2).

Lu and Lang also refer to a “Buddha hall” as follows:

A Buddha hall (*fo tang*) is a building or part of a building where the Eternal Venerable Mother and other Yiguan Dao deities are worshipped. Yiguan Dao’s Buddha hall has two forms: the family Buddha hall and the public Buddha hall. While the former is often operated by a local family, and caters mainly to other families in the same district, for worship, classes, and other Yiguan Dao activities, the latter usually serves as a center for holding large-scale activities (Lu, Yunfeng & Lang, Graeme 2006, ‘Impact of the State on the Evolution of a Sect’, *Sociology of Religion*, Vol. 67, No. 3, p.254/footnote 8 <http://www.baylor.edu/content/services/document.php/37386.pdf> – Accessed 30 October 2008 – Attachment 4).

Information accessed on the I-Kuan Tao Foundation of America website also describes an I-Kuan Tao temple. The I-Kuan Tao Foundation of America states that the photos on the wall in the main temple are pictures of its “holy teachers the Great Master Chang Tien Jan and the Great Mistress Sun Su Chen. They were the last patriarchs who made the Tao available to the people in China”. It mentions that there “Three Levels of Altar Settings” representing the three levels of the universe. The information states that the Eternal Lamp at the centre of the Upper Altar Table represents the Light of God. The Dual Lamps, with one on each side of the Lower Altar Table, represent the Yin and Yang. The framed writing above the altar in the main temple is said to describe the divinity for each of the five major religions. The Buddha statues in the temple are Buddha Maitreya, Bodhisattva Nan Hai (Goddess of Mercy) and Buddha Ji Gong. There are fruits on the altar which are arranged in odd numbers to represent Yang for symbolising God. The fruits and colours each have a different meaning. Incense is also lit on the altar (‘Holy Settings in I-Kuan Tao Temple’ (undated), I-Kuan Tao Foundation of America website [http://www.iktfoa.org/english/index.php/Holy\\_Settings\\_in\\_I-Kuan\\_Tao\\_Temple](http://www.iktfoa.org/english/index.php/Holy_Settings_in_I-Kuan_Tao_Temple) – Accessed 7 November 2008 – Attachment 5).

According to information in the ‘I-Kuan Tao’ section of the True Tao website<sup>2</sup> the most important thing on the altar is the flame which can be called “Buddha Light” or “Mu Light”. The website has a web representation of the flame. The central text behind the flame “can be roughly translated” as Clear, Brilliant, God, Beyond Measure, The Void, Most Revered, Ultimate Divinity, True Ruler of The Universe and All Living Things. However, the information notes that “the names may vary but the essence remains the same”. The

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<sup>2</sup> The True Tao website is linked to the World I-Kuan Tao Headquarters website (‘Tao Links’ (undated), World I-Kuan Tao Headquarters website <http://www.with.org/links.html> – Accessed 7 November 2008 – Attachment 8).

information also states that there are figurines in front of the Mu Light. The Maitreya Buddha is said to be always in the centre position. "He may be accompanied by Chi Kung, the Living Buddha; Guan Yin, the Bodhisattva / Buddhist Goddess of Mercy; Guan Gong, the God of War" (Lin, Derek (undated), 'About The I-Kuan Tao Shrine', True Tao website <http://www.taoism.net/html.html> – Accessed 30 October 2008 – Attachment 6; 'I-Kuan Tao Shrine' (undated), True Tao website <http://www.taoism.net/sanctuary/shrine.htm> – Accessed 7 November 2008 – Attachment 7).

Of some interest may be the attached photographs of I-Kuan temples accessed on the Australia Nationwide I-Kuan Tao Headquarters website and the Tian Hua I-Kuan Tao Foundation website (accessed through Google Images) ('About Us' (undated), Australia Nationwide I-Kuan Tao Headquarters website <http://www.tao.org.au/content/view/38/52/> – Accessed 7 November 2008 – Attachment 9; '2008 Tao Seminar' 2008, Tian Hua I-Kuan Tao Foundation Home website, 13 May [http://images.google.com.au/imgres?imgurl=http://wuk519.typepad.com/photos/uncategorized/2008/05/13/dsc\\_0055.jpg&imgrefurl=http://wuk519.typepad.com/tianhua/2008/05/2008-tao-semina.html&h=304&w=800&sz=273&hl=en&start=30&um=1&usg=\\_\\_mh5gTGvQL\\_QL4cTv0K-7c10hs9s=&tbnid=opjmVLZZYAyTmM:&tbnh=54&tbnw=143&prev=/images%3Fq%3D%2522i-kuan%2Btao%2522%26start%3D20%26ndsp%3D20%26um%3D1%26hl%3Den%26sa%3DN](http://images.google.com.au/imgres?imgurl=http://wuk519.typepad.com/photos/uncategorized/2008/05/13/dsc_0055.jpg&imgrefurl=http://wuk519.typepad.com/tianhua/2008/05/2008-tao-semina.html&h=304&w=800&sz=273&hl=en&start=30&um=1&usg=__mh5gTGvQL_QL4cTv0K-7c10hs9s=&tbnid=opjmVLZZYAyTmM:&tbnh=54&tbnw=143&prev=/images%3Fq%3D%2522i-kuan%2Btao%2522%26start%3D20%26ndsp%3D20%26um%3D1%26hl%3Den%26sa%3DN) – Accessed 7 November 2008 – Attachment 10).

### **(b) Clothing**

From the sources consulted it appears that the grey gowns worn by people in the photograph are gowns that could be worn by I-Kuan Tao members. Photographs accessed through the internet show I-Kuan Tao members wearing such gowns ('2008 Tao Seminar' 2008, Tian Hua I-Kuan Tao Foundation Home website, 13 May [http://images.google.com.au/imgres?imgurl=http://wuk519.typepad.com/photos/uncategorized/2008/05/13/dsc\\_0055.jpg&imgrefurl=http://wuk519.typepad.com/tianhua/2008/05/2008-tao-semina.html&h=304&w=800&sz=273&hl=en&start=30&um=1&usg=\\_\\_mh5gTGvQL\\_QL4cTv0K-7c10hs9s=&tbnid=opjmVLZZYAyTmM:&tbnh=54&tbnw=143&prev=/images%3Fq%3D%2522i-kuan%2Btao%2522%26start%3D20%26ndsp%3D20%26um%3D1%26hl%3Den%26sa%3DN](http://images.google.com.au/imgres?imgurl=http://wuk519.typepad.com/photos/uncategorized/2008/05/13/dsc_0055.jpg&imgrefurl=http://wuk519.typepad.com/tianhua/2008/05/2008-tao-semina.html&h=304&w=800&sz=273&hl=en&start=30&um=1&usg=__mh5gTGvQL_QL4cTv0K-7c10hs9s=&tbnid=opjmVLZZYAyTmM:&tbnh=54&tbnw=143&prev=/images%3Fq%3D%2522i-kuan%2Btao%2522%26start%3D20%26ndsp%3D20%26um%3D1%26hl%3Den%26sa%3DN) – Accessed 7 November 2008 – Attachment 10; 'Great Scholar Contest Photo Slide Show' (undated), World I-Kuan Tao Headquarters website [http://www.with.org/greatscholar\\_photo.html](http://www.with.org/greatscholar_photo.html) – Accessed 7 November 2008 – Attachment 11).

### **(c) Central role for individuals**

There are differing roles for individuals in the organisation of I-kuan Tao.

Chen writes on the duties of the following positions:

#### 3.4 Organization of I-kuan Tao

I-kuan Tao as a religious system is well-organized and has the following positions to which specified duties are assigned:

3.4.1 Great Master: is the Great Teacher of I-kuan Tao. It is believed that he inherited the Great Tao heavenly decree to help people reach enlightenment and spread world peach (sic) for the last salvation in this period.

3.4.2 Great Mistress: She took on the responsibility of spreading the Great Tao after the decease of the Great Master and she overcame all kinds of struggles and obstacles.

3.4.3 The Senior Master: The senior master is usually one of the pioneers of a division of I-kuan Tao. He/She leads several masters and a certain amount of believers. He is also known as leading master.

3.4.4 The Master: is the representative of the Great Teacher to deliver Three Treasures to people. The belief in that he or she gets the decree from the Eternal Primordial Mother, and recommendation of the senior masters.

3.4.5 The Host of Sanctuary: A Tao practitioner to reach this position must be a very pious vegetarian, and willing to provides (sic) a neat place for other believers to worship Ming-ming Shang-di or study doctrines and scriptures at the sanctuary.

3.4.6 The Preacher: A preacher is a person who helps people realize the truth of Great Tao by giving a lecture. He or she must be familiar with the doctrines and some important scriptures of Confucianism, Taoism, Buddhism, Christianity and Islam.

3.4.7 The Introducer: An introducer is one who tries very hard to invite his/her relatives, neighbors and friends to come to worship Tao. After introducing people to worship, the introducer must realize their feelings and be to close them, just like a real brother or sister, to link with each other as we are children of the Eternal Primordial Mother, he or she must also be a disciple of a Master Teacher.

3.4.8 The Guarantor: A guarantor is one guarantees, in front of Ming-ming Shang-di in the ceremony of delivering Great Tao, that the Great Tao is true (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.47-48 – Attachment 2).

Lu and Lang on positions within Yiguan Dao state:

Institutional schisms were a salient characteristic of Yiguan Dao. The sect expanded by means of fission reproduction. According to the structural arrangement of Yiguan Dao, there is a hierarchy of authority passed down through senior masters, initiators, lecturers (*jiang-shi*), masters of Buddha hall (*tang-zhu*), assistant lecturers (*jiang-yuan*), Dao business helpers (*ban-shi-yuan*) and ordinary sectarians. Each Yiguan Dao sectarian has a chance to establish his/her own initiator-disciple group by means of missionary efforts. As the size of a group increased, a new initiator-follower clique would split off from the mother group. The new clique naturally carries with it much of the organizational and theological tradition of the original group, and normally continues to retain a close relationship with that group. A powerful Yiguan Dao division may thus spawn numerous smaller ones and form an extended-family-like group which is centrally controlled by a senior master. But there is little horizontal interaction among sub-divisions. In particular, to avoid persecution, some Yiguan Dao divisions purposely reduced the horizontal communications between sub-groups during periods of suppression (Song 1996). Not surprisingly, the death of a sect leader appears to have regularly generated schismatic tendencies because the major disciples had their own

cliques...(Lu, Yunfeng & Lang, Graeme 2006, 'Impact of the State on the Evolution of a Sect', *Sociology of Religion*, Vol. 67, No. 3, pp.254-255  
<http://www.baylor.edu/content/services/document.php/37386.pdf> – Accessed 30 October 2008 – Attachment 4).

### 3. Is information about contact points in Australia readily available?

Below are internet contact points which may be able to provide contacts for a Yi Guan Dao group in Australia. There are also I-Kuan Tao business names registered with NSW and Victorian government departments. Chen, in the book *I-kuan Tao*, identifies temples in Australia without providing contact details.

Three I-Kuan Tao websites may possibly be contacted:

- Australia Nationwide I-Kuan Tao Headquarters (<http://www.tao.org.au/>)

The Australia Nationwide I-Kuan Tao Headquarters website has a 'Contact Us' page ([http://www.tao.org.au/mos/Contact\\_Us/Itemid,3/](http://www.tao.org.au/mos/Contact_Us/Itemid,3/)) which has a street address (1 Syme Street, Brunswick, Victoria 3056), an email address ([admin@tao.org.au](mailto:admin@tao.org.au)) and a telephone number ((03) 93812878). The page states that it is open every Sunday between 10am and 2pm ('Contact Us' (undated), Australia Nationwide I-Kuan Tao Headquarters website [http://www.tao.org.au/mos/Contact\\_Us/Itemid,3/](http://www.tao.org.au/mos/Contact_Us/Itemid,3/) – Accessed 31 October 2008 – Attachment 13).

This group is also registered with Consumer Affairs Victoria as "Australia (Nationwide) I-Kuan Tao Headquarters Inc". The Incorporated Association Extract provides the group's current registered and postal address as "1 Syme Street, Brunswick, Vic 3056". It names the "Current Public Officer" as "Yu, You Liu" ('Incorporated Association Extract: Australia (Nationwide) I-Kuan Tao Headquarters Inc' 2008, Consumer Affairs Victoria, 27 October – Attachment 14).

- True Tao website (<http://www.taoism.net/>)

The True Tao website on its 'I-Kuan Tao Worldwide Locations' page (<http://www.taoism.net/enter.htm>) has as a Brisbane address and telephone number: I-Kuan Tao Foundation of Australia, 39 Millers Road, Eight Mile Plains, Brisbane 4113; telephone: 7-3219-8966 ('I-Kuan Tao Worldwide Locations' (undated), True Tao website <http://www.taoism.net/html.html> – Accessed 30 October 2008 – Attachment 15).

- World I-Kuan Tao Headquarters website (<http://www.with.org/>)

The World I-Kuan Tao Headquarters website has a 'Contact Us' page (<http://www.with.org/contact.html>) which has an email address for temple locations and telephone and fax numbers ('Contact Us' (undated), World I-Kuan Tao Headquarters website <http://www.with.org/contact.html> – Accessed 31 October 2008 – Attachment 16).

A search for "I-Kuan Tao" at the NSW Office of Fair Trading located "I-Kuan Tao Incorporated". The Association Extract named the Public Officer as "Wan, Ronald Chiu

Kwong”. The address (from 1 May 2001) was given as “11 Wenden Ave, Newington, NSW 2127” (‘Association Extract – I-Kuan Tao Incorporated’ 2008, NSW Office of Fair Trading, 28 October – Attachment 17).

In addition, the book entitled *I-kuan Tao*, by Joseph J. F. Chen, has information on I-kuan Tao in Australia (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.95-97 – Attachment 2).

On temples (*mu-tangs*) in Australia Chen writes:

6.11 Australia. The Tao mission has reached Australia for decades beginning from Sydney, Melbourne to Brisbane, Canberra and Perth. In 1982 Xing-yi Division established the first *mu-tang* in Sydney, and now their *mu-tangs* are scattered across the island and the division has become unquestionably the largest division, followed by:

6.11.1 Hao-ran Hao-de Division: In 1985 they established Pu-yu Mu-tang in Sydney.

6.11.2 Bao-guang Jian-de Division: In 1985 they established Tian-pin Mu-tang in Sydney, followed by Tian-di Mu-tang in Melbourne in 1986. Today there are over 100 *mu-tangs* (including eight *mu-tangs* owned by Caucasian Australians) across Sydney, Melbourne, Canberra, Alexandria, Brisbane, and Perth.

6.11.3 Fa-yi Ling-yin Division: In 1988 they established their first *mu-tang* and soon 20 other *mu-tangs* during 1990 including Guan-hua Mu-tang in Sydney and Chong-de Mu-tang in Melbourne.

6.11.4 Chang-zhou Division: In 1989 they established Bing-de Mu-tang in Sydney. Today they have a dozen of *mu-tangs*, the most renowned ones are: Jing-de Mu-tang in Sydney, Wei-de Mu-tang in Sydney, Li-ren Mu-tang in Melbourne, He-de Mu-tang in Brisbane, and Hou-de Mu-tang in Perth.

6.11.5 Fa-yi Chong-de Division: In 1989 they established Chan-de Mu-tang in Brisbane. Today they have several other *mu-tangs*.

6.11.6 Xu Zhi-zhou Division from Hong Kong: In 1991 they pioneered in Melbourne and then Sydney. They established *mu-tangs* such as Gong-tai Mu-tang, Gong-sheng Mu-tang, Gong-yuan Mu-tang, Gong-he Mu-tang, etc.

6.11.7 Ji-chu Zhong-shu Division: In 1992 they established Zhou-shi Mu-tang in Perth and Xu-shi Mu-tang in Brisbane, and later Da-li Mu-Tang and Tian-bu Mu-tang (1993), Tian-yao Mu-tang (1997), and Zhong-shu Temple (1997). In 2001 they established Tian-zhu Mu-tang in Gold Coast and Zeng-shi Mu-tang in Adelaide.

6.11.8 Tian-xiang Division: In 1993 they established Jing-ren Mu-tang in Sydney. They then pioneered in Melbourne. Today they have a total of nine *mu-tangs* in these two cities.

6.11.9 Fa-sheng Division: In 1994 they established Ming-da Mu-tang in Adelaide.

6.11.10 Fa-yi Tian-en Division (Qun-yin): In 1994 they established a temporary *mu-tang* in Sydney; in 1995 they established Ci-shan Mu-tang in Sydney. The following year they established Ci-yang Mu-tang in Melbourne and Ci-hui Mu-tang. They also established two other *mu-tangs* in Brisbane.

6.11.11 Fa-yi Tian-yuan Division: In 1996 they established Xing-lin Mu-tang in Brisbane followed by others in Sydney, Gold Coast and Melbourne.

6.11.12 Fa-yi Tian-en Division: In 1998 they established Li-de Mu-tang in Brisbane. In 1999 they established Yue-en Mu-tang in January and Yue-de Mutang in May in Sydney. Today there are three *mu-tangs*.

6.11.13 Bao-guang Chong-zhen Division: In 1998 they established Ming-chen Mu-tang in Sydney.

6.11.4 Bao-guang Ming-ben Division: In 1999 they established the first *mu-tang* in Melbourne. Over the decade, they have dozens of units with establishments here.

Australian culture is simple and open. There are many Chinese settlers in the country. The Tao mission not only assimilated well with the local societies, it also contributed to many community services and earned recognition with the local governments as a soul-purifying effort. In the late 1980s, with the influx of immigrants from Taiwan to Australia, the original *mu-tangs* in Sydney and Melbourne expanded to new areas such as Brisbane, Gold coast, and Perth. In the recent years, members have grown rapidly and each division has built huge public temples to meet the needs. For example, the Tian-de Temple in Melbourne moved in 1997 to a 4,000 square feet two-story property; and others such as Xing-yi and Pu-guang Divisions have jointly built the massive Zhong-hua Kong-meng Sheng-dao Temple in 1996. Chang-zhou division established Wei-de Temple in Sydney that accommodates 2,000 people in 1997. Ji-chu Zhong-shu Division also established huge Zhong-shu Temple and Tian-zhu Temple in Brisbane and Gold Coast. In short, Australia has become the main mission center for the southern hemisphere (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.95-97 – Attachment 2).

#### **4. Do Yi Guan Dao members proselytise?**

Information on [proselytising](#) and [rituals](#) of the I-Kuan Tao is provided below.

##### **Proselytising**

Sources indicate that the Yi Guan Dao proselytise.

The entry for Yiguan Dao in the *Encyclopedia of Contemporary Chinese Culture* states:

...In addition the sect continues to maintain a strong presence in Hong Kong even after the colony's return to China, and it is proselytizing actively and successfully among overseas Chinese communities in Southeast Asia, Australia, North America and Europe...(Clart, Philip 2005, 'Yiguan Dao', in Davis, Edward L. (ed), *Encyclopedia of Contemporary Chinese Culture*, Routledge, London, p.699 – Attachment 18).

Chen writes:

3.1...Followers who have been formally inducted into I-kuan Tao, and who follow a vegetarian diet and have taken a vow to spread the mission of the Tao, may apply to a Master for permission to have their own *mu-tang*...(Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.43-44 – Attachment 2).

Chen also writes on the position of "Introducer" as follows:



3.4.7 The Introducer: An introducer is one who tries very hard to invite his/her relatives, neighbors and friends to come to worship Tao. After introducing people to worship, the introducer must realize their feelings and be to close them, just like a real brother or sister, to link with each other as we are children of the Eternal Primordial Mother, he or she must also be a disciple of a Master Teacher (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, p.48 – Attachment 2).

Lu and Lang on positions within Yiguan Dao state:

Institutional schisms were a salient characteristic of Yiguan Dao. The sect expanded by means of fission reproduction. According to the structural arrangement of Yiguan Dao, there is a hierarchy of authority passed down through senior masters, initiators, lecturers (*jiang-shi*), masters of Buddha hall (*tang-zhu*), assistant lecturers (*jiang-yuan*), Dao business helpers (*ban-shi-yuan*) and ordinary sectarians. **Each Yiguan Dao sectarian has a chance to establish his/her own initiator-disciple group by means of missionary efforts.** As the size of a group increased, a new initiator-follower clique would split off from the mother group. The new clique naturally carries with it much of the organizational and theological tradition of the original group, and normally continues to retain a close relationship with that group. A powerful Yiguan Dao division may thus spawn numerous smaller ones and form an extended-family-like group which is centrally controlled by a senior master. But there is little horizontal interaction among sub-divisions. In particular, to avoid persecution, some Yiguan Dao divisions purposely reduced the horizontal communications between sub-groups during periods of suppression (Song 1996). Not surprisingly, the death of a sect leader appears to have regularly generated schismatic tendencies because the major disciples had their own cliques... (Lu, Yunfeng & Lang, Graeme 2006, 'Impact of the State on the Evolution of a Sect', *Sociology of Religion*, Vol. 67, No. 3, pp.254-255 <http://www.baylor.edu/content/services/document.php/37386.pdf> – Accessed 30 October 2008 – Attachment 4).

It is of interest that although sources indicate that I-Kuan Tao is no longer a secret religion, Lin states on the True Tao website that “details of the Three Treasures are reserved for the initiates” (Lin, Derek (undated), 'Initiation Ritual', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008 – Attachment 19).

Lin, writing on the I-Kuan Tao Initiation Ritual, suggests that certain details remained secret:

Please note that the details of the Three Treasures are reserved for the initiates, and therefore not completely spelled out in the article above (Lin, Derek (undated), 'Initiation Ritual', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008 – Attachment 19).

The article referred to by Lin on the Three Treasures is also attached (Lin, Derek (undated), 'The Three Treasures of I-Kuan Tao', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008 – Attachment 20).

However, Lu and Lang refer to the secrecy of Yiguan Dao as follows:

...During the period of suppression, Yiguan Dao had to separate itself from the surrounding society and retreat into organizational isolation. The lifting of repression makes it possible for Yiguan Dao to be a part of the larger society. Since many divisions of Yiguan Dao now organize themselves on the basis of the geographical division, the degree of organizational openness is increased. Today, Yiguan Dao is active in local communities in Taiwan, offering free courses for studying Chinese classics, printing and distributing morality books (*Shanshu*)

and providing other social and religious services. **Yiguan Dao is no longer an isolated, separated and secret religion** (Lu, Yunfeng & Lang, Graeme 2006, 'Impact of the State on the Evolution of a Sect', *Sociology of Religion*, Vol. 67, No. 3, pp.258-259 <http://www.baylor.edu/content/services/document.php/37386.pdf> – Accessed 30 October 2008 – Attachment 4).

Chen refers to the “democratization of the temple organization”:

3.1...These family centered *mu-tangs* are available to children, spouses, and friends in a way that was formerly not so. The democratization of the temple organization has marked a new era in the movement. In contrast to the family *mu-tang* there are public ones that are built with funds from a number of followers...(Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.43-44 – Attachment 4).

## Rituals

Below is information on the rituals of I-Kuan Tao.

Chen writes on the rituals of I-kuan Tao as follows:

3.2 Rituals of I-kuan Tao: The ritual associated with I-kuan Tao are of two basic forms. One is the public-type that is used when the community gathers in the Worship Hall. The other form of practice is limited to the home of individual followers. Using these two ritual sites, the group is able to have daily activity within the home and regular meetings with other members. The main rituals of I-kuan Tao are:

- 1) Ritual of Obeisance Performed at Arrival and Departure.
- 2) Ceremony for Worship.
- 3) Ceremony for Presenting Offerings.
- 4) Ceremony for Requesting Worship.
- 5) Ceremony for Transmitting the Great Tao.
- 6) The Final Move of Transmitting the Great Tao.
- 7) Sutra for Requesting Worship.
- 8) Registration of the Great Tao Initiation.
- 9) Vows of the Introducer and the Guarantor.
- 10) Ten Vows of I-kuan Tao Receivers.

These are fully described in Appendix 1 (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.44-45 – Attachment 2).

Appendix 1 ('I-kuan Tao Ritual') mentioned above is attached (Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.135-153/Appendix 1 – Attachment 21).

Other information on the Initiation Ritual, accessed on the True Tao website, is also attached (Lin, Derek (undated), 'Initiation Ritual', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008 – Attachment 19).

For information on the Three Treasures see:

Lin, Derek (undated), 'The Three Treasures of I-Kuan Tao', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008 – Attachment 20.

Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.28-30 – Attachment 22.

**5. Deleted.**

**6. Deleted.**

### **List of Sources Consulted**

#### Internet Sources:

Australia Nationwide I-Kuan Tao Headquarters <http://www.tao.org.au/>

World I-Kuan Tao Headquarters <http://www.with.org/>

White Pages <http://www.whitepages.com.au/wp/>

Yellow Pages <http://www.yellowpages.com.au/siteEntry.do>

#### Databases:

FACTIVA (news database)

BACIS (DIAC Country Information database)

REFINFO (IRBDC (Canada) Country Information database)

ISYS (RRT Research & Information database, including Amnesty International, Human Rights Watch, US Department of State Reports)

RRT Library Catalogue

### **List of Attachments**

1. Deleted.
2. Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.43-49,95-97, 'About the Author'. (MRT-RRT Library)
3. Deleted.
4. Lu, Yunfeng & Lang, Graeme 2006, 'Impact of the State on the Evolution of a Sect', *Sociology of Religion*, Vol. 67, No. 3, pp.249-270  
<http://www.baylor.edu/content/services/document.php/37386.pdf> – Accessed 30 October 2008.
5. 'Holy Settings in I-Kuan Tao Temple' (undated), I-Kuan Tao Foundation of America website [http://www.iktfoa.org/english/index.php/Holy\\_Settings\\_in\\_I-Kuan\\_Tao\\_Temple](http://www.iktfoa.org/english/index.php/Holy_Settings_in_I-Kuan_Tao_Temple) – Accessed 7 November 2008.
6. Lin, Derek (undated), 'About The I-Kuan Tao Shrine', True Tao website <http://www.taoism.net/html.html> – Accessed 30 October 2008.
7. 'I-Kuan Tao Shrine' (undated), True Tao website <http://www.taoism.net/sanctuary/shrine.htm> – Accessed 7 November 2008.
8. 'Tao Links' (undated), World I-Kuan Tao Headquarters website <http://www.with.org/links.html> – Accessed 7 November 2008.

9. 'About Us' (undated), Australia Nationwide I-Kuan Tao Headquarters website <http://www.tao.org.au/content/view/38/52/> – Accessed 7 November 2008.
10. '2008 Tao Seminar' 2008, Tian Hua I-Kuan Tao Foundation Home website, 13 May [http://images.google.com.au/imgres?imgurl=http://wuk519.typepad.com/photos/uncategorized/2008/05/13/dsc\\_0055.jpg&imgrefurl=http://wuk519.typepad.com/tianhua/2008/05/2008-tao-semina.html&h=304&w=800&sz=273&hl=en&start=30&um=1&usq=\\_\\_mh5gTGvQL\\_QL4cTv0K-7c10hs9s=&tbnid=opjmVLZZYAyTmM:&tbnh=54&tbnw=143&prev=/images%3Fq%3D%2522i-kuan%2Btao%2522%26start%3D20%26ndsp%3D20%26um%3D1%26hl%3Den%26sa%3DN](http://images.google.com.au/imgres?imgurl=http://wuk519.typepad.com/photos/uncategorized/2008/05/13/dsc_0055.jpg&imgrefurl=http://wuk519.typepad.com/tianhua/2008/05/2008-tao-semina.html&h=304&w=800&sz=273&hl=en&start=30&um=1&usq=__mh5gTGvQL_QL4cTv0K-7c10hs9s=&tbnid=opjmVLZZYAyTmM:&tbnh=54&tbnw=143&prev=/images%3Fq%3D%2522i-kuan%2Btao%2522%26start%3D20%26ndsp%3D20%26um%3D1%26hl%3Den%26sa%3DN) – Accessed 7 November 2008.
11. 'Great Scholar Contest Photo Slide Show' (undated), World I-Kuan Tao Headquarters website [http://www.with.org/greatscholar\\_photo.html](http://www.with.org/greatscholar_photo.html) – Accessed 7 November 2008.
12. Deleted.
13. 'Contact Us' (undated), Australia Nationwide I-Kuan Tao Headquarters website [http://www.tao.org.au/mos/Contact\\_Us/Itemid,3/](http://www.tao.org.au/mos/Contact_Us/Itemid,3/) – Accessed 31 October 2008.
14. 'Incorporated Association Extract: Australia (Nationwide) I-Kuan Tao Headquarters Inc' 2008, Consumer Affairs Victoria, 27 October.
15. 'I-Kuan Tao Worldwide Locations' (undated), True Tao website <http://www.taoism.net/html.html> – Accessed 30 October 2008.
16. 'Contact Us' (undated), World I-Kuan Tao Headquarters website <http://www.with.org/contact.html> – Accessed 31 October 2008.
17. 'Association Extract – I-Kuan Tao Incorporated' 2008, NSW Office of Fair Trading, 28 October.
18. Clart, Philip 2005, 'Yiguan Dao', in Davis, Edward L. (ed), *Encyclopedia of Contemporary Chinese Culture*, Routledge, London, pp.699-700.
19. Lin, Derek (undated), 'Initiation Ritual', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008.
20. Lin, Derek (undated), 'The Three Treasures of I-Kuan Tao', True Tao website <http://www.taoism.net/enter.htm> – Accessed 7 November 2008.
21. Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.135-153/Appendix 1. (MRT-RRT Library);
22. Chen, Joseph J. F. 2005, *I-kuan Tao*, AuthorHouse, Bloomington, Indiana, pp.27-42. (MRT-RRT Library)
23. Deleted.
24. Deleted.

25. Deleted.

26. Deleted.

27. Deleted.

28. Deleted.