



The Secretary,
Town Planning Board
15/F, North Point Government Offices
333 Java Road,
North Point, Hong Kong

Your Ref.: A/YL-TT/685

Dear Sir/ Madam,

24 March 2025

**Section 16 Planning Application for
Proposed Religious Institution (the Supreme Kwan Ti Temple) with Ancillary Facilities
and Associated Excavation and Filling of Land, Lots 1475 (part), 1591 (part), 1594 (part),
1595 (part), 1600 S.A (part), 1600 S.B (part), 1602 (part), 1622, 1624, 1629, 1630 S.A (part),
1630 S.B, 1630 S.C, 1630 S.D, 1631, 1632, 1633, 1634, 1635, 1636 (part) in D.D. 117 and
Adjoining Government Land, Tai Tong, Yuen Long**

(Technical Planning Letter)

We have received comments from relevant Government departments via District Planning Office/ Tuen Mun and Yuen Long West (DPO/TM&YLW) emails dated between 10.1.2025 and 10.3.2025.

During the aforesaid period, DPO/TM&YLW conveyed their comments on the following aspects:-

- (1) Layout of the plans to tally with 'North' oriented vertically up the page;
- (2) Clarify about the operation of the existing Tai Tong Organic Ecopark;
- (3) Provide justification on the Scale of the Development;
- (4) Provide justification on the area of "Green Belt" ("GB") land used; and
- (5) Provide justification on the proposed Government land used.

It was agreed that the Applicant should provide further detailed justifications for relevant government departments/ Town Planning Board (TPB) to consider the application. Thus, the Applicant herein provides the following clarifications/ justification and are detailed below:-

Comment 1: Layout of the plans to tally with 'North' oriented vertically up the page.

As a traditional cultural heritage, *Feng Shui* is an integral part of the spiritual belief of ancient Chinese society and have been used to design buildings and spaces to achieve harmony and balance with the environment. The current architectural layout plans indicated the central axis of the temple, allowing the worshippers/ceremonial parties to follow from the starting point at the West while ascending from one courtyard to the next until reaching the Grand Hall of the Supreme Kwan Ti to the East. According to the Project Architect, this is the traditional format and drawing expression for temples, thus it is proposed the floor plans (i.e. Plan G to Plan K) and Landscape Master Plan (Plan O) to remain its current orientation (i.e. West at bottom of the page to East at top of the page). Further details regarding the orientation of the layout plans from architectural perspective is attached in **Annex 1** of this

letter. However, technical plans such as the Zoning and Location Plan (Plan A), Site and Land Status Plan (Plan B), Master Layout Plans (Plan E and Plan F), Routing for the Proposed Shuttle Service (Plan P) and Access Improvement Proposal (Plan Q) are oriented with the "North" vertically up the page. The amended pages of the Planning Statement have been attached in **Attachment 1** of the Further Information (I).

Comment 2: Clarify about the operation of the existing Tai Tong Organic Ecopark.

Part of the application site is currently part of the operational area of the Tai Tong Organic Ecopark (Ecopark). The Applicant had consulted the operator of the Ecopark and the operator had supported the proposed Temple development (see **Appendix II** of the Planning Statement). Subject to the approval of the captioned Section 16 (s.16) planning application and commencement of construction of the Temple, the operator acknowledges part of the operational area of the Ecopark within the application site will be closed. In order to provide the main entrance of the Temple, the existing greenhouses within the application site will be demolished. This will result in minor change in operation, use and character of the Ecopark.

Comment 3: Provide justification of the Scale of the Development.

The application site of the proposed development is located in the low-lying part of the valley floor, and a combination of the existing landform, the density of the existing mature tree growth and the proximity of existing built development which serve to contain and, in some locations, obscure views. The proposed scheme is based on high quality landscaping design and special design requirements and characteristics of a Chinese Temple, but at the same time to respect the existing rural character of the area. It is noted that the Urban Design Unit of Planning Department considers that the development may not be considered as out of context in this wider area. Nevertheless, to further reduce the building bulk, within the framework set by this temple building typology, further adjustments to the building complex form have been proposed, as follows:

- lowering of the overall building height of the Hall of Manifestation through reductions in floor-to-floor height;
- significant lowering the ancillary building (E&M/Restrooms) to the south of the Hall of Manifestation to achieve better stepped height profile towards the southern edges of the site;
- further articulation of the western façade of the Hall of Manifestation to reduce the visual scale / create a more interesting form and appearance;
- relocation of an E&M room adjacent to the Swords and Arts Arena to enhance the width of the E-W visual corridor through the site; and

- to further enhance the stepped building profiles, the pitched roofs of the Abbot's and Staff Lounge, Swords and Arts Arena are changed to landscaped flat roof.

Comment 4: Provide justification of the area of "GB" land used.

According to the Explanatory Statement of the OZP, the object of the plan is to indicate the broad land use zonings and major road networks for the Tai Tong Area so that development and redevelopment within the area can be put under statutory planning control. The plan is also to illustrate broad principles of development and planning control only. The planning intention of the "GB" zone "...is primarily for defining the limits of urban and sub-urban development areas by natural features and to contain urban sprawl as well as to provide passive recreational outlets..." Even though from the Notes of the OZP that there is a general presumption against development within the "GB" zone, however this does not mean that no development is possible. The Explanatory Statement similarly provides that there is a general presumption against development within the "GB" Zone. However, it goes on to provide that ... "Limited development may be permitted with or without conditions on application to the Board, and each application will be considered on its individual merits taking into account the relevant Town Planning Board Guidelines." Therefore, the question is whether the Applicant has shown sufficient individual merits in the Proposed Development to warrant a slight departure from the planning intention of the "GB" Zone.

The existing landscape and visual amenity are characterised by a semi-rural context, and the application site is in immediate proximity to commercial leisure and recreational facilities (i.e. Tai Tong Kwan Ti Square, Tai Tong Organic EcoPark, Buddhist Statue Garden, horse riding facilities, camping grounds and motor sport circuits, etc.). Over 40% of the total Development Site is within the "REC" zone, thus the proposed religious institution is not incompatible with the adjacent leisure and recreational facilities and will form a future component part of these local attractions. It is noted such extension of existing facilities in "GB" zone is not uncommon in rural areas. As assessed by the ecological consultant, the "GB" area within the application site is an artificial plantation and not a natural buffer for the Tai Lam Country Park (TLCP). The rural plantation within the application site (southern part of the application site) is detached from the northern boundary of TLCP by a developed area (i.e. existing road), and showing in map that a "REC" zone is between "GB" and TLCP. Furthermore, human disturbances are already introduced between the application site and the northern fringe of TLCP over decades. In addition, the Temple will be mainly reserved for religious and cultural activities in relation to paying respect to the spirit of Kwan Ti for the general public. It is generally in line with the planning intention of the "GB" zone as well as the "REC" zone. Further design measures are also added in the updated submission, including the adoption of green roofs and vertical greenery, view corridors, separations and setbacks to mitigate the potential visual impacts and blend in with the surrounding topography. The development

proposal has taken into account the surrounding topography and environment with a well-thought architectural design concept and landscape design.

In view of the characteristics of the application site and its surrounding context and the merits of the proposed development presented in this letter, Planning Statement and Further Information(s), it is considered that the Applicant has discharged its burden of showing the proposed development as an exceptional case which warrants a departure from the planning intention of the "GB" zone. The proposed development will inevitably become one of the landmarks in Hong Kong and in line with Government's initiative to enhance cultural confidence and revitalize Hong Kong's Tourism industry, making better use of Hong Kong rich and unique resources.

Comment 5: Provide justification of the proposed Government land used.

Due to the special nature of the proposed development and positive significance it may bring to the community and Hong Kong, the use of the mostly vacant land (both private and Government land) within the application site could promote rural economy and employment, boosting surrounding businesses such as restaurants and retail, thus overall bringing in new prospects and positive impact to Hong Kong and Yuen Long South District.

The Organization (Applicant) is a charitable religious institution under section 88 of the Inland Revenue Ordinance. Throughout the years, they have been providing religious, ethical and philosophical teachings derived from Kwan Ti through different forms of activities (see **Annex 2**). The Policy Address has placed strong emphasis on enhancing national identity and appreciation of the richness and beauty of the traditional Chinese culture amongst the people of Hong Kong, in addition, land development in the Northern Metropolis. The proposed development is in line with the Government's intention and will provide a diversity of uses in the region. It will be a communal facility of good will and benevolence devoting to cultural/religious/ tourism development of the city and the community, and not for commercial basis.

The Organization had been actively conducting site search based on special design requirements for the Temple and special criteria for site selection, and finally considered the Temple site as the most ideal site. Since August 2023, the Applicant had approached Home and Youth Affairs Bureau (HYAB) and consulted local representatives regarding the proposed development. In support of this s.16 planning application, several pre-submission discussions with the relevant Government departments have also been conducted, and no adverse comments from relevant Government departments regarding the proposed application site have been received. HYAB has supported the captioned development subject to comments from other Government departments. The Applicant understands that subject to the approval of the captioned s.16 planning application, appropriate land applications will be

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submitted to the Lands Department (LandsD) and it will be subject to such terms and conditions as may be imposed by LandsD.

Conclusion and Recommendation

In view of the planning justifications provided above, the Applicant sincerely requests that relevant Government departments would give appropriate consideration to this proposed development application so as to allow a mostly vacant site to be put into good use and the planning gains of the proposed development will benefit the larger community and Hong Kong.

Yours faithfully,

Toco Planning Consultants Ltd.



Ted Chan

Managing Director



cc. *Client*

DPO/TM&YLW- Ms. Eva Tam

寺廟的座向及中軸佈局反映了中國建築的深厚文化底蘊。中軸線象徵著對稱與和諧，代表著宇宙的中心及其秩序。中軸線的顯示多為於圖紙中央垂直排列的進序概念尤為重要。

「香港玉皇關帝廟」是一座典型的「三進三間」式宗教建築群。中軸線由地塊最低點的結義坊為起點依次排列，經結義園、和門、和園、神勇門、主拜庭至最高點座東朝西的關聖帝君殿。這也是信徒及遊人進廟參拜的科儀路線，展示其莊嚴肅穆的空間氛圍。因此，建築平面圖也是以此中軸線和進序方式展示。

其他技術圖紙，如：

「香港玉皇關帝廟」申請地塊位置圖 The proposed “Supreme Kwan Ti Temple” Application Site Location Plan；

批地申請位置圖(D.D.117) Land Grant Application Location Plan 及

發展地塊總綱發展藍圖 Master Layout Plan for the Development Site 等，

都把圖紙平面縮小並顯示為正北向上。

The orientation and ascending along the central axes of temples embraces the deep rooted cultural values of Chinese Architecture. Central axis symbolizes symmetry, harmony, representing the center of Universe and its orders. The expression of the central axis in the middle of the drawings vertically is of key importance.

The “Supreme Kwan Ti Temple” is a unique “Three Courts Three Halls” religious facility. Aligned along the central axis from the lower starting point is the Gate of Unity (結義坊)、progressing through the Garden of Peach Blossoms (結義園)、Gate of Harmony (和門)、Court of Harmony (和園)、Gate of Divinity (神勇門)、Ceremonial Main Court (主拜庭) and congregating in climax at the Grand Hall of the Supreme Kwan Ti (關聖帝君殿) which anchors at the East overlooking towards the West. This also acts as the ceremonial worshipping path for processions as well as visitors, where space is sequenced in Solemnity, Supremacy and Grandeur. As such, the Architectural Layout Plans are represented with the expression of the central axis and the progressive spaces.

Other technical diagrams, including:

The proposed “Supreme Kwan Ti Temple” Application Site Location Plan 「香港玉皇關帝廟」申請地塊位置；

Land Grant Application Location Plan 批地申請位置圖(D.D.117); and

Master Layout Plan for the Development Site 發展地塊總綱發展藍圖 etc.,

are all being scaled down in size with the North orientated vertically up the page.

(資料由客戶提供)



弘揚關帝慈善基金會舉行 乙巳年關聖帝君春祭以及玉皇大天尊 關聖帝君寶殿展覽廳開幕儀式

弘揚關帝慈善基金會於二零二五年三月一日（農曆二月初二）在元朗大棠有機生態園關帝廣場，由弘揚關帝慈善基金會董明光先生籌辦了「乙巳年關聖帝君春祭」活動，向市民大眾推廣關帝文化，並慶祝新一年的到來和希望的降臨。

此次春祭由弘揚關帝慈善基金會創會會長董明光先生、民政及青年事務局長麥美娟女士、關帝當陽陵第六十二代守護嫡孫關章銘先生、弘揚關帝慈善基金會副會長姚銓浩先生、香港專業聯盟主席劉炳章先生、十八鄉區居民協會主席梁福元先生、香港警隊員佐級協會主席林志偉先生、元朗十八鄉鄉事委員會主席程振明先生、元朗區議會（元朗鄉郊東區）區議員梁明堅先生、香港山西總會會長吳騰先生、弘揚關帝文化慈善基金會副會長羊福雄先生、弘揚關帝文化慈善基金會副會長盧偉強先生等嘉賓參與。

春祭關帝是中國傳統祭祀活動的重要組成部分。中國人歷來注重祭祀，將祭祀與「禮、樂、刑、政」並列為治國之本。《禮記·祭統》云：「凡治人之道，莫急於禮；禮有五經，莫重於祭。」在儒家及傳統文化中，祭祀是「禮」的核心實踐，承載著天人溝通、倫理教化、思想整合、家風教育與文化傳承等多重使命。本次祭祀旨在彰顯這一傳統節日的美麗與重要性。

炷香敬奉禮成後，藉著向關聖帝君進行春祭的大好日子，弘揚關帝慈善基金會為建設在關帝廣場的「玉皇大天尊關聖帝君寶殿展覽廳」舉行簡單而隆重的開幕儀式。民政及青年事務局長麥美娟局長和弘揚關帝慈善基金會創會會長董



弘揚關帝文化基金會創會會長董明光（右七）、民青局局長麥美娟、關帝當陽陵第六十二代守護嫡孫關章銘和嘉賓合影

明光先生等主禮嘉賓進行了剪綵儀式。展覽廳內展示出基金會正在向政府當局申請在廣場旁邊興建的關聖帝君寶殿模型，希望未來透過興建關聖帝君寶殿弘揚關帝文化及推動中華文化，以及拉動香港的文化旅遊事業。

弘揚關帝慈善基金會肩負起傳承發展中華傳統文化的責任，是中華優秀傳統文化的忠實繼承者和弘揚者。傳承中華傳統文化是建設文化強國的重大任務，對於傳承中華文脈具有重要意義。

春祭關帝，佑國福民

春祭關帝是中國傳統祭祀活動的重要組成部分。中國人歷來注重祭祀，將祭祀與「禮、樂、刑、政」並列為治國之本。《禮記·祭統》云：「凡治人之道，莫急於禮；禮有五經，莫重於祭。」在儒家及傳統文化中，祭祀是「禮」的核心實踐，承載著天人溝通、倫理教化、思想整合、家風教育與文化傳承等多重使命。

春祭關帝活動不僅是傳承中華優秀傳統文化、傳承中華優秀傳統美德的重要機制，更是中華文明「敬天法祖」、「慎終追遠」、「報本反始」等精神特質的集中體現。儘管現代社會形態變遷，春祭關帝活動仍以文化符號的形式，持續影響著中國人的道德觀念、價值觀念與身份認同。



民政及青年事務局長麥美娟出席關帝春祭活動

春祭關帝活動的歷史演變

起源於漢末

祭祀關帝活動歷史悠久，最早可追溯至漢末三國時期。東漢建安二十四年，關帝於臨沮大義歸天後，曹操刻沉香木為軀，以王侯之禮葬關帝頭顱於洛陽南門外，並親自拜祭，贈封荊王。孫權以諸侯禮葬關帝正身於當陽。蜀漢章武元年（221年），劉備為關帝復仇親征孫權，在成都為關帝建衣冠塚，在當陽大王塚拜祭關帝，在玉泉山建關公祠，成為中國最早祭祀關帝的祠廟。

據歷代續修的《荊州府志》等記載，關帝成神後，往往於玉泉山顯聖護民，鄉人感其德，就於山頂上建廟，四時致祭。荊州民間年年祭祀關帝，「邦人墓祭，歲以為常」。

荊州作為關帝鎮守之地，祭祀活動早於其他地區，荊州官民春秋共祭關帝，既是官方褒揚忠義、推行教化、安定社會的重要場所，也是民間「祈福」、「求雨」、「驅疫」的信仰中心。

規範於唐、宋、元

唐德宗建中三年（782年），禮儀使顏真卿奏請列古今名將凡六十四人圖形從祀武成王廟，其中便有關帝，這是正史記載官方祭祀關帝最早記錄。《宋徽宗崇寧元年（1102年），封關帝為「忠惠公」，後加封為「義勇武安王」。南宋時期，關帝信仰更加普及，官方在各地修建關帝廟，春秋二祭成為定制。尤其在關帝戰死地荊州（今湖北）和故里解州（今山西運城），春祭活動逐漸形成規模。

元代官方祭祀關帝的儀式更加規範化。戲曲如關漢卿《單刀會》等，民間祭祀活動逐漸與戲曲表演結合，推動關帝形象傳播。

鼎盛於明、清

明永樂帝遷都北京，仿照南京修建關廟，將關廟祭祀列入大明會典。《大明會典》詳細規定關帝春祭的禮儀規格。

明嘉靖年間，關帝祭祀由「從祀」升級到「專祀」，關帝成為國家祭祀對象，祀典也日益隆重。明神宗萬曆十八年，敕封關帝為「協天護國忠義大帝」，特頒帝王冠冕；萬曆四十二年又加褒封「三界伏魔大帝、神威遠鎮天尊、關聖帝君」，實現了關帝國家祭祀儀典的成熟定型。

明代地方誌《京師坊巷志稿》記載，京師北京和應天府南京每年四孟及歲暮和五月十三日，皇帝都要派遣官員前往獻祭，祭祀禮品亦有嚴格定數，凡國有大事，也要派官員到關廟向關帝稟告。

清代時，祭祀禮儀愈加隆重，順治帝封其為「忠義神武關聖大帝」，康熙帝御筆題寫「忠義」匾額給正陽門關廟，雍正三年（1725）追封三代公爵，於廟後殿供奉，增春秋二祭，隨定春秋祀儀。前殿遣大臣承祭，太常寺官祭後殿。



嘉賓們為關帝寶殿展覽廳揭幕

春祭關帝活動的文化意義

春祭關帝活動在中華文化中具有極其重要的地位，不僅是儀式，更是政治、社會和精神生活的核心組成部分。

一、傳統禮法的行為實踐

祭祀是中華文化禮法體系中最高規格的儀式。

春祭關帝活動作為傳統禮法的活態傳承，將傳統禮法、倫理道德、社會功德、個體修養有機融合，塑造了「禮法、信俗、德育」三位一體的文化基因，在維繫文化認同、思想認同、情感認同、民族認同與社會和諧中發揮深層作用。

二、忠義精神的文化傳承

宋代以來，官方和民間通過祭祀關帝活動表達對關帝忠義精神的崇敬。明清時期的官方將關帝尊崇為「護國神」，春秋二祭構建了以「忠義」為核心的國家正祀體系。軍隊出征祭拜關帝，發揚忠義精神，祈求戰場凱旋。歷代反侵略戰爭中，關帝成為「護國抗敵」、踐行忠義的精神圖騰。關帝作為忠義象徵，融入中華民眾的日常生活。

三、民心民意的信仰寄託

關帝在中華文化中的地位與影響極為深遠，成為一千多年來維護國家統一、維繫民族團結的核心符號。

在和平時期，關帝忠義精神符合人們對文明社會的祈望，成為社會穩定的精神支柱。在動盪時期，關帝忠義精神成為人們抵禦強敵尋求保護和勇敢戰勝困難的文化象徵。上至帝王將相，下至販夫走卒，均能在關帝信仰中找到共鳴，形成關帝「全民共尊」的文化現象。

四、倫理道德的教化場所

長期以來，關帝「志興漢室」、「桃園結義」等行為被提煉為「忠義雙全」的道德標杆，儒家經典語言深奧，普通百姓難以理解，而關帝傳奇故事、忠義價值通過《三國演義》、



春祭典禮現場

《覺世真經》等經典以通俗白話寫成，朗朗上口，依託關帝信仰的廣泛影響力，成為儒家倫理道德思想下沉至民間的重要載體。

五、民眾心理的精神慰藉

關帝是儒釋道三家、朝廷民間共同尊奉的至尊至聖神明。自明代開始，晉商、徽商、閩商、潮商等商幫奉關帝為誠信的形象、商道的公正神，推動了民間關帝「武財神」信仰形成。

清末民初華人移民將關帝信仰傳播至東南亞，東南亞華人會館必設關帝神龕，關帝成為海外華人維繫身份認同、建立商業信用的核心符號。近代學者許雲樵在《南洋華人廟宇考》中稱：「南洋諸島關帝廟林立，閩粵移民奉為同鄉會館保護神。」

六、文旅繁榮的重要助力

羅貫中《三國演義》中關帝「赤面長髯、持刀立馬」的威武形象成為民間集體記憶，關帝忠義、勇武、誠信、義薄雲天的精神特質擴及全球。新一輪的AI熱潮，不僅助燃了科技創新，也令中華優秀傳統文化增添新的光彩。

關帝傳奇故事的關鍵情節，如「桃園三結義」、「過五關斬六將」、「刮骨療毒」、「水淹七軍」在網路遊戲、沉浸式體驗中大放異彩。

關帝視聽藝術的符號化、大眾化、普及化，融入AI產業、文旅產業，推動產業升級、增效，助力中華優秀傳統文化走出國門、走向世界。

春祭關帝活動在民間具有崇高的地位和深遠的影響。它不僅是宗教儀式，更是政治、文化、社會和精神生活的核心組成部分。通過活動，中華文化得以傳承和發展，民族精神得以凝聚。在現代社會，春祭關帝活動依然發揮著重要作用，成為連接過去與未來、傳統與現代的重要橋樑。



麥美娟局長聽取寶殿規劃介紹

