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新界屯門青山青山寺徑掘曉亭

**Yup Hiu Pavilion, Tsing Shan Monastery Path,
Castle Peak, Tuen Mun, N.T.**

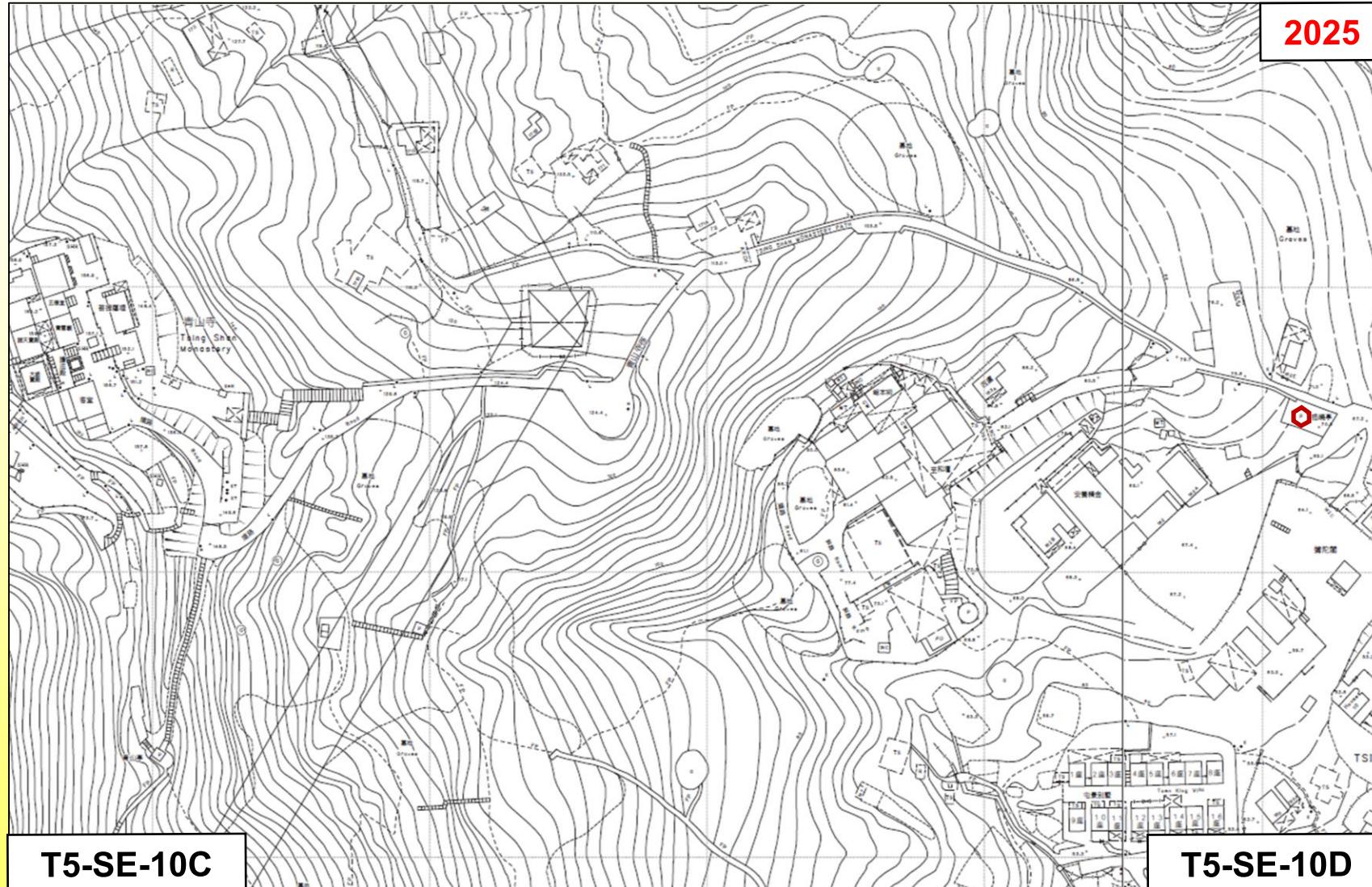
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Yup Hiu Pavilion, Tsing Shan Monastery Path, Castle Peak, Tuen Mun, N.T.

擬議三級歷史建築
Proposed Grade 3

建於1932年
Built in 1932



只用於識別位置，並非確實範圍 For identification of location only, not exact boundary



涼亭外部
Exterior of the pavilion



帶壁畫裝飾的重檐
Double-eave roof with murals as ornamentation



涼亭內部 Interior of the pavilion

Historic Building Appraisal
Yup Hiu Pavilion
Tsing Shan Monastery Path, Castle Peak, Tuen Mun, N.T.

Situated halfway along the Tsing Shan Monastery Path (青山寺徑) on Castle Peak (青山) in Tuen Mun (屯門), the Yup Hiu Pavilion (挹曉亭) (“the Pavilion”) was constructed in 1932 to serve as a resting place for hikers and pilgrims journeying to the Tsing Shan Monastery (青山禪院) (“the Monastery”).

The history of Castle Peak is said to date back to the Liu Song period (劉宋) (420-479), when Master Pei Tu (杯渡禪師) from Southeast Asia visited the mountain and introduced Buddhism to the region, gradually transforming the site into a significant pilgrimage destination.¹ Between 1918 and 1930, Chan Chun-ting (陳春亭), a successful merchant and Buddhist enthusiast who was later honoured as Master Hin Ki (顯奇法師), established the Tsing Shan Monastery at roughly 160 metres above sea level of Castle Peak, forming a complex of temple buildings.²

Over time, the Monastery has become one of the most prominent Buddhist monasteries in Hong Kong, attracting both local and overseas worshippers and tourists, including the renowned businessman and philanthropist Sir Robert Ho Tung (何東, also known as Ho Hiu-sang (何曉生), 1862-1956). In 1922, when Sir Robert Ho Tung visited the Monastery with his wife, he noted the absence of a resting place along the path. Subsequently, he initiated and funded the construction of a pavilion to serve as a stopover for visitors.³

The Pavilion was completed in 1932 and named as Yup Hiu Pavilion, which literally means “ladling the daybreak”, reflecting its role as a vantage point for sunrise. The character “挹” also conveys bowing in gratitude, symbolising a tribute to Sir Robert Ho Tung for his sponsorship to its construction. To commemorate the Pavilion’s completion, a stone tablet titled 《挹曉亭碑誌》 (“Record of Yup Hiu Pavilion”) was erected beside it by Master Hin Ki and Master Sau Yu (修如法師) in the same year.⁴

¹ 〈歷史起源〉, 青山寺慈善信託理事會網頁, http://www.tsingshanmonastery.org.hk/c_01.html, accessed on 12 November 2025.

² Ibid.

³ 科大衛、陸鴻基、吳倫霓霞合編：《香港碑銘彙編》(第二冊)，香港：市政局，1986年。

⁴ Around the 1970s to 1980s, the original stone tablet, which had been destroyed by a fallen tree, was replaced with a modern stainless steel reproduction bearing the original Chinese inscription together with a brief English translation. Ibid and See 卜永堅,〈吟游集〉,《華南研究資料中心通訊》第二十二期 (2001年1月15日), 頁6。

As one of the earliest structures at Castle Peak, the Pavilion stands as a testament to its development into a vital destination for meditation, worship, and travel.

The Pavilion, constructed on an elevated concrete platform in the Sumeru seat (須彌座) design, features a hexagonal structure supported by six circular red concrete columns. It is topped with a wooden-framed double-eave roof (重檐), covered in green-glazed tiles. The combination of materials reflects the transition towards reinforced concrete in construction, highlighting the evolution of building techniques in Hong Kong. *Architectural Merit*

Crowned with a gourd-shaped finial, and with the ridges of its lower eave curling upward at the ends, the Pavilion features exquisite ornamentation, with its six columns resting on moulded plinth, balustrade panels in a fretwork pattern, and ornamental brackets beneath the lintels. Inside, benches, a table and four stools are provided. Between the upper and lower eaves, six murals are displayed, depicting landscapes, auspicious plants and animals, such as pine, bamboo, plum blossoms, peacock, eagle, golden pheasant, and more.

Although certain architectural features of the Pavilion, including some of the curled roof ridges and an ornamental bracket, were damaged over time, they were carefully restored. This ensured that the Pavilion's overall form and design retained a high degree of authenticity. Additionally, its comparatively elaborate design and its historical association with Sir Robert Ho Tung distinguish it from the pavilions commonly found in the countryside. *Authenticity & Rarity*

The Pavilion is the very first spot encountered when walking up the Tsing Shan Monastery Path, serving as a welcoming landmark that greets travellers on their way to the Monastery and Castle Peak. Built as a resting place for worshippers and tourists alike, it has fulfilled this role for more than nine decades and thus holds significant local interest and social value within the community. *Social Value, & Local Interest*

The Pavilion holds group value with the Tsing Shan Monastery complex, which includes “Heung Hoi Ming Shan” Pai-lau (「香海名山」牌樓), the Main Hall (大雄寶殿), the Bodhisattva and Ksitigarbha Hall (菩提薩埵殿), the Mountain Gatehouse (山門), the Hall for the Protection of the Law (護法殿) (all Grade 1), the Absolute Gate of the Law (「不二法門」牌樓), the Dormitory (宿舍), the Guest Hall (客堂), the Devotee’s Forest (also called the Nunnery) (居士林(別稱「定園」)), the Kwun Yam (Goddess of Mercy) Pavilion (觀音閣) (all Grade 2) *Group Value*

and the Hall of Merit (also known as the Ancestral Hall) (功德堂(別稱「祖堂」)) (Grade 3). Together, these structures attest to Castle Peak's historical role as a major centre of worship and pilgrimage.

It additionally shares group value with Tung Lin Kok Yuen (東蓮覺苑) (Declared Monument), the Main Block of Lady Ho Tung Welfare Centre (何東夫人醫局主樓) and the Bungalow of Lady Ho Tung Welfare Centre (何東夫人醫局平房) (both Grade 2), as they are all related to Sir Robert Ho Tung and his family, reflecting their generous contributions to society.

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