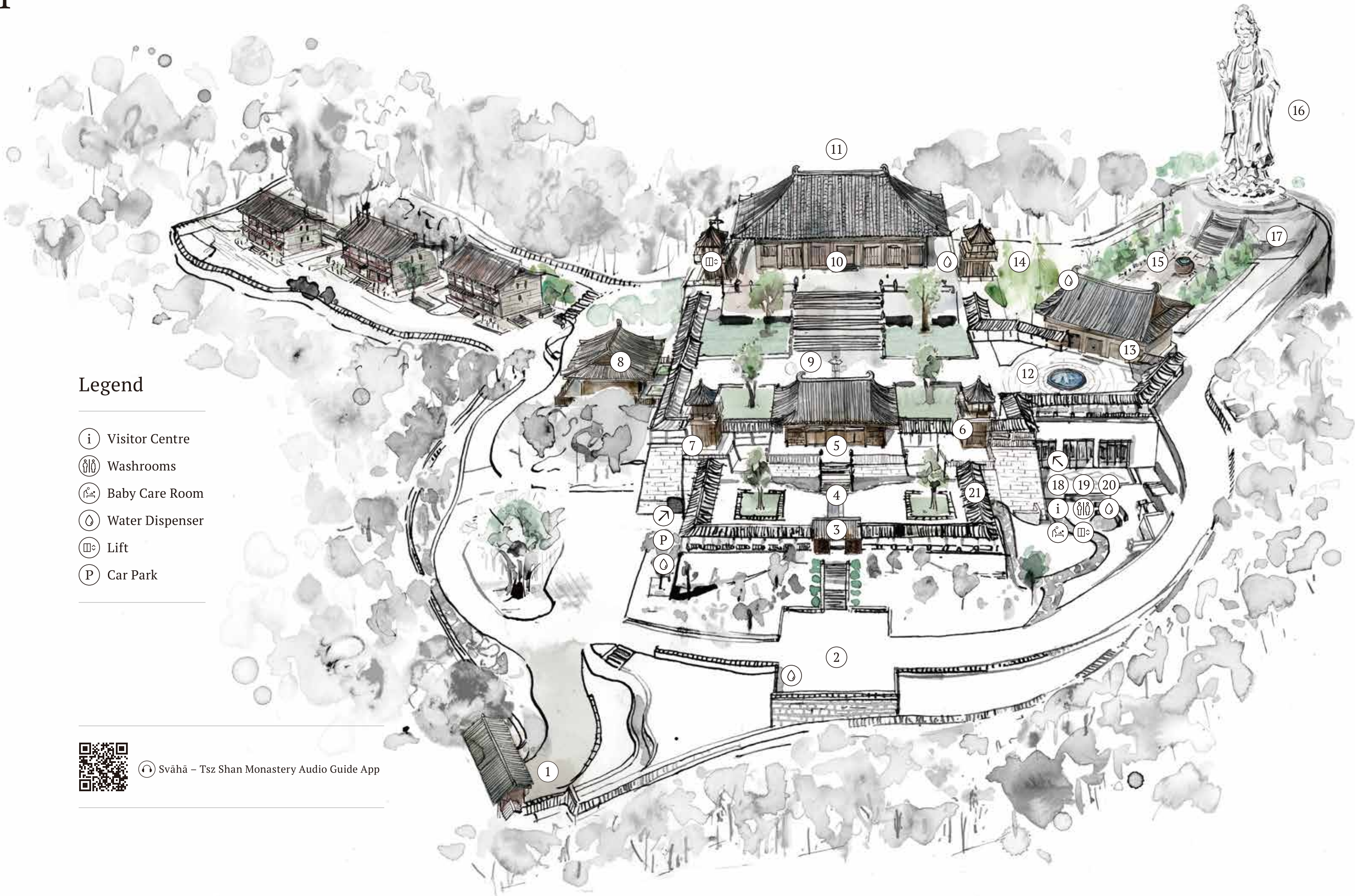


MAP



Notes on Departure

- BUS 75K  
Walk to Ting Kok Road to take bus 75K to Tai Po Market Station
- BUS 275R (Operates on Sundays and public holidays only)  
Walk to Ting Kok Road to take bus 275R to Tai Po Market Station
- MINIBUS 20B  
Walk to Tung Tsz Road to take minibus 20B to Tai Po Market Station
- MINIBUS 20T  
Take minibus 20T at the roundabout of our Monastery to Tai Po Market Station (Operates every Monday to Friday, except on public holidays)
- Departure Time — 11:30am | 12:00pm | 12:30pm | 1:00pm | 1:30pm | 3:30pm | 4:10pm | 4:30pm | 5:00pm
- RESIDENTS' BUS NR532  
Walk to Richmond Hill Garden at Tung Tsz Road to take minibus NR532 to Tai Po Market Station
- TAXI  
You may pre-book a taxi and notify our staff at the Visitor Centre of the taxi's vehicle registration number. Kindly wait at the Visitor Centre for pick-up.

1 TSZ SHAN GATE

The Tsz Shan Gate conforms to the traditional *wutoumen* design of the Tang dynasty. From here, a scenic winding path leads up to the Main Gate and prepares visitors for their journeys.

2 VISTA TERRACE

Situated on hillside, Tsz Shan Monastery blends in harmoniously with its natural environment. Vista Terrace offers an expansive sea view of Tolo Harbour, where our visitors can enjoy a sense of peace far away from the hustle and bustle of the city.

3 MAIN GATE

The Main Gate is also called the “The Triple Gate”, which symbolises the three methods of liberation – wisdom, compassion and expediency. Situated at the starting point of the central axis of Tsz Shan Monastery, the Main Gate is flanked by two mighty Vajrapāṇi statues made in gilt bronze on each side, protecting the Monastery. As visitors enter the gate, they cast away defilements caused by greed, anger, and ignorance; with a pure and peaceful mind, they enter their journeys into calm.

4 JOYFUL TERRACE

The name “Joyful Terrace” refers to the first stage of the Ten Bodhisattva Stages of Enlightenment. It reminds visitors to purify the body, speech, and mind, joyfully improving ourselves to benefit others. Under the stone stairs of the Joyful Terrace, a crescent-shaped lotus pond reflects the purity and peace of the Pure Land.

5 MAITREYA HALL

At the centre of the Hall, the Maitreya statue wears a heavenly crown, made in the style of Sui and Tang dynasties. Above the Hall's entrance, a plaque reads “One Life to Replacement”, which means Bodhisattva Maitreya will succeed Śākyamuni Buddha and become the Future Buddha by attaining enlightenment in the Sala World. Standing behind Maitreya is Bodhisattva Skanda, facing the Grand Buddha Hall and protecting the Three Jewels of Buddhism: the Buddha, the Dharma, and the Sangha. On both sides of the Hall, there are the Four Heavenly Kings.

6 BELL TOWER

Bells and drums are significant ritual instruments of Buddhism. The Great Bronze Bell inscribed with the *Diamond Sūtra*. Its lasting and deep sound reminds us sentient beings that all phenomena are empty in essence.

7 DRUM TOWER

The Great Dharma Drum is set on a wooden stand, engraved with bat pattern. Drums are usually compared to the Dharma taught by the Buddha. Our worries are like a demon army, which can only be defeated by Dharma. They also serve as a reminder to all of us to keep improving ourselves, developing our wisdom and increasing our concentration to fight off the army of worries in our minds. The sound of the Drum encourages us to diligently practice morality, meditation, and wisdom and repels the worries in our minds.

8 ZEN HALL

Situated to the west of the Courtyard, the Zen Hall serves as a space for monastics to practice meditation.

9 GRAND COURTYARD

The octagonal Bronze Lantern at the centre of the Grand Courtyard symbolises the light on the way to Buddhahood. The four majestic Bodhi trees on the corners symbolises the Four Immeasurable States of Mind: loving kindness, compassion, joy and equanimity.

10 GRAND BUDDHA HALL

Inside of the Hall, there are three Buddhas: Amitābha (left), Śākyamuni (middle), and Bhaiṣajyaguru (Medicine) Buddha (right). Śākyamuni Buddha is flanked by Venerable Mahākāśyapa on our right side and Venerable Ananda on our left side. On both sides of the Hall, there are seated statues of Eighteen Arhats. At the back of the Hall, visitors can find an illustration of the *Maitreya Descending Sūtra*, reproduced with modern technology from the north wall of Cave 25 of the Yulin Grottoes, east of the Dunhuang Mogao Grottoes, as well as illustrations of Bodhisattvas Mañjuśrī and Samantabhadra from Cave 3 of the Yulin Grottoes. There is also the original calligraphy of the *Heart Sūtra* by the internationally esteemed scholar Jao Tsung-i.

11 DHARMA RAIN TERRACE

Located behind the Grand Buddha Hall, the Dharma Rain Terrace features two walls. Apart from its garden scenery, this space also provides an excellent location for outdoor meditation.

12 BRILLIANCE POND

In the form of two concentric circles, the Brilliance Pond has a diameter of eight metres. With water flowing, the Pond looks like a mirror from afar, signifying contemplation with wisdom. The Chinese name of the Pond took inspiration from Mount Potalaka, where Guan Yin resides according to Sūtras.

13 UNIVERSAL GATE

Also known as the Guan Yin Hall, the Universal Gate is the second largest hall at the Monastery. At the centre, there is a statue of Wish-Fulfilling Wheel Guan Yin (Cintācakra Avalokiteśvara). The walls on both sides are carved with the Ten Great Vows of Bodhisattvas Samantabhadra and Guan Yin (Avalokiteśvara) expressing their deep convictions to save all sentient beings.

14 HOLY BODHI TREE

Since the Buddha attained enlightenment under the Bodhi Tree more than 2,500 years ago in India, Bodhi trees have become a symbol of wisdom. In 2012, the former President of Sri Lanka, Mahinda Rajapaksa, gave Tsz Shan Monastery a branch from that same Bodhi Tree as a gift, and it now flourishes on the western side of the Universal Gate.

15 COMPASSION PATH

The Compassion Path stretches from the Universal Gate to the Guan Yin (Avalokiteśvara) Statue. On both sides, there are 18 aged Buddhist Pines. In the middle of the Path, right in front of the Statue, there is a large bronze water vessel known as the Thousand Wishes Pond. Visitors can make water offerings to Guan Yin by pouring water into the Pond.

16 GUAN YIN STATUE

The Guan Yin (Avalokiteśvara) Statue is 76 metres tall (including a six-metre high bronze lotus platform). Modelled on sculptures of the Song dynasty, Guan Yin has a compassionate and graceful demeanour. On her topknot there is a small image of Amitābha, implying immeasurable power to protect all sentient beings. Guan Yin leans forward as she looks down from above on all beings, guiding us to enlightenment with her compassion and wisdom. In her right hand, she holds a mani pearl, the symbol of wisdom; in her left hand a vase where she pours water to cleanse the world.

17 TSZ SHAN MONASTERY BUDDHIST ART MUSEUM

It is believed that Buddhist art can soothe the mind and nourish the soul with its visual aesthetics, thereby bringing people peacefulness and auspiciousness. The Museum aspires to promulgate Buddhist teachings via the visualised forms of Buddhist art, guiding our visitors towards tranquility and appeasement in the hearts. Located underneath the Guan Yin Statue, the Museum collects precious Buddhist relics, artefacts and cultural objects from across the globe. Through the exhibition of Buddhist art and the organisation of related cultural activities, we seek to interweave Buddhist art and heritages and present our visitors a platform for art appreciation and spiritual nourishment. The Museum is also the first and only museum in Hong Kong dedicated to Buddhist art and relics as primary exhibits, curatorial themes and research fields.

18 DINING HALL / CAFE SUJATA

The Dining Hall provides vegetarian meals for the monastics as well as the visitors during events and ceremonies. Between 1:30pm to 4:30pm every day, complimentary drinks and refreshments are offered to visitors.

19 GREAT VOW HALL

Located under the Bell Tower, the Great Vow Hall accommodates a Bodhisattva Kṣitigarbha statue made of nanmu wood. He holds a flaming pearl (cintāmaṇi) in his left hand, illuminating countless realms with his wisdom. In his right hand, he holds a staff (khinkhirikā), featuring four strands and twelve rings at the top, representing the Four Noble Truths and the Twelve Links of Dependent Origination. This reminds us that only by escaping from the cycle of births and deaths, can we attain ultimate freedom and peace.

20 LECTURE HALL

Equipped with modern audio-visual facilities, the Lecture Hall has a capacity of almost 300 participants for various lectures and Dharma activities.

21 TSZ SHAN INSTITUTE

Tsz Shan Institute is a research and learning division of Tsz Shan Monastery. Bridging theory and practice, to provide systematic and comprehensive Dharma education to people of all ages, levels of education, cultures and professional backgrounds.