# 介绍大雁塔的导游词(4篇)

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*在日常学习、工作或生活中，大家总少不了接触作文或者范文吧，通过文章可以把我们那些零零散散的思想，聚集在一块。那么我们该如何写一篇较为完美的范文呢？以下是小编为大家收集的优秀范文，欢迎大家分享阅读。介绍大雁塔的导游词篇一另一说：大雁塔建于唐高...*

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**介绍大雁塔的导游词篇一**

另一说：大雁塔建于唐高宗永徽三年，因坐落在慈恩寺内，故又名慈恩寺塔。慈恩寺是唐贞观二十二年(648)太子李治为了追念他的母亲文德皇后而建。大雁塔初建时只有五层。武则天时重修，后来又经过多次修葺。现在的塔是七层，共64米，呈方形角锥状。塔身为青砖砌成，各层壁面作柱枋、栏额等仿木结构。每层四面都有券砌拱门。这种楼阁式砖塔，造型简洁，气势雄伟，是我国佛教建筑艺术的杰作。大雁塔底层南门两侧，镶嵌着唐代著名书法家褚遂良书写的两块石碑。一块是《大唐三藏圣教序》;另一块是唐高宗撰的《大唐三藏圣教序记》。碑侧蔓草花纹，图案优美，造型生动。这些都是研究唐代书法、绘画、雕刻艺术的重要文物。大慈恩寺是唐长安城内最著名、最宏丽的佛寺，它是唐代皇室敕令修建的。

唐三藏--玄奘，曾在这里主持寺务，领管佛经译场，创立佛教宗派。寺内的大雁塔又是他亲自督造的。所以大慈恩寺在中国佛教史上具有十分突出的地位，一直受到国内外的重视。

寺门内，钟、鼓楼东西对峙。钟、鼓是寺院的号令，俗有\"晨钟暮鼓\"之说。东侧钟楼内悬吊明代铁钟一口，重三万斤，高三米多，

唐代学子，考中进士后到慈恩塔下题名，谓之\"雁塔题名\"，后沿袭成习。唐代画家吴道子、王维等曾为慈恩寺作过不少壁画，惜早已湮没。但在大雁塔下四门洞的石门楣、门框上，却保留着精美的唐代线刻画。西石门楣上的线刻殿堂图尤为珍贵。

大雁塔东南侧，有和尚墓塔群。其中六座是清代建造的。大雄宝殿是寺院的中心建筑，殿内有三身佛、菩萨和罗汉泥塑像。是礼佛诵经之所。法堂是讲经说法的地方。堂内有阿弥陀佛铜像。

今日的慈思寺是明代以来的规模，而寺内的殿堂则是清代末年的建筑。现在大雁塔经过修复，古塔雄伟，寺殿香火缭绕，庭院鲜花争艳，是一处特别吸引国内外游人的游览胜地.

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**介绍大雁塔的导游词篇二**

“要看中国的五百年，请到北京;要看中国五千年，请到西安”，看到这就应该知道西安历史的悠久，西安曾是十三个朝代的首都，也是中国七大古都之一，更与雅典、开罗、罗马一起被誉为“世界四大文明古都”。西安，古称长安。遍布西安的帝王陵墓、宫殿遗址、古刹名寺和园林名胜，是西安成为了一座历史文化的宝库，数不胜数的文物古迹都向人们彰显它曾经有过的辉煌以及深厚丰富的历史文化魅力。就是在这样一个城市，在这你可以感受到中国几千年的沧桑变化，以及中华文明的发展和中华民族的伟大。

20xx年1月14日，在北京举行的国家5a级旅游景区授牌仪式上，西安曲江大雁塔?大唐芙蓉园景区成功晋升国家5a级景区，成为我省继兵马俑、华清池和黄帝陵之后，第四家国家5a级旅游景区，是西安市属第一家5a级景区，是全国首个区域性、多景点整体打包晋级的国家5a级景区。

西安曲江大雁塔?大唐芙蓉园景区位于西安曲江新区核心区域，总面积3.8平方公里，是中国唯一的唐文化主题景区。这里有唐都长安玄奘译经之地、佛教祖庭-大慈恩寺;西安地标、千年古迹-大雁塔;构架山水、师法自然，保存唐大慈恩寺大雄宝殿殿基遗址的唐大慈恩寺遗址公园;中国第一个全方位展示盛唐风貌遗址公园-大唐芙蓉园;以唐代曲江池遗址为摹本，因循山水格局的开放式文化体验公园-曲江池遗址公园;在历经1400多年风雨的唐城墙遗址之上，恢复再现的以唐诗人物和唐诗意境为主题的唐城墙遗址公园;还有亚洲最大矩阵式音乐水舞广场、大雁塔文化休闲景区、炫美盛唐天街以及大唐不夜城。

景区文化历史资源厚重，景色宜人环境优美，处处体现着环保理念与人文关怀，已成为西安城市新名片，古都旅游新品牌。游客步入景区之中，每一个脚印都行走在遗址之上，每一次游历都在完成着与历史的对话。

\"see china in five hundred, please come to beijing, want to see china in five thousand, please go to xi \'an\", see this you should know the history of the xi \'an long, xi \'an was the capital of 13 dynasties, is also one of the seven ancient capitals in china, together with athens, cairo, rome more is known as the \"world\'s four major ancient civilization\". xian, called chang \'an. around xian imperial mausoleum, palace ruins, ancient temple of acquainting and garden scenic spots, is a treasure trove of xi \'an became a history and culture, numerous cultural relics to reveal it once had the brilliant and deep rich historical and cultural charm. is in such a city, in this you can feel the chinese for thousands of years of vicissitudes of life change, and the development of the chinese civilization and the greatest of the chinese nation.

in beijing on january 14, 20xx, the national 5 a-class tourist scenic spot of opening ceremony, the xi \'an qujiang wild goose pagoda? datang furong garden scenic spot success promotion national 5 a grade scenic spot, become after the terra cotta warriors, huaqing pool and runs in our province, the fourth national 5 a-class tourist scenic spot, is the first company in xi \'an city 5 a level scenic area, is the first regional, many attractions whole packaging promotion national 5 a grade scenic spot.

xi \'an qujiang wild goose pagoda? datang lotus park scenic area is located in the core region of xi \'an qujiang newly developed area, with a total area of 3.8 square kilometers, is china\'s only journal theme scenic spots. there are tang changan xuan zang translated by land, day - the temple of buddhism; xi \'an landmarks, one thousand sites - wild goose pagoda; architectural landscape, nature, save big tang temple ursa major temple tang big temple ruins park base sites; china\'s first comprehensive display of tang style park - datang furong garden; in the tang dynasty qujiangchi site for dating, followed the open cultural experience of landscape pattern of the park - park qujiangchi sites; after 1400 years of wind and rain of the tang dynasty city wall ruins, restore reproduce the character of the tang dynasty and the tang dynasty as the theme of the artistic conception of tang dynasty city wall ruins park; there is asia\'s largest matrix water dance music square, leisure culture of great wild goose pagoda scenic area, dazzle beautiful tang yin and datang city that never sleeps.

cultural and historical resources of the scenic spot, beautiful scenery and pleasant environment, everywhere embodies the concept of environmental protection and humanistic care, has become a new card in xian city, the ancient capital tourism new brand. visitors enter the scenic area, every footprint walk on site, every journey to complete the dialogue with history.

**介绍大雁塔的导游词篇三**

欢迎大家来到这里，下面我来为大家介绍一下!

在中国的西北部，美丽的西安市是著名的十三朝古都。有标志性建筑物钟楼、明长城遗址、华清池等等。可最雄伟、最有盛名的还要数大雁塔。

大雁塔自唐朝以来，由玄奘法师修建，用来存放经书的佛塔。它建在大慈恩寺内，从古至今，保存完好，现在供游人参观、游览，是我国著名的旅游景点，更是著名的古城西安的象征。西安市的市徽中央就印着大雁塔，由此可见，大雁塔是当之无愧的西安的标志。

雁塔的由来神奇玄秘。相传，在印度摩伽陀国，一个寺庙内的和尚信奉小乘佛教，吃三净食(即雁、鹿、犊肉)。一天，空中飞来一群雁。有位和尚见到群雁，信口说：“今天大家都没有东西吃了，菩萨应该知道我们肚子饿呀!”话音未落，一只雁坠死在这位和尚面前，他惊喜交加，遍告寺内众僧，都认为这是如来佛在教化他们。于是就在雁落之处，以隆重的仪式葬雁建塔，并取名雁塔。玄奘便以这个典故，修建了大雁塔。

大雁塔最早因财力不足，只是一座五层的建筑，后来因武则天信奉佛教，将它修建到了十层。可不幸的是，五代战乱又降至七层，才有今天的七层青砖塔。塔高64.5米，地面各有一个门洞，造型简洁、气势雄伟，是我国佛教建筑艺术中的不可多得的杰作。

从远处望去，你会发现大雁塔略有倾斜，这可是有来头的。过去，西安有过数次的地震，将塔震得像一边微有倾斜，后来，塔下身部分为土质，地下水不均匀，使大雁塔加速了沉降倾斜，现在逐渐收回地下水，使大雁塔“改邪归正”。

大雁塔是第一批全国重点保护文物，经过一次次整修，这个七层的青砖塔变得坚固结实，大雁塔在日后的文物保护、社会建设中，不减昔日古典的美丽，笼罩这一层迷人、神秘的面纱!吸引着世人探寻佛教文化和古代东方文明。

welcome to here, let me to introduce for everybody!

in northwest china, the beautiful city of xi \'an is a famous ten dynasties ancient capital. a landmark tower, ming great wall ruins, huaqing pool and so on. can be the most magnificent, the most famous is the wild goose pagoda.

since the tang dynasty of great wild goose pagoda, built by master xuan zang, used to store the scriptures pagoda. day it was built in the temple, historically, intact, for visitors to visit and tour, and now is the famous tourist attractions in our country, the symbol of the famous ancient city of xi \'an. xi \'an ever central is printed on the wild goose pagoda, the wild goose pagoda is a sign of worthy of xi \'an.

the origin of the wild goose pagoda magic the occult. according to legend, in india the ogre tuo, a temple monks believe in hinayana, eats three net (that is, the wild goose, deer, calf meat). one day, a group of geese fly sky. a monk saw group of geese, letter said: \"everybody not to eat today, bodhisattvas should know we are hungry!\" taking a wild geese fell dead in his word, the monk in front, he was pleasantly surprised, all times against temple monks, all think that this is the tathagata in educating them. hence in the place where wild goose fell to the solemn ceremony was buried goose a tower, and called the wild goose pagoda. xuan zang in the allusions, built the wild goose pagoda.

the earliest due to insufficient financial resources, wild goose pagoda is a building five floors, afterwards because of wu zetian believe in buddhism, it built the ten layers. unfortunately, five generations of war and down to seven layers, today is the seven layers of the blue brick flies in the tower. 64.5 meters high tower, each have a door on the ground, modelling concise, magnificence, is a rare masterpiece of buddhist art in our country.

from a distance, you will find that the wild goose pagoda is slightly tilted, this but there is a lot of. xian a few times in the past, earthquake, earthquake tower like side slightly tilted, later, the tower body part for soil and groundwater is not uniform, the settlement of wild goose pagoda accelerated the tilt, now gradually recover the groundwater, the wild goose pagoda \"right\".

wild goose pagoda is the first batch of national key protected cultural relics, after repeated repairs, the seven layers of blue bricks tower become solid, wild goose pagoda in the protection of cultural relics, social construction in the future, don\'t reduce the beauty of the classical past, this layer charming, mysterious veil. attracts the world search for buddhist culture and the ancient oriental civilization.

**介绍大雁塔的导游词篇四**

大雁塔景区是一处佛教圣地，是国家aaaa级景区，与唐代高僧玄奘法师有密切的关系，唐僧取经译经的故事就发生在这里。所有佛教寺院，都是僧众供佛、礼佛、诵经的道场，而大慈恩寺、大雁塔与其他寺院相比究竟有什么特别之处呢?古今中外和尚如云、高僧无数，那么唐僧玄奘何许人也?唐僧取经的故事为什么广为流传，今天大家参观过这个景区后，就会找到以上问题的答案。相信大家都知道《西游记》唐僧取经的故事吧? 然而在这个景区却没有《西游记》神话中“唐僧师父”，也找不到降妖除魔的“孙悟空、猪八戒和沙和尚”。但你会感受到一个活生生的、真实的唐僧玄奘西天取经故事。要说玄奘何许人?我们说他是一位顶天立地的中国人，是一个具有民族精神和爱国主义情怀的中国人。他又是一个得道的高僧，唐太宗尊称他是“法门之领袖”，唐高宗称他是“真如之冠冕”。

各位游客，我们现在来到了大雁塔南广场。本景区由主景区即大慈恩寺、大雁塔和南北广场、东西两苑组成，占地约500亩。在广场的中央矗立着一尊唐僧玄奘西天取经的高大铜像。只见他气宇轩昂，身披袈裟，手执锡杖，迈着坚定的步伐，好象正奔波在西行取经的路途上。身后就是他开创的慈恩祖庭，是他主持的译经道场大慈恩寺，以及他所修建的大雁塔。

玄奘(602-664年)，俗姓陈名祎，河南偃师人，自幼聪慧超群，勤奋好学。13岁被朝廷破格录取，在洛阳净土寺剃度为僧。玄奘先后周游全国十余省，遍访十余位高僧名贤，拜学经典，穷尽各家学说，誉满京师，被誉为“释门伟器和佛门千里驹。” 在全国各地游学后，他回顾佛教传入中国620xx年以来、佛经残缺不全，教义分歧，派别纷争的状况。玄奘在对佛经研习中，对佛经的质疑之处多达百余条。他决意到佛教发源地---天竺国，也就是现今的印度，去探求佛教的精蕴，以解众疑，弘扬佛法。公元620xx年他结伴上表奏请，申请赴印求法，未得到朝廷的批准。其他人纷纷退缩，而他不为所动，矢志不改，并且利用出国之前3年时间，从佛经研究、语言梵文及物质精神等方面作了充分准备。遂违禁出关，即违法偷渡出境，昼伏夜行，只身前往，开始了他西天取经的艰难历程和传奇故事。现在请大家继续参观。

现在我们来到大慈恩寺，寺院的正门称为山门，也叫三门，分别称为空门、无作门、无相门，象征着佛教的三解脱之门。大家看，门上的牌匾是亲自题写的“大慈恩寺”几个金光闪闪的大字。慈恩寺创建于隋开皇九年(公元589年)，初名“无漏寺”.公元648年，唐高宗李治作太子时，为其母以追荐冥福修建寺院，故得名“慈恩寺”。寺院虽系太子李治为其母追福而建，也表达了其父唐太宗怀念文德皇后的心愿。唐太宗和文德皇后从小结发，情深意长，13岁即“嫔于太宗”，当时太宗李世民才17岁。太宗即位时，立其为皇后。文德皇后为人贤良正直，顾全大局，严于律已，她为了大唐社稷，力避裙带之嫌，她坚持不愿自己兄弟子侄担任朝廷要职。而对于魏征、房玄龄等忠勇良臣，却全力保谏爱护。皇后的申明大义，正直贤慧，成为大唐贞观盛世的良佐栋梁。在临终遗言时还强调“不可厚葬，俭薄送终”。如此贤淑开朗，确不愧为一位有胆识、有胸怀的女政治家。对文德皇后的去世，太宗十分悲恸，向近臣表白：“朕非不知天命而无益之悲，但入宫不复闻规谏之言，失一良佐，故不能忘怀耳!”所以大慈恩寺的创建，实际是唐太宗父子两代为文德皇后祈福之举，也是唐王朝对一代贤后的纪念。

唐代大慈恩寺位于长安城南晋昌坊东半部，约398亩，总共1897间，僧众300，为长安规模宏伟之佛教寺院之一。在慈恩寺建成之初，朝廷特地迎请从印度取经回到长安、正在弘福寺译经的玄奘担任寺院的上座住持，大慈恩寺遂成为当时中国佛教界的最高学府而辉煌一时。唐末以后因战事不断，寺院逐渐荒芜，经历代多次维修，至公元1446年，才奠定了今日寺院规模。

现在寺院的范围东西阔160米左右，南北长318米左右，共计93亩，该寺院主要建筑，由南向北依次排列着山门、钟鼓楼、东西配殿、法堂藏经楼，大雁塔及玄奘三藏院。东西两侧分别为方丈院、僧院、寺管院、文管院等。

我们大家走进山门，可以看到钟、鼓二楼对峙，东侧钟楼内悬挂有一口铁铸的“雁塔晨钟”。该钟铸造于公元l548年，钟上铸有“雁塔晨钟”4个苍劲的大字，这口雁塔晨钟自造成启用至今天，一直作为大慈恩寺行仪规范，是本寺佛教活动和众僧生活的组成部分。晨钟作为佛教大型法器，是召集众僧进行法事之用。寺院僧人们每天闻钟而起，闻鼓而眠。当拂晓时分，晨钟那洪亮的阵阵钟声划破晨曦朝霞，回绕在西安城南上空，共敲3阵，每阵36响，共鸣108响，表示断除尘世人生108种烦恼，祈祷盛世太平、万民安乐、五谷丰登。

西侧鼓楼悬挂一面大鼓，寺院称为暮鼓，为横置座鼓形式，钟、鼓均为寺院大型法器。东西配殿原为东观音殿，现为客堂，西为地藏殿。

现在我们来到大雄宝殿参观。高台上的大雄宝殿为寺院的中心建筑，大雄宝殿的匾额金光闪闪，系已故中国佛教协会会长赵朴初先生所书。大殿前香火兴旺，大殿内供奉有佛祖三身佛像，中为法身佛毗卢遮那佛，西为法身佛卢舍那佛，东为应身佛释迦牟尼佛。佛像两侧是佛的弟子，东为迦叶，西为阿难，两旁还有普贤菩萨塑像和文殊菩萨像，均为明代雕塑，分别象征真理和智慧。另外东西两厢排列着包括玄奘在内的18尊罗汉像，此种排列是将佛的16位声闻尊者与其说者庆友、译者玄奘共列为18罗汉，为我国18罗汉较早的排列形式，以后还有其它排列形式。罗汉是小乘佛教修行的最高境界，指已消除一切烦恼进入涅槃,不再生死轮回，应受天人供养者。罗汉的三义即为：杀界，就是断绝贪、嗔、痴等一切烦恼;应供。应受外人供养;不生，永远进入涅槃，不再进入生死轮回。在大殿供奉的主尊背后塑有立于大海鳌头之上的南海观音菩萨像及众菩萨、龙女、木叉等150身人物，还有善财童子53参求法学道故事，生动有趣，生动展示出南海之中普陀洛伽山观音菩萨说法道场的蓬莱仙境。

在大雄宝殿西侧墙壁上镶嵌着几通“雁塔题名记”碑，象这样的雁塔题名碑在我景区有几十通。“雁塔题名”始于唐代，指得是在长安考中的状元和进士，齐集大雁塔题名，以及武举在小雁塔题名的文化活动，明嘉靖十九年(1540年)陕西乡试题名碑文就有：“名题雁塔天地间第一流人第一等事也。”唐代诗人白居易在公元820xx年考中进士后赋诗道：“慈恩塔下题名处，十七人中最少年。”一时成为佳话。人称“寒酸孟夫子”的孟郊，在46岁才中进士，他赋诗曰：“昔日龌龊不足夸，今朝放荡思无涯。春风得意马蹄疾，一日看尽长安花。”他登科后“春风得意”的著名诗句，成为脍炙人口的美谈。

在古都长安雁塔题名活动虽延续一千多年，而进士题名仅仅延续到唐末。因为自唐末以后各朝各代，长安城不再是国都京城，陕甘两省乡试举人仿效唐进士雅举在雁塔进行题名活动。在大慈恩寺院内和大雁塔上，至今尚存的明清两朝乡试举人题名碑有73通。另外在荐福寺小雁塔院内至今也保存有明清武举题名碑17通，也称“雁塔题名”。因为在大小雁塔仿效唐人题名于塔壁、颇具唐风遗韵，后来逐渐形成为文题大雁塔、武题小雁塔。这些都是研究我国科学制度的历史资料。

大殿北面为两层高的法堂藏经楼，上层藏有玄奘曾翻译的经卷，下为法堂，供奉着一尊阿弥陀佛像，系明代铜铸鎏金佛像。法堂还陈列着玄奘供奉的佛座、玄奘负笈图及窥基、圆测碑拓画像等。圆测市新罗国王孙，由年出家来到中国后，从学于玄奘门下;窥基是玄奘嫡传弟子，本是开国元勋尉迟恭的侄子，每当出门有三车厢随，故有“三车和尚”的绰号。由此可见玄奘在当时的名声与地位。

现在，大家来到大雁塔脚下，大雁塔原称慈恩寺浮图。玄奘法师为了妥善保存从印度取经带回的大量佛经和佛舍利，于公元652年附图表上奏，经朝廷批准，在本寺西院，建造5层佛塔。每层皆存舍利，共一万余粒。玄奘法师亲自参加建塔劳动，搬运砖石，历时两年才建成。

至于“雁塔”的名称由来，有数种说法。而玄奘自己编撰的《大唐西域记》中所述的佛教故事最为可信。据玄奘的《大唐西域记》记载，佛教在早期分大乘和小乘两宗，大乘戒食肉，小乘不戒。古印度摩揭陀国有一座王舍城，城外帝释山上有一寺院，寺院和尚信奉小乘教，一天，中午将过，众僧饥肠辘辘，午饭尚未着落，甚为埋怨。有一和尚忽见空中群雁飞过，随口出戏言：我等诸僧多日没有吃肉了，若菩萨有灵，应知我们的困境呀!话音刚落，即见头雁退着飞，到了这个僧人前便折断翅膀掉了下来，众僧人大惊，明白是如来设法教育他们，众僧急忙跪拜，并将那只雁葬于院中。上建一塔，取名雁塔，从此归信大乘，不再吃肉。这就是雁塔名称的由来。“雁塔”一词前加一“大”字，一是因塔的建筑宏伟壮丽，二是后建的荐福寺塔也随着称为雁塔，为了区别，遂分别称为大雁塔、小雁塔。玄奘在印度求法时，还专程前往参礼了这座有名的雁塔。

玄奘法师亲自组织建造的这座佛塔，因砖表土心，风雨剥蚀，40多年后逐渐毁坏。武则天长安年间(公元701--720xx年)女皇武则天和王公贵戚施钱重建。遂将大雁塔改建为七层宝塔，人称七级浮图，较前更加庄严雄伟。人们常说得：“救人一命，胜造七级浮图”，概由此而来。

千百年来，大雁塔一直是古城西安的象征和标志性建筑。高耸入云的大雁塔，象征着玄奘法师崇高的人格品质和伟大精神。

大雁塔是典型的仿木构楼阁式砖塔，更以“唐僧取经”故事驰名中外。大雁塔由塔座、塔身、塔刹组成，通高为64.7米，门楣门框上雕刻有唐代线刻画。四门楣分别以流畅生动的阴刻线雕有佛、菩萨、金刚力士画像。特别是西门楣线刻画中，那讲经说法的佛祖，神情端庄慈祥，30尊各路菩萨神态自若、栩栩如生。是今天我们研究唐代建筑、佛教艺术和历史文化的珍贵资料。

在雄伟的大雁塔底层南门洞两侧嵌置着唐太宗所撰“大唐三藏圣教序”碑，和唐高宗作太子时所撰“大唐三藏圣教序记”碑，两通“二圣”丰碑，均由当时的中书令(宰相职)褚遂良所书。像这样两碑碑文和碑额都相对排列，左右对称。镶嵌于佛塔，这是绝无仅有的。碑文下方又雕刻有衣带飘逸，舞姿飞动的舞乐天人，细看“序”碑乐师所执乐器为管乐，而“记”碑乐器为弦乐。如此天乐舞姿，犹如佛国仙境。

有人称雁塔圣教序碑为“二圣三绝碑”。一是二圣御撰——太宗李世民撰《序》，太子李治撰《记》之威名，二是玄奘取经——赞扬玄奘西天取经宣扬佛法之内容，三是大家书法——褚遂良之书法名作，四是立于皇都——长安城内佛门大慈恩寺的庄严神圣之地。所以此碑为国宝中之瑰宝，名碑中更享盛名。

现在，大家来到大雁塔的一层。首先请看两侧墙壁上这两通石碑，一是玄奘负笈图，一是玄奘译经图。这两碑的画面是玄奘法师光辉人生的生动写照。

再看塔柱上悬挂的四幅长联，是由唐太宗、唐高宗和玄奘法师的原话编制而成。

第一幅：摘自唐太宗御制大唐三藏圣教序碑，大意是：玄奘法师称得上是佛教的领袖，他冒着朝廷禁令和生命危险，克服种种艰难险阻而单身独骑远征求法，遍访高师，探询和研究佛经，将这些佛教真理广为弘扬，将与日月同辉，与天地同在。

第二幅：摘自唐高宗御制大慈恩寺碑，大意是：玄奘法师可称得上是佛教的冠冕人物，在取经路途，风餐露宿，他使佛灯高照，使佛教得以弘扬，他代表着一个时代，他超越了西域的佛图澄、鸠摩罗什、竺道生和慧远这样的高僧，玄奘法师的功绩和精神可谓前无古人，后无来者。

第三幅的意思是：奉敕创建大慈恩寺，又奉旨翻译佛经，我真诚地希望佛法慧流弘扬光大，定能够保佑国运长久，圣教得以弘扬，光照中华史册，智慧的情怀天下可鉴，永远映照在弘扬佛法的福田之上。

第四幅的意思是：我们怀着崇敬的心情，修建这一佛塔，以安置从西天带回的佛教三藏经典，雄伟的佛塔愿千佛保佑，同来关注;我们还要树立丰碑，镌刻两位圣上所撰写的珍贵碑文，佛塔圣迹将与天地同在，永远矗立在长安胜地。

现在我们开始向上攀登参观。请大家轻步登塔、注意安全。在各层都有丰富的陈列，分别供奉有明代鎏金佛像、印度佛教高僧赠送的佛祖舍利，陈列有佛足迹碑石，系玄奘晚年刻制供奉的佛足石的复制品，以及玄奘诗词、于右任、齐白石诗词书法作品等。其中第六层悬挂有唐代几位大诗人的诗词书法作品。

公元752年秋天，正值大雁塔创建100周年，诗圣杜甫会同岑参、高适、薛据、储光羲5位大诗人，同登大雁塔，举行了一次别开生面的雁塔诗会。他们凭栏远望，看到古塔巍巍，秋景如画的情景，激发了每个诗人的情怀和诗兴。著名的边塞诗人岑参兴致勃勃呤唱道：“塔势如涌出，孤高耸天宫。登临出世界，蹬道盘虚空。四角碍白日，七层摩苍穹。下窥指高鸟，俯听闻惊风。”大家请杜甫赋诗，只见他情怀澎湃，诗句如潮，一开口就语出惊人，气概不凡，他吟唱道：“高标跨苍穹，烈风无时休。自非旷士怀，登兹翻百忧。七星在北户，河汉声西流。羲和鞭白日，少昊行清秋。秦山忽破碎，泾渭不可求。俯视但一气，焉能辨皇州。”这些诗作都是难得的千古绝唱。

大家登上了佛塔的最高层，真有一种“登临出世界”的出神入化的美妙感受，向四面凭栏远眺，古城的壮丽景色尽收眼底，让人留连忘返。

游客朋友，现在让我们缓步下塔，注意安全。到后面玄奘三藏院继续参观。

现在，大家来到玄奘三藏院的门口。玄奘三藏院是一组仿唐风格建筑群，由中院大遍觉堂、东院般若堂、西院光明堂三院组成，其面积为3224平方米。

如果要问：西安大慈恩寺的镇寺之宝是什么?那就是玄奘法师的顶骨舍利和佛骨舍利，因为玄奘舍利与佛舍利都是极为珍贵的佛教文物。

游客朋友，在玄奘三藏院的大遍觉堂，供奉着玄奘坐像和玄奘大师的一份顶骨舍利。与此同时，玄奘其他灵骨舍利已广布在世界各地，象征着和传播着玄奘精神，将与日月同辉，与天地同在。

玄奘三藏院内有近400平米精美的大型壁画，反映了佛界圣景和玄奘的生平故事。从玄奘出生、出家、出国求法开始了他辉煌的一生。

玄奘于公元620xx年从长安出发，游学西域。经兰州、敦煌、高昌等地，取道吉尔吉斯、哈萨克斯坦、乌兹别克、阿富汗、巴基斯坦、尼泊尔等国。沿着“丝绸之路”，以惊人的毅力，闯“万死之地”，克服数不清的艰难险阻，前往佛国印度。漫漫西行取经路上，充满着险恶和无数的艰难险阻。但在玄奘面前，没有过不去的火焰山，没有过不了的通天河。在人迹罕至的沙漠孑然孤行。当水囊倾覆，五天四夜滴水未进，几度昏厥于沙丘，在这危险绝境面前，玄奘靠着“不至西天，不东归一步”的誓言和信念，绝处逢生，脱离险境。

经过整整3年的艰难跋涉和5万余里孤征，玄奘终于到达佛国圣地——天竺印度，如愿以偿地就学于著名的那烂陀寺。公元645年，玄奘西行取经归来，携带大量佛舍利、8尊佛像及657部佛经，载誉回国，受到唐太宗朝野及国人的隆重欢迎。抵达长安时，僧俗百万之众倾城出迎，盛况空前。公元648年，大慈恩寺初建落成，玄奘奉受太宗敕请，到大慈恩寺担任首任住持，继续翻经。他先后在长安弘福寺、慈恩寺、西明寺、铜川玉华宫等译场组织翻译历时20xx年，直到圆寂。

概括玄奘的翻译，有数量多、质量高、内容全和路子新4个显著特点。首先，玄奘无论从质量上或数量上，都远远超过前人。仅玄奘一人就译出1335卷佛经。由于玄奘译本准确可靠，而他所依据的原印度梵本散失很多，因之玄奘译本被视为 “准梵本”。由此才有了唐代佛教的鼎盛时期，以及许多海外高僧入唐求法的新局面。

我国的翻译从佛经翻译开始，而玄奘开创了我国佛教翻译史上的“新译”先河。玄奘是我国历史上著名的佛学家、翻译家、旅行家，同时又是一位对祖国无限忠贞的伟大爱国者。他还把中国古代重要的哲学著作《老子》等翻译成梵文传入印度，促进了中印文化的沟通与交流，奠定了两国人民的友好情谊。有一首诗高度概括了玄奘精神，并寄语今天的留学生和青少年。其诗曰：“雁塔曾将贝叶藏，千秋盛誉赞玄奘。不辞艰辛游天竺，取得真经返大唐。留学只缘图利国，求知理应做腾骧。诸君勿被香风醉，莫把他邦当故乡”。为继承和弘扬玄奘的爱国主义精神，大雁塔已被选定为爱国主义教育基地。

公元664年，玄奘在铜川玉华寺圆寂，唐高宗得知噩耗后，罢朝三日，失声痛哭说：“朕失国宝也，国失栋梁也!”玄藏灵柩运回京城，安置在慈恩寺翻经堂，京城道俗哀号动地，奔赴吊唁。在举行玄奘法师葬礼时，送葬者多达百万之众，当晚有3万多人露宿在墓旁，为玄奘守灵。人们对这位舍命求法，呕心沥血译经，生前辉煌一世，死后苇席裹尸的一代高僧表示了崇高的敬仰和悼念。这里已成为永远瞻仰玄奘、纪念玄奘的佛教圣地。

游客朋友们，大雁塔主景区参观就到这里。下来我们到北广场和东苑、西苑去参观。北广场是全亚洲最大的水景喷泉和唐代文化广场，东西两苑有别具特色的陕西民俗文化公园。

wild goose pagoda scenic area is a buddhist holy land, is the national aaaa level scenic area, and the tang dynasty monk xuan zang mages have close relations, tang\'s monk buddhist scriptures translated by the story is taking place. all buddhist temple, are monks worship buddha, proving, chanting dojo, and large temple, pagoda compared with other temple what is special about? monk as a cloud, ancient and modern, chinese and foreign monk countless, tang\'s monk xuan zang who? why the story of tang\'s monk scriptures widely circulated, today visited the scenic spot, will find answers to these questions. believe that everyone knows the story of \"journey to the west\" tang\'s monk scriptures? in this scenic spot, however, there is no \"journey to the west\" myth \"tang\'s monk teacher\", also can not find decline demon in addition to the magic of \"sun wukong, pig eight quit, sand monk\". but you will feel a living and true tang\'s monk xuan zang to obtain buddhist scriptures. xuan zang to say who? we say that he is an indomitable spirit of the chinese people, is a have feelings of the chinese national spirit and patriotism. he is a famous monk, taizong your respectful name he is \"leader\" of practice, the emperor tang said he is the crown of the \"reality\".

dear visitors, now we move to the south wild goose pagoda square. this big temple scenic area by the main scenic spot, the wild goose pagoda and the north and the south square, things of two yuan, covers an area of about 500 mu. at the center of the square stands a statue of tang\'s monk xuan zang to obtain buddhist scriptures tall statue. see his eaves, khmer, hand-held tin staff, with a firm pace, as if is travelling in the journey of the experiences of the west. behind him is that he pioneered jion cradle, is hosted by his translation of the temple, and he has built the wild goose pagoda.

xuan zang (602-664), common family name is chen yi, henan yanshi, have been super intelligent, industrious. 13 was abnormality admits, ranked in luoyang pureland temple tonsure a monk. xuan zang has toured the country ten yu sheng, visited more than 10 senior monk mingxian, learn the classic, end doctrine, reputation capital, is known as the \"door shi wei and buddhist li colt.\" travel all over the country, after he review incomplete, buddhism was introduced into china since 600, a buddhist doctrinal differences, the status of the faction disputes. xuan zang in buddhist studies, buddhist scriptures the question of the article up to hundred. the origin - tianzhu country he was determined to buddhism, which is today\'s india, to explore the essence of buddhism aggregates, to solve the doubt, carry forward the dharma. he in 627 ad, the table together, apply for to print, not approved by the court. someone else have quit, but he refused, to don\'t change, and use three years before going abroad, from the buddhist studies, both material and spiritual aspects of language sanskrit and are fully prepared. hence illegal customs, namely illegal smuggling exit, the day fu night, go alone, began his hardships of india to obtain buddhist scriptures and legend. now, please continue to visit.

now we went to the temple, the temple of the main entrance is called the gate, also called three, respectively called gate, door, door, a symbol of the three free of buddhism. you see, the tablet is comrade jiang zemin personally inscribed on the door of \"big temple\" several characters of the shining. temple was founded in sui huang nine years (ad 589), the early name \"no leakage temple\". in 648 ad, the emperor tang li zhi make prince, commend to chase the ghost fu for his mother to build temple, so the name \"temple\". temple have to its parent after the prince li zhi built, also expressed his father emperor taizong miss weld the queen\'s wish. emperor taizong and de queen grew up loving, eternal friendship, at the age of 13 namely \"wives by emperor taizong\", emperor taizong account was only 17 years old at the time. emperor taizong acceded to the throne, made the queen. weld queen good upright, the tail from wagging the dog, strict in law already, she to datang shrines, avoid nepotism, she insisted that don\'t let his brother sons and nephews in court. for wei zheng, fang xuanling brave liangchen, but all about love. of the queen\'s sense of honor, just virtuous, become the tang dynasty heyday liangzuo beams. at last words also stressed that \"no lights, waste thin death\". so virtuous cheerful, it deserves to be a female politicians have courage, have heart. on the death of 33 queen, emperor taizong very grief, xiangjinchen confession: \"i not know destiny but not of sadness, but no longer smell the suggestion of speech into the palace, a liangzuo, so can\'t forget the ear!\" so big temple created, actual it is taizong blessing of the father and son to weld the queen, and after the tang dynasty to the generation of xian memorial.

big in the tang dynasty temple is located in the eastern half of chang an city jinchang fang, about 398 acres, a total of 1897 rooms, 300 monks, as one of the buddhist temple of changan grand scale. at the beginning of the temple was built, the court specially to meet please return from india to changan, is a hong fu temple by xuan zang as temple abbot attendance, big temple became the highest institution of higher learning and the flourishing of chinese buddhism. continuously by war after tang dynasty, the temple gradually deserted, experience and repair for many times, until 1446 ad, is laid the temple size today.

now the scope of the temple width of 160 meters, north and south long 318 meters, a total of 93 acres, the main building the temple, from south to north lined the entrance, drum tower, things peidian peidian, dharma scripture-stored tower, the wild goose pagoda and the monk xuan zang. things on both sides, respectively, the monastery, temple abbot yuan pipe, tube institute, etc.

we walked into the entrance, you can see on the second floor of the bell and drum, in the east tower suspension with a cast iron back \"wild goose pagoda\". casting in the clock l548 ad, cast with the clock back \"wild goose pagoda\" four strong characters, the wild goose pagoda mouth back from cause to enable to today, have been as great temple do instrument specifications, is bensi buddhist activities and the other part of the monks live. as buddhism large multiplier, morning bell is called his monks to make. the temple monks wenzhong every day, to smell drum but sleep. back when the dawn, the loud sounds of ding lacerate morning sunrise, wrap over south, a total of 3 array, each array 36 ring, struck a chord with 108 ring, said 108 kinds of renouncing earthly life troubles, prayer times peace, and all the peoples happiness, good harvest.

the west side of the drum tower hang a big drum, temple called mugu, to tap the drum tower, bell and drum are large multiplier for the monastery. things peidian peidian former east guanyin hall, now the guest room, west to hid in the house.

now we come to visit ursa major. high on the stage of ursa major for the center of the temple building, ursa plaques glittering, is the late president mr. at the beginning of the buddhist association of china book. incense before the prosperity, the main hall of the temple to worship the buddha within three body of buddha, for indicating the buddha which he covered the buddha, west for indicating the buddha luo that buddha, east to buddha shakyamuni buddha. buddha flanked by a disciple of the buddha, east to kasyapa, west to the difficult, on both sides and samantabhadra bodhisattva statues and like manjusri bodhisattva, are the ming dynasty sculpture, the symbol of truth and wisdom, respectively. double-box lined with other things, including xuan zang, 18 arhats, such arrangement is to the buddha\'s 16 their honour person with speaker friends celebrate, the translators were listed as 18 arhats, xuan zang for 18 arhats earlier arrangement in our country, there are other arrangement in the future. lohan is theravada buddhism, the highest realm of practice refers to eliminate all the troubles to enter nirvana, death and rebirth, no longer is a provider. ocean\'s three righteousness is: kill, cut off is greed, hatred, and delusion, etc. all the worry; should be for. should be by outsiders to support; not born, enter nirvana, forever no longer into the cycle of life and death. behind the hall of worship lord buddha plastic is standing on the top of the south china sea guanyin bodhisattva as as well as the bodhisattva, dragon lady, wooden fork 150 characters, and the good fortune the lad 53 and seek legal way story, lively and interesting, vivid display of the south china sea avalokitesvara putuo lo ng mountain dojo penglai fairyland.

on the west side of ursa walls inlaid with a few \"wild goose pagoda title\" tablet, wild goose pagoda title like this tablet in the scenic spot i have dozens of tong. \"wild goose pagoda title\" began in the tang dynasty, refers to the top of is in changan exceeded otherregions hejinshi, gathered wild goose pagoda, and wu ju cultural activities, on the small wild goose pagoda title jiajing nineteen years (1540), after having obtained title metropolitan examinations of shaanxi inscription is: \"name the topic wild goose pagoda between heaven and earth first things first.\" after the tang dynasty poet bai juyi in a.d. 800 exceeded otherregions jinshi spring-and-autumn way: \"jion tower under the title, 17 of the boy.\" implemented at the moment. said \"poor meng fuzi\" meng jiao, jinshi in only 46 years old, he spring-and-autumn yue: \"old dirty not kua, debauchery is long, life is short. today percussion horseshoe disease, a day to see changan flowers.\" after he receive government degrees \"\" spring in his famous poem, become popular .

in the ancient capital of chang \'an activity is a continuation of more than one thousand years, wild goose pagoda title and title jinshi just continue to the tang dynasty. because each in each generation, since the tang dynasty chang \'an is no longer a capital city, but so do dungans followed a provinces after having obtained juren tang jinshi jas have title activity on the wild goose pagoda. he in the temples and the wild goose pagoda, is still a deposit of the ming and qing dynasties after having obtained juren title tablet in 73. in the jianfu temple, the small wild goose pagoda has also kept a wu ju title title 17 tong ming and qing dynasties, also known as the \"wild goose pagoda title\". because the size of wild goose pagoda emulate title in the tower, considerable tang tang dynasty life, then gradually formed as title wild goose pagoda, the small wild goose pagoda. these are historical data in the system of our country\'s scientific research.

north of the hall for the two-story dharma scripture-stored tower, the upper with xuan zang had translated books, the dharma, dedicated to a statue of amitabha buddha, is the ming dynasty bronze figure of buddha of fine gold. xuan zang consecrate buddha dharma is also on display, xuan zang institution and peek at base, round beita portraits, etc. round city ghost kingdom prince, by year after becoming a monk came to china, given up to xuan zang and door; snapshot of the base is xuan zang ambitions, this is the founding fathers weichi ready and nephew, every time go out with three car, so has the nickname \"three monks\". thus it can be seen at the time of xuan zang, fame and position.

now, at the foot of the people came to the wild goose pagoda, formerly known as temple of great wild goose pagoda futu. master xuan zang to keep from india brought back a large number of buddhist scriptures and the buddha sarira, in ad 652, the attached chart, approved by the court, in bensi west courtyard pagoda built five layer. each layer of all remaining sarira, a total of more than ten thousand grains. master xuan zang to attend a tower labor, carrying bricks, took two years to build.

as for the \"wild goose pagoda\" the name of the origin, the dialects. and xuan zang own compilation of the datang western region \"described in the buddhist story of the most credible. in history, according to \"the datang western xuan zang mahayana and theravada buddhism in early points two, mahayana precepts carnivorous, theravada don\'t quit. ancient indian magadha tuo state city, a king outside indra the mountain have a temple, the temple monks believe in theravada teaching, one day, at will, the monk hungry, not landing, lunch is complaining. there is a monk suddenly see a group of geese fly through the air, freely a joke: i\'ve been waiting all the monk for many days without eating meat, if bodhisattvas have spirit, should know our difficulties! see the words sound just fell, the leading wild goose to fly back, arrived before the monk was broken wings fell down, and all the monks frightened, understand what is buddha to education them, the monk hurriedly bowed down, and buried the courts to the goose. built on a tower, named wild goose pagoda, to believe in mahayana from now on, no longer eat meat. this is the origin of the name of the wild goose pagoda. the word \"wild goose pagoda\" plus one \"big\" word, before it is due to architectural grandeur of the tower, the second is built in the jianfu temple tower is as known as the wild goose pagoda, to distinguish, hence respectively referred to as the wild goose pagoda and small wild goose pagoda. of buddhism in india, also went to join the ritual of the famous wild goose pagoda.

master xuan zang organization construction of the stupa in person, because of the brick surface soil, wind and rain erosion, gradually destroyed after more than 40 years. wu zetian changan years (ad 701-704) the empress wu zetian and tombs which adheres to give money to rebuild. hence converted into seven layers of the pagoda pagoda, said 7 class floor, more majestic earlier. people often say: \"save people\'s life, made 7 class floor\", almost.

one thousand years, has been of great wild goose pagoda is the symbol of the ancient city of xi \'an and landmark buildings. towering pagoda, a symbol of master xuan zang spirit of high quality and great personality.

a castle in the wild goose pagoda is a typical imitation wooden type 2-foot-tall tower, more well-known chinese and foreign with \"personality\" story. wild goose pagoda is composed of tower, tower, dacha lao, 64.7 meters, carved on the lintel frame has a line in the tang dynasty. four bar with fluency vivid shade is engraved line carve buddha, bodhisattva, king kong lux portrait. especially ximenmei line in characterization, the lecture is the buddha, look dignified kind, 30 honour bodhisattva poses of all stripes, lifelike. today we research building in tang dynasty, buddhist art and history and culture of precious materials.

embedded at the bottom of great wild goose pagoda south on both sides of the gate put the emperor taizong of the \"tang monk san teaching sequence\", and when the prince of the tang dynasty the emperor \"tang monk san teaching sequence\", two second \"st\" monument, all by the head of the secretariat (prime minister) book by b. like this both tablet inscription and the relative arrangement, left and right sides is symmetrical. set in pagodas, it is unique. engraved inscription and below are their elegant, dancing began flying dance lotte, scan \"sequence\" tablet musicians of instrument for wind, monuments, and \"remember\" instruments for string. so tianle dance is a buddhist fairyland.

some say wild goose pagoda san teaching sequence memorial tablet \"quiet\" two st. one is two st imperial emperor taizong account from - from \"sequence\", taizi li zhi from \"remember\" the name, the second is the experiences of xuan zang - praise xuan zang to obtain buddhist scriptures preach buddhism, the contents of three is everyone calligraphy calligraphy masterpieces of - b, four is in huang, changan solemn sacred big buddhist temple in the city. therefore this monument as a national treasure, the treasure of the name is more famous monuments.

now, we came to a layer in the wild goose pagoda. first look at the two stone tablets, on the wall on both sides is a xuan zang institution, one is translated by the figure xuan zang. the two tablet is the vivid reflection of xuan zang mage glorious life.

look at pillar hang four long, is by the emperor taizong, tang dynasty the emperor and the words of the master xuan zang.

first, from emperor taizong drive makes tang monk san teaching sequence, the effect is: master xuan zang is a buddhist leader, he risked his government rules and life, overcome all difficulties and obstacles and single ride of expedition alone, visited college, explore and study the buddhist scriptures, the buddhist truth widely carry forward, with the sun, with heaven and earth.

second picture: from tang dynasty the emperor drive makes big temple monument, the effect is: master xuan zang can be called is a crown of buddhism, the buddhist scriptures, reject, he make the buddha\'s light shining, to promote buddhism, he represents an era, he surpassed the xiyu buttocho, dove moro, zhudaosheng and shen this monk, master xuan zang\'s achievements and spirit is unprecedented, after.

the third picture means: create big temple in troublesome, and the capital translate sutras, i sincerely hope that the dharma hui flow to carry forward, settle can bless usually long, holy teaching to promote, illumination of chinese history, wisdom the feelings of the world can jian, fukuda, reflected in the buddha dharma forever.

the fourth picture means: we cherish esteeming mood, built a pagoda, with resettlement from the buddhist monk buddhist paradise to classical, magnificent pagoda thousand buddhas bless, and to pay close attention to; we also need to establish the monument, engraved two precious holy wrote inscriptions, stupa st mark will be with heaven and earth, stand in changan resort.

now we began to climb up the visit. please step light tower, pay attention to safety. is rich in every layer of display, respectively consecrate figure of buddha of fine gold of ming dynasty, the indian buddhist monk of the buddha sarira, display has buddha footprint stele, department of xuan zang in his later years of print consecrate buddha replica of stone, and xuan zang poems calligraphy, poetry, yu, qi baishi. the sixth layer suspension has several great poets in tang dynasty poetry calligraphy.

in the autumn of 752, when the wild goose pagoda to create the 100th anniversary of the poet du fu in conjunction with the ts \'en-ts \'an, cross, xue according to, chuguangxi five great poets, reach the wild goose pagoda, held a special poets gathering wild goose pagoda. they lean on, to see the pagoda wei, autumn scenery picturesque scene, inspired each poet\'s feelings and young. famous frontier fortress poet ts \'en-ts \'an cheerful poison sings: \"potential wells such as tower, solitary towering temple. step into the world, pedal plate of vanity. four corners in the day, the seven layers of the sky. the glimpse into high bird, prone to present tte heard.\" everyone please du fu chanting songs, see his feelings, a poem, a appears once asking it, manhood, he sing a way: \"high across the sky, heavy wind all. since the kuang, belonged to the philistines, we turn the sorrow. the seven stars in the north, west flow galaxy. xihe whip the day, and less haohang clear autumn. qinshan suddenly broken, there. looking down but, how can distinguishes the imperial state.\" these poems are rare song.

we got to the top of the stupa, i have a kind of \"step into the world,\" superb wonderful feeling, all the trapped, the magnificent scenery of the ancient city of panoramic view, the ghost town.

tourists friends, let us now slowly down the tower, pay attention to safety. behind the monk xuan zang to continue to visit.

now, everybody came to the gate of monk xuan zang homes. is a set of imitation tang monk xuan zang court buildings, by then the great times hall, eastern hospital prajna hall, west courtyard bright hall, the research and it covers an area of 3224 square meters.

if you would like to ask: xi \'an big temple temple treasure? that is the parietal andother master xuan zang and buddha sarira, because xuan zang sarira and buddha sarira is a precious cultural relics.

tourists friends, great times in monk xuan zang homes don, honours xuan zang\'s statue and a parietal andother master xuan zang. xuan zang, meanwhile, the six other spirit has been spreading around the world, is a symbol of and spread the spirit of xuan zang, will work with the sun, with heaven and earth.

monk xuan zang hospital has nearly 400 square meters large murals, beautiful st reflects the buddhist circle and xuan zang\'s life story. from birth, becoming a monk xuan zang and abroad religion began his brilliant life.

xuan zang in 629 from changan, travel and study in the western regions. the lanzhou, dunhuang and gaochang, by way of kyrgyzstan, kazakhstan, uzbekistan, afghanistan, pakistan, nepal and other countries. along the \"silk road\", with amazing perseverance, through \"account\", overcome numerous difficulties and obstacles, to buddhist india. the experiences of long west road, full of dangerous and numerous difficulties and obstacles. but in front of xuan zang, could not the volcano, did not pass the tongtian river. in the most inaccessible desert orphan. when water sac capsized, five days and four nights into the water, a few degrees fainted in the dunes, in front of the dangerous corner, xuan zang by \"not the west, not east to step\" pledge and conviction, rescue, out of the woods yet.

trek through a full three years and more than 50000 in solitary, xuan zang buddhist holy land - tianzhu finally arrived in india, to learn from the famous temple of nalanda. back in 645 ad, xuan zang west scriptures and carries a lot of buddha sarira, 8 statue of buddha and buddhist scriptures, 657 have returned home, was welcomed by taizong in one\'s hand, and the people. arrived at changan, character, the whole city of millions of rushing out, pomp. in 648 ad, at the beginning of the great temple was built up, xuan zang to serve is too troublesome, please to the abbot temple served as the first, continue to turn. he successively in changan hong fu temple, temple, west temple, tongchuan yuhua palace and organized translation for 19 years, until he died.

sums up the translation of xuan zang, quantity, quality, contents and way new four distinctive features. first of all, no matter from quality or quantity, xuan zang is far more than the previous. xuan zang one person alone out 1335 rolls of buddhist scriptures. because of buddhism translation accurate and reliable, and he is based on the original indian fanben lost a lot, so translation is regarded as \"quasi fanben\" xuan zang. so just had the heyday of buddhism in the tang dynasty, as well as many overseas monk tang method to a new situation.

translation from buddhist scriptures translation in china, and xuan zang created the \"new translation\" on the evaluation of buddhism in china. xuan zang is the history of our country famous foxuegu, translator and traveller, and a great patriot of infinite loyal to the motherland. important philosophical works in ancient china in the \"lao zi\" and so on translated sanskrit into india, promoted the cultural communication and exchanges, and established the friendliness of the people of both countries. there are highly sums up the spirit of xuan zang, a poem and remarks today\'s students and young people. his poems yue: \"wild goose pagoda hid bay leaf, and consent reputation xuan zang. to swim tianzhu, achieve true through datang. studying the beneficiaries of the good luck, tengxiang knowledge is supposed to do. don\'t be sweet wind drunk, you don\'t have his nations when home\". to inherit and carry forward the spirit of patriotism, xuan zang wild goose pagoda has been designated as patriotism education bases.

died in 664 ad, xuan zang in tongchuan yuhua temple, tang after the emperor learned that news, in three days, \"said crying:\" i lost treasures, also the loss of beams also!\" xuan zang coffin back to beijing, in temple oratory, city move to the common wail, condolences to the. in a master xuan zang funeral mourners up to millions of audiences, that night, more than 30000 people camped outside the tomb, for the corpse xuan zang. lay down his life for his people to the religion, taken by the translation, brilliant life, after death shroud of reed mat generation monk said the lofty respect and mourning. here has become a point of xuan zang, forever memory of xuan zang buddhism holy land.

tourists friends, often the main scenic spots to visit here. us to the north square and dong yuan, xiyuan to visit. north square is asia\'s largest water fountains and the tang dynasty culture square, something the two estates have distinctive shaanxi folk culture park.

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