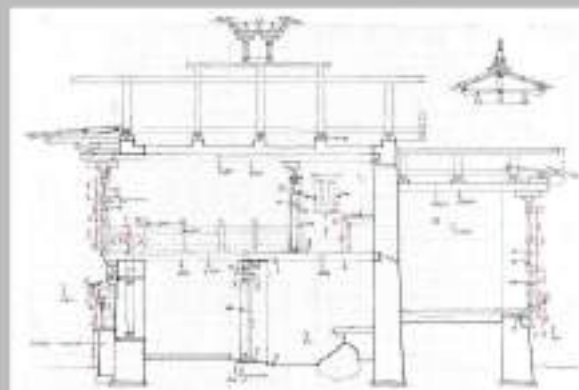
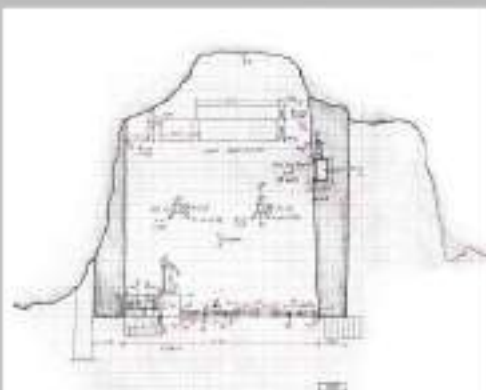
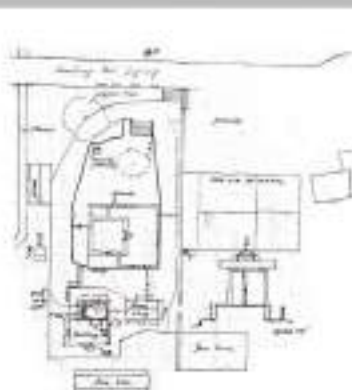
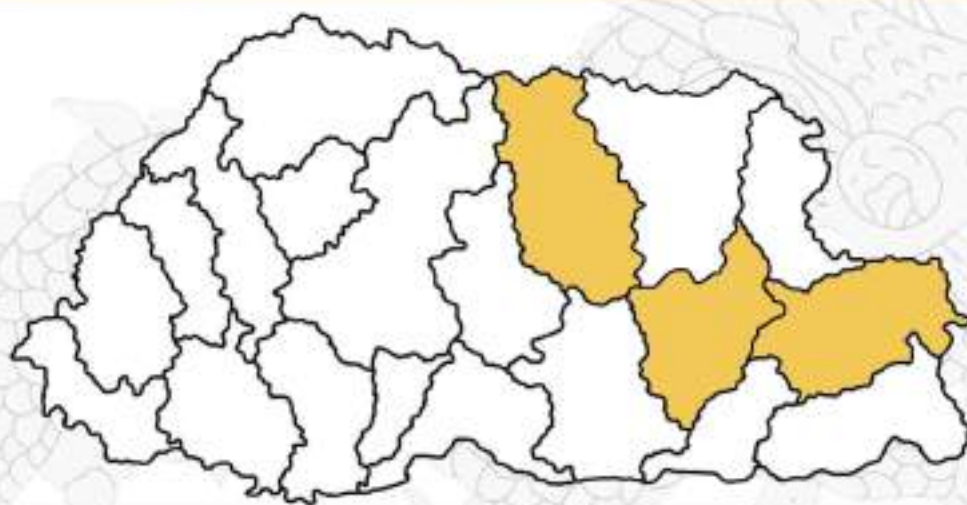
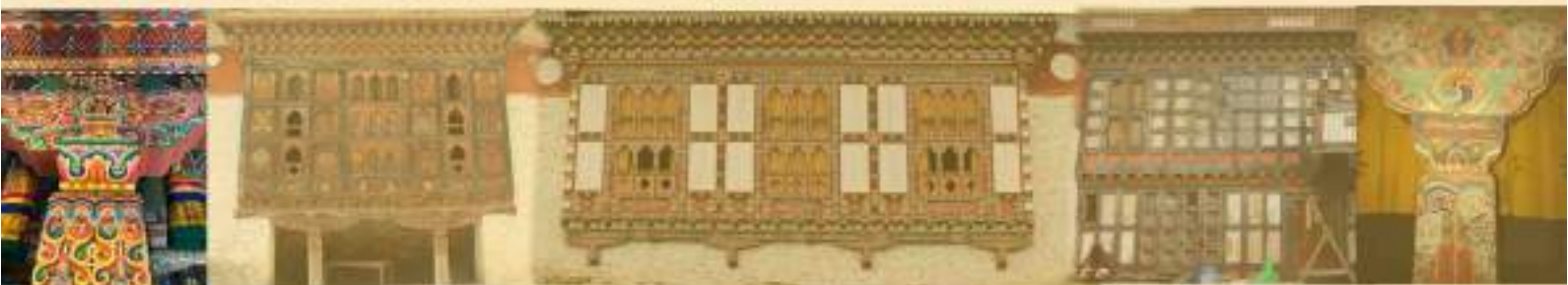


# Heritage of Eastern and Central Bhutan

BUMTHANG, MONGAR AND TRASHIGANG.

Department of Culture, Ministry of Home and Cultural Affairs



## **Documentation of heritage site in Bumthang, Monger and Tashigang**

2021-2022

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# Contents



# CONTENT

Foreword.....	iv
Editorial preface.....	v
Acknowledgements.....	vii
Note.....	vii
Research Team ( Affiliation and Position ).....	vii
Chapter 1: Overview	
1.1. Executive Summary.....	2
1.2. Goals and Objectives of this Book.....	3
1.3. Research Framework.....	3
1.4. List of Surveyed Heritage Sites in Bumthang.....	4-7
1.5. List of Surveyed Heritage Sites in Mongar.....	8-11
1.6. List of Surveyed Heritage Sites in Trashigang.....	12-15
Chapter 2: Documentation of Heritage Sites in Bumthang	
2.1. Introduction.....	18
2.2. Pema Lhakhang.....	19-23
2.3. Jampa Lhakhang.....	24-27
2.4. Jangchub Chorten Zhi- Jampa Lhakhang.....	28-31
2.5. Zhabjithang Lhakhang.....	32-38
2.6. Ugyen Zhabje Lhakhang.....	39-43
2.7. Geney Lhakhang.....	44-49
2.8. Pelphug Lhakhang.....	50-55
2.9. Pema Sambhava Lhakhang.....	56-61
2.10. Ani Lhakhang.....	62-66
2.11. Sumtrhang Lhakhang.....	67-72
2.12. Wangthang Monastery.....	73-77
2.13. Chakhar Lhakhang.....	78-83
2.14. Bumthang Phok.....	84-89
2.15. Gyetsa Chukchizhel Lhakhang.....	90-95
2.16. Jakar Lhakhang.....	96-101
2.17. Kenchogsum Lhakhang.....	102-108

2.18. Kurje Lhakhang.....	109-115
2.19. Nagtshang Owner's Residence.....	116-126
2.20. Ngang Lhakhang.....	127-134
2.21. Taag Rimochen Lhakhang.....	135-142
2.22. Tagko Lhakhang.....	143-147
2.23. Thangbi Lhakhang.....	148-153
2.24. Thowadra Lhakhang.....	154-159
2.25. Ugyen Zhugthril Lhakhang.....	160-165
2.26. Dorjitse Monastery.....	166-172
2.27. Shugdra.....	173-178

#### Chapter 3: Documentation of Heritage Sites in Mongar

3.1. Introduction.....	182
3.2. Yakgang Sangngachoeling lhakhang.....	183-189
3.3. Wengkhar Nagtshang Lhakhang.....	190-197
3.4. Dungkarcholing lhakhang .....	198-202
3.5. Kadam Lhakhang.....	203-207
3.6. Pongchala Goenpa.....	208-213
3.7. Nangngyezor Dungkhor lhakhang.....	214-219
3.8. Yadhi Sangachoeling lhakhang.....	220-225
3.9. Larjab Drakar Choeling Lhakhang.....	226-230
3.10. Zunglen Lhakhang .....	231-235
3.11. Drametse .....	236-243
3.12. Dungkhar Lhakhang.....	244-249
3.13. Rakta Lhakhang.....	250-254
3.14. Samtenchholing Lhakhang.....	255-261
3.15. Khuling Lhakhang .....	262-267
3.16. Karmacholing Lhakhang .....	268-274
3.17. Samten Pelri lhakhang.....	275-281

3.18. Banjar Lhakhang.....	282-287
3.19. Drupchu Samtenchoeling Goenpa.....	288-293
3.20. Ganglapong Lhakhang.....	294-300
3.21. Ringphu Lhakhang.....	301-306

#### Chapter 4: Documentation of Heritage Sites in Trashigang.....

4.1. Introduction.....	310
4.2. Nagtsang Gyenkhong.....	311-317
4.3. Phongmey Lhakhang.....	318-325
4.4. Dodi Pema Yueling Lhakhang.....	326-331
4.5. Tashicholing Lhakhang.....	332-338
4.6. Ugyen Donga Chokorling Lhakhang.....	339-345
4.7. Ugyencholing Lhakhang.....	346-352
4.8. Samtenphelling Goenpa.....	353-359
4.9. Samten Choeling Goenpa.....	360-365
4.10. Guru Goenpa.....	366-372
4.11. Borangtse Lhakhang.....	373-380
4.12. Jadrung Lhakhang.....	381-391
4.13. Tshenmey Lhakhang.....	392-401
4.14. Radhi Namdrupcholing Lhakhang.....	402-411
4.15. Chador Lhakhang.....	412-420
4.16. Lhendup Chokorling Lhakhang .....	421-427
4.17. Lhendup Samtencholing Lhakhang.....	428-435
4.18. Tashicholing Lhakhang.....	436-443
4.19. Tendey Drupkhang Lhakhang.....	444-451
4.20. Sangchen Pemagatshel Lhakhang.....	452-462
4.21. Tashicholing lhakhang .....	463-471

Bibliography .....	472-475
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## Foreword

It gives us immense pleasure to inform everyone that the 'Documentation and Inventory of Heritage Sites' project undertaken by the Department of Culture under the Ministry of Home and Cultural Affairs, Royal Government of Bhutan has been successful, resulting in comprehensive research in the form of this book.

The Department of Culture has been focusing with effort in making the proper inventory system, as it is an impeccable tool for the protection and management of the heritage sites in Bhutan. The project not only contributes to documenting the important heritage sites but also verifying and updating the existing inventory. The inventory together with the database system will greatly contribute to the sense of ownership and appreciation for its cultural heritage through recognition of cultural heritage value using the system of registration and designation of heritage sites. This system will then help the government to implement 'value-based protection' and proper use of the limited resources of the country.

The book covers the survey methodology, historical and architectural documentation, chronology study, and tries to draw the regional comparison among the heritage sites of three east-central regions, i.e. Bumthang, Mongar, and Trashigang Dzongkhags.

The project has tremendously aided the Department in strengthening the effort in developing a proper inventory system. The project has been instrumental in the capacity building of the young professionals in the field of documentation of the heritage sites and drawing values, adding values to the field of conservation. Therefore, we would like to extend our deepest appreciation to US AFCP (U.S. Ambassador's Fund for Cultural Preservation) and Bhutan Foundation for their continued support and assistance.

Director, Department of Culture

Ministry of Home and Cultural Affairs

# DOCUMENTATION AND INTERPRETATION



1. PROPER RECORD
2. DATA AND INFORMATION
3. BASIS OF INTERPRETATION
4. HISTORICAL EVIDENCES
5. REGISTRATION AND DESIGNATION

## Acknowledgment

We take this opportunity to express our sincere appreciation and gratitude to the funding agency, US AFCP (U.S. Ambassador's Fund for Cultural Preservation), and Bhutan Foundation for supporting the Department of Culture to strengthen the Department's effort on the inventory of heritage sites in Bhutan.

We would like to extend our gratitude to Bumthang, Mongar, and Trashigang Dzongkhag administrations for their kind cooperation and assistance during the survey phase and for actively participating in the dissemination activities. We are grateful for the support of the gewog administrations; the communities and the custodians of the heritage sites were impeccable for the successful surveys of the 53 heritage sites in the three Dzongkhag.

Lastly, we thank the Department of Culture and the Division for Conservation of Heritage Sites for the constant guidance and valuable directives without which the project would not have been successful and this book wouldn't be a reality.

## Note

1. This book was prepared as part of the project entitled "Documenting and Inventory of Heritage Sites in Bhutan" with funding support from US AFCP (U.S. Ambassador's Fund for Cultural Preservation through Bhutan Foundation.
2. The project was implemented by the Division for Conservation of Heritage Sites under the Department of Culture, Ministry of Home and Cultural Affairs.
3. The content of the book summarizes the result of research and documentation of the heritage sites in Bumthang, Trashigang, and Mongar.
4. The inventory team consists of two researchers and five architects responsible for writing this book. The coordinators are responsible for the editing of the book. The drawings were prepared by architects and historical data were collected by the researchers under the guidance of the coordinators. The photographs were taken by the inventory team at the field.
5. The information and data reflected in the book are not finalized. The data are and will be constantly verified, validated, and updated even after the publication of this book, and therefore, the reader's discretion is advised.

Research Team (Affiliation and Position)



Back (left to right, post at that time)

- 1. Sonam Rinchen, Architect
- 2. Kinzang Jamtsho, Architect
- 3. Yeshe Gyeltshen, Researcher
- 4. Pema Wangchuk, Architect, Overall coordinator/focal
- 5. Prem Sharma, Architect
- 6. Sonam Wangmo, Architect

Front (left to right, post at that time)

- 7. Dawa, Architect
- 8. Sangay Choden, Architect
- 9. Mindu Wangmo, Researcher
- 10. Sonam Gyeltshen, Assistant Archaeologist, field coordinator/focal

Contributors of the book

Information, data and reports: Inventory team

Book design and formatting: Sonam Rinchen, Architect



# Chapter 1:

# Overview



## 1.1 Executive Summary

Heritage is our legacy from the past, what we live with today, and what we will be passing on to our future generations. Our cultural and natural heritage are both irreplaceable sources of life and inspiration that defines the identity of our country.

The inventory and database system of heritage sites is a fundamental need in providing protection and sustenance of the aforementioned value. With the rapid infrastructural development in the country, significant projects have been implemented and have impacted, both, tangible and intangible cultural heritage. Having an inventory and database system in place would assist in the planning developmental activities with due consideration of the cultural heritage of the nation and the particular region. With the absence of a proper database and inventory of cultural heritage, Bhutan faces a tremendous challenge in protecting the cultural heritage, particularly in the face of rapid socio-economic development.

Although the Department of Culture has documentation and inventory data of some important heritage sites, mostly in the western part of the country. However, due to a lack of proper inventory and database system, the information is underutilized primarily due to lack of comprehensive inventory and data. Therefore, the institution of inventory and database system will enhance the current practice and protection of heritage sites, and play a pivotal role in registration and designation of heritage sites, which in turn is value-based protection of heritage sites.

Realizing the importance of the inventory system (database), the Department of Culture has earmarked the project titled, “Documentation and Inventory of Heritage Sites”, as an essential activity in the 12th Five Year Plan for which the US AFCP (U.S. Ambassador’s Fund for Cultural Preservation) and Bhutan Foundation has generously agreed to support the project. Following was the main objective of the project.

1. Institution of inventory and database system in the Department of Culture under the Ministry of Home and Cultural Affairs for conserving heritage sites in Bhutan.
2. Documentation and updating in the inventory of heritage sites in three central and eastern districts of Bumthang, Trashigang and Mongar districts.

As a part of the project, one of the main activity carried out was the documentation and detailed survey of selected heritage sites in east-central region (Bumthang, Mongar and Trashigang) of Bhutan. Apart from inventory, the activity was also used to rationalize and modify the database system which was being developed in parallel. The detailed documentation and survey of the heritage sites from the east-central region has been then adopted into this book for reference.

## 1.2 Goals and Objectives of this Book

This book aims to visualize and highlight the importance of historical and architectural values of the 68 heritage sites in Bumthang, Mongar and Trashigang Dzongkhags. Bhutan has a unique and diversified culture in various districts and localities which is demarcated by the beautiful mountains and topographies. Thus, this book tries to draw both comparison between different heritages sites within the same district and different districts (regional variations).

This book aims to demonstrate the importance of historical and architectural studies to fully understand the chronological changes that has taken place or not. An attempt to validate the oral history with the tangible evidences.

The book intends to showcase the methodology of identifying and defining the cultural heritage values associated with heritage sites aimed to contributing to the ‘value-based protection’ policy which is one the main principle of the Cultural Heritage Bill, 2016. The methodology includes the data collection of historical information, architectural sketches and the chorological studies. Thus, this book can be used as a guide/reference book for documentation of all the other heritage sites in Bhutan.

## 1.3 Research Framework

The following phase of process were carried out during the documentation period for data collection and the field surveys.

### Phase 1: Literature Critique

The method included the listing of heritage sites especially the lhakhangs present in three selected Dzongkhags. The heritage sites were selected from the recommendations from respective Dzongkhags based on the age-value. The literature reviews and desk research were carried out on the information already present in the office records were.

### Phase 2: Field Research

During the on-site documentation, the team were divided into groups of at least a researcher and two-three architects. The team were assigned with a standard survey form for the field surveys. The architects were assigned for architectural drawing, chronology study and on-site observation of the structure. The researchers were assigned to record the history and intangible significance through interviews. The inventory team were also assigned to take the photographs of the structure for documentation and reference.

### Phase 3: Interpretation of the Work

The data collected and surveyed materials were sorted and archived. The data were analyzed and the architectural surveys were translated into AutoCAD drawings. A detailed reports were prepared for reference and consumption for the readers.



### 1.4. List of Surveyed Heritage Sites in Bumthang

Dzongkhag	Gewog	Village	Name of Heritage site	Geodetic coordinates (Latitude, Longitude)	Survy (D.M.Y)
Bumthang	Chhoeckhor	1. Norbugang	1.1 Pema Lhakhang	27.58102, 90.72817	08.06.2021
			1.2 Jampa Lhakhang	27.57531, 90.73365	21.06.2021
			1.3 Jangchub Chorten-Jampa Lhakhang	27.57531, 90.73364	22.06.2021
			1.4 Ugyen Zhabji Lhakhang	27.58602, 90.71896	11.06.2021
		2. Zhabjithang	2.1 Zhabjithang Lhakhang	27.67413, 90.73329	10.06.2021
		3. Pangrey	3.1 Pema sambhava Lhakhang	27.5951, 90.73379	15.06.2021
		4. Ugyen Zhabje	4.1 Ugyen Zhugthril Lhakhang	27.64079, 90.73124	10.06.2021
		5. Kurje	5.1 Kurje Lhakhang	27. 58743, 90.73022	09.06.2021
		6. Jakar	6.1 Jakar Lhakhang	27.54892, 90.74919	11.06.2021
		7. Kenchogsum	7.1 Kenchogsum Lhakhang	27.58548, 90.73943	15.06.2021
		8. Chakhar	8.1 Chakhar Lhakhang	27.57380, 90.73840	08.06.2021
		9. Kharsa	9.1 Shugdra	27:38:20.172,90:43:9.288	16.6.2021
		10. Thangbi	10.1 Thangbi lhakhang	27.61048, 90.71122	21.6.2021
		11. Thagbi village	11.1 Tagko Lhakhang	27.61048,90.71122	21.6.2021
		12. Ngang	12.1 Ngang lhakhang	27.66275, 90.75389	24.6.2021
			12.2 Nagtshang	27.66275,90.75389	24.6.2021
	Ura	1. Wangthang	1.1 Wangthang Lhakhang	27.45115, 90.93951	24.06.2021
		2. Sumthrang	2.1 Sumtrhang Lhakhang	27.49208, 90.91895	18.06.2021
		3. Pangkhar	3.1 Pangkhar Lhakhang	27.49332, 90.91462	18.06.2021



#### 1.4. List of Surveyed Heritage Sites in Bumthang

Dzongkhag	Gewog	Village	Name of Heritage site	Geodetic coordinates (Latitude, Longitude)	Survy (D.M.Y)
	Tang	1. Khangrab	1.1 Ani Lhakhang	27.61568, 90.88569	17.06.2021
		2. Gangju	2.1 Pelphug Lhakhang	27.60003, 90.89044	14.06.2021
		3. Sameth	3.1 Bumthang Phok Lhakhang	27.60017, 90.89384	14.06.2021
		4. Chhutoe	4.1 Thowadra Lhakhang	27.67541, 90.91237	22.06.2021
		5. Phromphrong	5.1 Dorjitse monastery	27:31:52.338,90:50:42.798	16.6.2021
		6. Rimochen	6.1 Taag Rimochen lhakhang	27.57925,90.88007	16.6.2021
	Chummey	1. Zungngae	1.1 Geney Lhakhang	27.505124, 90.73724	12.06.2021
		2. Gyetsa	2.1 Gyetsa Chukchizhel Lhakhang	27.50216, 90.64529	12.06.2021



## 1.5. List of Surveyed Heritage Sites in Mongar

Dzongkhag	Gewog	Village	Name of Heritage site	Geodetic coordinates (Latitude, Longitude)	Survy (D.M.Y)
Mongar	Mongar	1. Yakgang	1, Yakgang Sangngachoeling lhakhang	27.26390, 91.22934	2021.09.27
		2. Wengkhar	2. Wengkhar Nagtshang lhakhang	27.26893, 91.27329	2021.09.29
		3. Jamcholing	3. Nangngyezor Dungkhor lhakhang	27.27429, 91.22373	2021.09.28
		4. Pongchala	4. Pongchala lhakhang	27.25108, 91.22636	2021.09.30
	Ngatshang	. Goenpa	5.Yadhi Sangngachoeling lhakhang	27.29459, 91.35485	2021.10.01
	Chaskhar	1. Goenpa	6.Dungkarchoeling lhakhang	27.25741, 91.35790	2021.10.03
		2. Kadam	7.Kadam lhakhang	27.25721, 91.38255	2021.10.03
	Thangrong	1. Changshing	8.Larjab Drakar Choeling lhakhang	27.25106, 91.30378	2021.10.07
	Drametse	1. Drametse	9. Drametse Thekchok Namdrol Ugyen choeling lhakhang	27.31580, 91.43686	2021.10.05
	Drepong	1. Zunglen	10. Zunglen Lhakhang	27.21338, 91.28426	2021.10.04
	Tsamang	1. Banjar	11. Banjar Lhakhang	27.37118, 91.18256	2021.11.15
		2. Ganglapong	12. Ganglapong Lhakhang	27.25522, 91.08614	2021.12.03
		3. Khuling	13. Khuling Lhakhang	27.25803,91.07516	2021.12.04





### 1.5. List of Surveyed Heritage Sites in Mongar

Dzongkhag	Gewog	Village	Name of Heritage site	Geodetic coordinates (Latitude, Longitude)	Survy (D.M.Y)
Mongar	Balam	1. Drupchu	14, Drupchu Samtencholing Goenpa	27.33008, 91.42312	2021.11.12
	Khengkhar	1. Khengkhar	15.Nagtshang Gewog Administrative Office	27.10416, 91.31725	2021.11.19
			16.Dungkhar Lhakhang	27.10393, 91.31344	021.11.18
	Jurmey	1. Rakta	17. Rakta Lhakhang	27.08175,91.27643	2021.11.21
		2. Ringphu	18. Ringphu Lhakhang	27.09352,91.23786	2021.11.22
	Saling	1. Sengor	19.Sengor Samten Pelri Lhakhang	27.21696, 91.01588	2021.12.08
	Tsakaling	1. Nagtshang	20.Samtencholing Lhakhang	27.37058, 91.22750	2021.11.13
	Chali	1. Chali	21. Karmacholing Lhakhang	27.25802,91.07516	2021.12.04



### 1.5. List of Surveyed Heritage Sites in Trashigang

Dzongkhag	Gewog	Village	Name of Heritage site	Geodetic coordinates (Latitude, Longitude)	Survy (D.M.Y)
Trashigang	Bartsham	Nangar Tsho	1. Chador Lhakhang	27.39573, 91.60593	20.04.2022
			2. Nagtshang Lhakhang	27.38968,91.60548	20.04.2022
	Phongmey	1. Phongmey	1. Phongmey Lhakhang	27.22,468,91.44,859	21.04.2022
		2. Phimsung	2. Sangchen Pemagatshel Lhakhang	27.39484, 91.69501	21.04.2022
	Kangpra	1. Merdo Tsho	1, Lhendup Samten Choeling Lhakhang	27.14252, 91.72363	17.04.2022
	Lumang	1. Drupkhang	1. Tendey Drupkhang Goenpa	27.17083, 91.50997	18.04.2022
	Radhi	1. Radhi	1. Radhi Namdrup Choeling Lhakhang	27.36248,91.70953	23.04.2022
	Merak	1. Gangu	1. Tashicholing Lhakhang	27.29747,91.84608	26.04.2022
		2. Merak	2. Samten Choling Lhakhang	27.1811, 91. 5131	26.04.2022
	Khaling	1. Drangray	1. Jadrung Lhakhang	27.20016,91.58366	25.04.2022



### 1.5. List of Surveyed Heritage Sites in Trashigang

Dzongkhag	Gewog	Village	Name of Heritage site	Geodetic coordinates (Latitude, Longitude)	Survy (D.M.Y)
Trashigang	Shongphu	1. Shongphu	1. Tashi Choling Lhakhang	27.2022, 91. 3435	22.04.2022
		2. Galing	2. Lhendrup Chokhorling Lhakhang	27.33485, 91.64454	22.04.2022
	Thrimshing	1. Thungkhar	1. Thungkhar Lhakhang	27.31700,91.33220	25.04.2022
	Sakten	1. Borangtse	1. Bornangtse Lhakhang/Tashicholing Lhakhang	27.18194,91.51515	30.04.2022
			2. Tashicholing Lhakhang	27.40226, 91.92185	30.04.2022
			3. Guru Lhakhang	27.24713,91.55963	30.04.2022
	Kanglung		1. Ugyenchoeling Lhakhang	27.27485, 91.51312	19.04.2022
			2. Yonphula Lhakhang	27.15862,91.30769	15.04.2022
	Yangnyer	1. Donko	1. Tshengmey Lhakhang	27.34455, 91.50481	28.04.2022
	Samkhar	1. Rangshikhar	1. Dodi Pema Yueling Lhakhang	27. 2655,91.3135.	28.04.2022

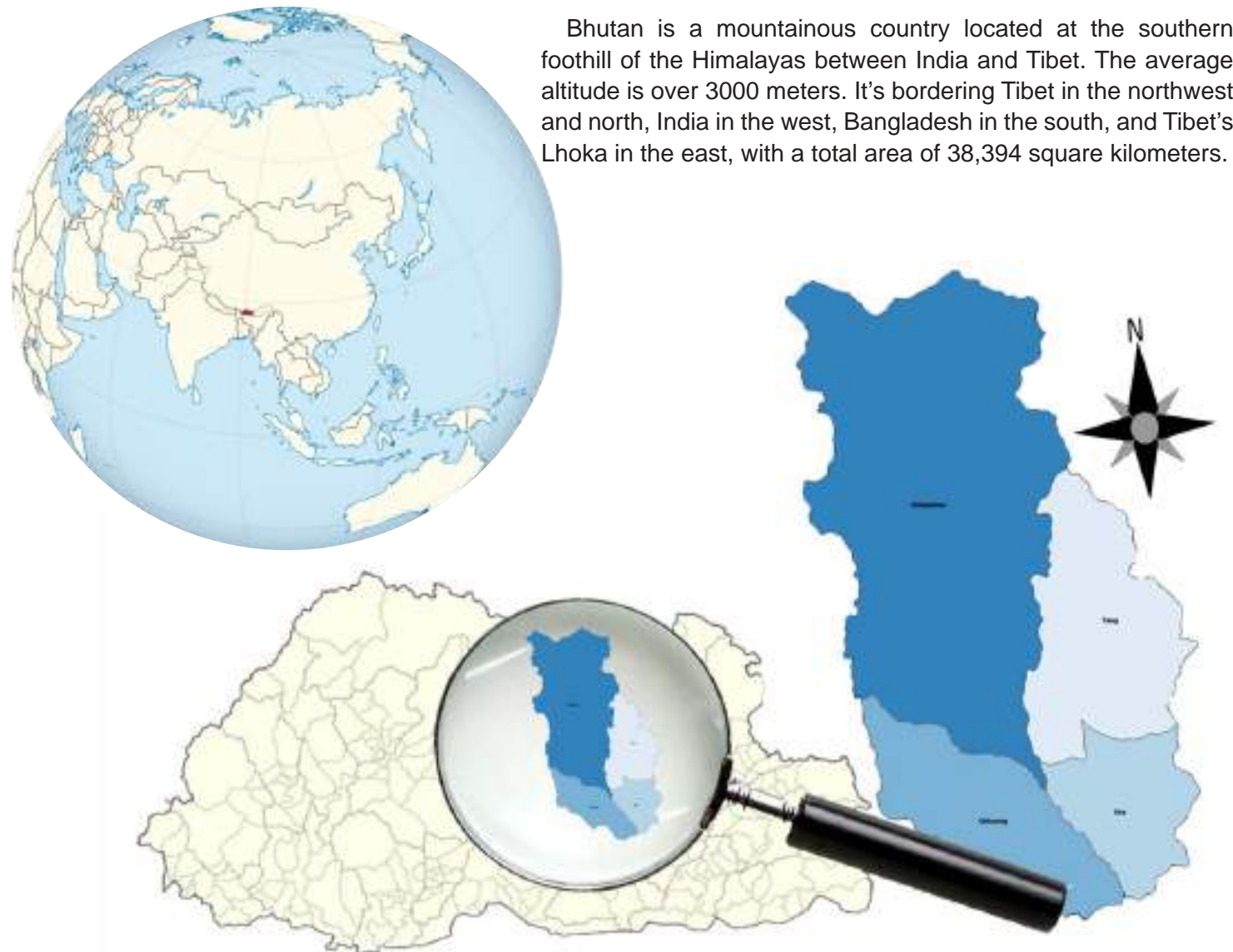


## Chapter 2:

### Documentation of Heritage Sites in Bumthang



## 2.1 Introduction



Location of Bumthang

Bumthang dzongkhag is located in the northern part of the country bordered by the dzongkhags such as Lhuentse to the east, Trongsa and Wangdue Phodrang to the west, Zhemgang to the south and Tibet to the north. It covers an approximate area of 1879.5 square kilometers with an elevation ranging from 2000 meters to 3500 meters above the sea level. Approximately 59.3% of its total land area is under forest cover. It is administratively supported by four gewogs namely Chhoekhor, Chummey, Tang and Ura. It has around 3770 households and 104 villages. The total population of the *dzongkhag* is around 17820 out of which 11184 live in the rural area (PHCB, 2017). It is well known as the religious heartland of the nation and home to some of its oldest Buddhist temples and monasteries. The historical figure Guru Padmasambhava and the *Tertoens* ("religious treasure discoverers") still linger in this sacred region who played a vital role to bring peace and prosperity.

The landscape of Bumthang is defined with access to excellent motor road which have brought a great socio-economic benefit to the livelihoods of the communities. It experiences the climatic conditions with warm summer and cold winters. The source of income and the livelihood of communities depends on cash crops such as potato and the livestock products. The increasing flow of tourists is gradually changing the economic status of the communities. The recent legalization of cordyceps business has further added to rural income thus enhancing the better living standard. The heritage sites are dispersed throughout the valleys at different villages across Bumthang.



## 2.2. Pema Lhakhang



### 2.2.1 Location



Pema lhakhang is located on the way to Kurje lhakhang. The diversion from the entrance gate of Jampa lhakhang is connected by the farm road to the entrance gate of Pema lhakhang. It is located in Norbugang village which falls within the gewog jurisdiction of Chhoeckhor. It has an elevation of 2670 meters above sea level with a geographic location of 27.58102031°N and 90.72816812°E

### 2.2.2 History

In the 8th century, the lhakhang was initially founded by *Guru Rinpoche*. The lhakhang is said to be built on the left eye of 'Dikparaza' who was subdued by *Guru* and exiled from Tharpaling at the present location where it stands today. It is believed that the right eye of *Dikparaza* is located above Jampa Lhakhang. However, in contrast to KMT (2013), it is said to be built on the head of 'Dikparaza' (Scorpion). Later, in the 11th century, the lhakhang was reconstructed by *Lama Ngogten Choku Dorje* who was one of the four main students of *Marpa*. According to elders, the walls of the lhakhang are said to build by dakinis. The Juniper tree in front of the lhakhang is considered a walking stick of *Palden Lhamo* (Mahakali). The statue of *Palden Lhamo* was brought three years ago by one of the monks from Trongsa Dratshang who is from Norgang village. Later, in the 20th century when Royal Grandmother *Ashi Kezang Choden* was renovating the *Guru* lhakhang at Kurje, one of the *Tshampa* who resided at *Kolay Goenpa* appealed to the Royal Grandmother for the renovation of the lhakhang. The replacement of the timber components of lhakhang was approved and was renovated subsequently. However, there are no references or written documents about the lhakhang but elders claim that some of the written documents are available at Tharpaling lhakhang.

### 2.2.3 Significance

Historically, it is considered one of the oldest and sacred lhakhang built by *Guru Rinpoche*. The non-native pilgrims also pay a visit often to seek refuge from the lhakhang. It is believed to be wish-fulfilling if one takes refuge from lhakhang. The communities of Norbugang collectively conduct a festival and makes an offering on the 18th and 19th day of the 2nd month according to the Bhutanese calendar seeking timeless peace and prosperity

### 2.2.4 Description of Architectural features

Pema lhakhang is a one-storied structure that is located in the middle of the plain ground. The lhakhang has window openings which have Bhutanese traditional features like *bogh* and *phana* but the windows are rested on walls without any projection. Normally the *jamthok* of the lhakhang is installed on the center of the structure but Pema lhakhang has placed *jamthok* at the side structure. It is mainly because the structure which has *sertog* on the roof was constructed earlier and the main *choekhang* was extended later.

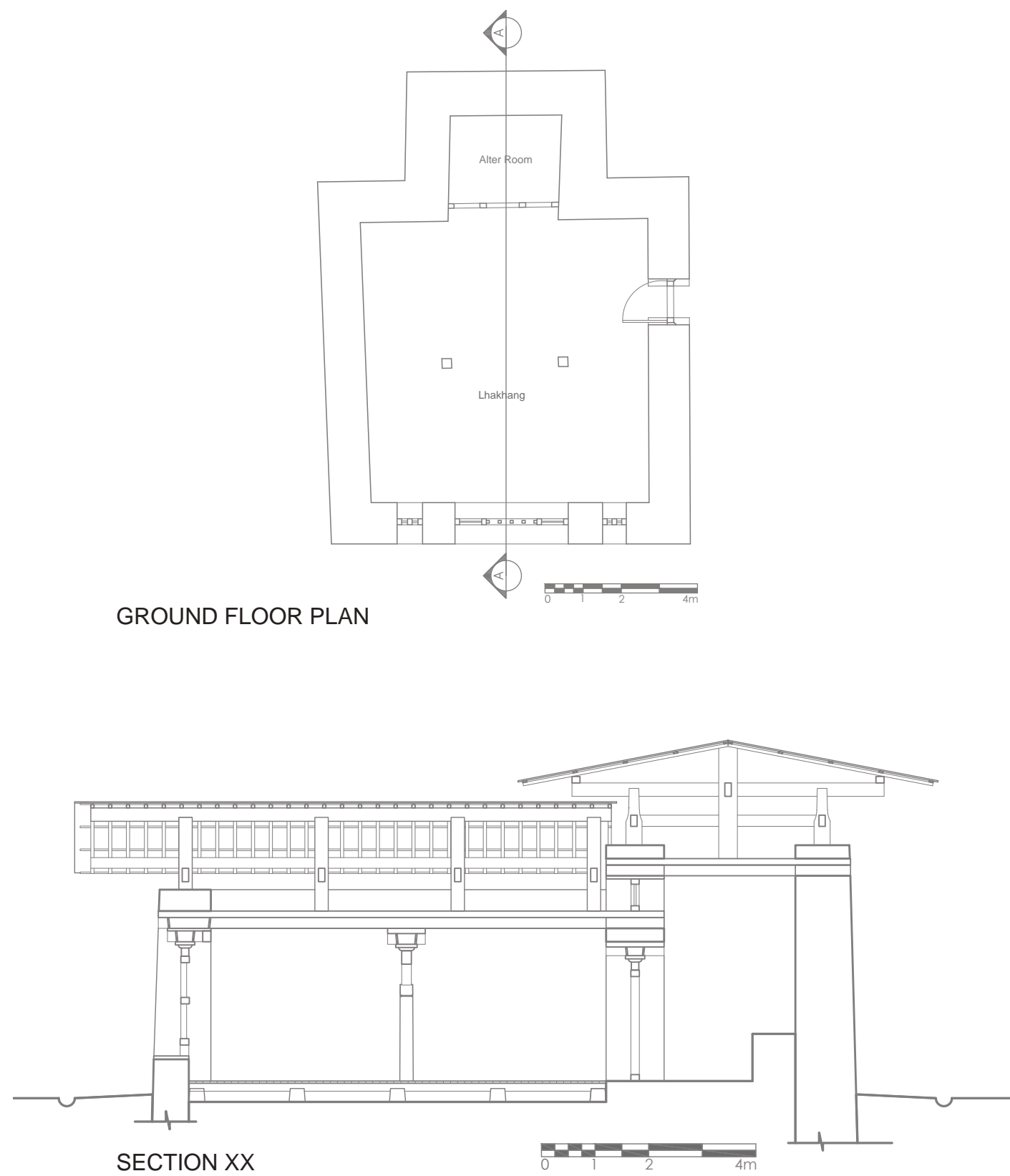
The structure is made up of stone masonry walls and timber components. The CGI sheets are used as roofing materials for the Lhakhang. The gable roof is used for the main *choekhang* along with the *chenkhap* roof over the *payab* window. The older structure which is used as the main alter room has *jabzhi* roof over the structure along with the *sertog* placed over the roof.

### 2.2.5 Pictorial Documentation





2.2.6 Architectural documentation



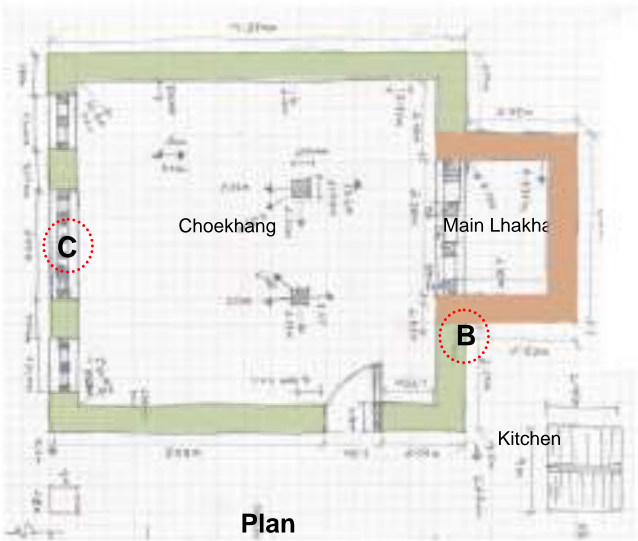
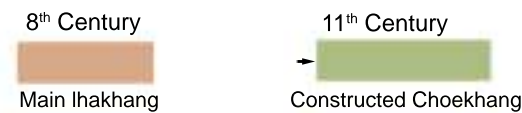
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing

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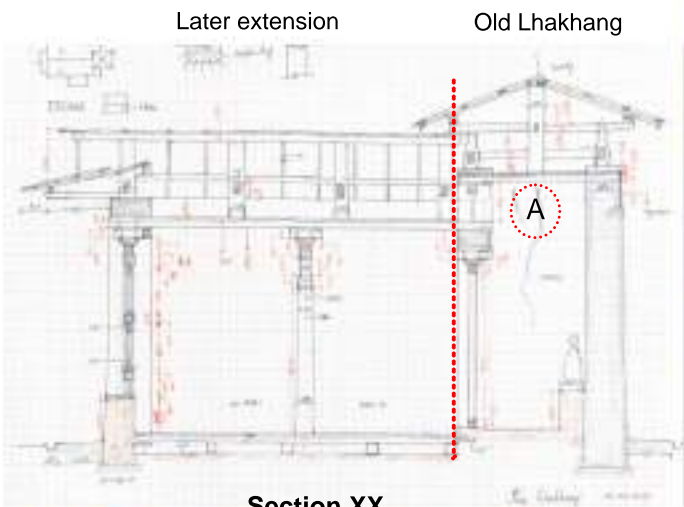


2.2.7 Chronology and Architectural Observation

CHRONOLOGY



Plan



Section XX



A. Visible cracks on wall of old Lhakhang

OBSERVATION



B. The khemar on the facade of the Lhakhang is at two different level and also clear line of extension between old and new structure is vclearly visible.



C. The Ihakhang has no opening outside for old structure and it has only payab installed on facade of extended structure.



C. Sertog of the lhakhang is placed at the side of Lhakhang (on old structure).





## 2.3. Jampa Lhakhang

### 2.3.1 Location



Jampa Lhakhang is located at Changwang village under Chhoechor Gewog with an elevation around 2630 meters above sea level at the geographic coordinates of latitude 27.575315°N and longitude 90.733645°E. The Lhakhang is around four kilometers away from Chamkhar town with a left-side diversion from the highway leading to Kurje Lhakhang.

### 2.3.2 History

According to oral history, Jampa Lhakhang is said to be the first Lhakhang built in Bhutan by King *Songtsen Gampo* of Tibet in the 7th century. It is believed to be one of the 108 temples built in one night by him throughout Tibet and the Himalayas to overcome demoness. Kyichu Lhakhang is also one of the 108 Lhakhangs said to be built on the demoness's left foot to suppress the regions beyond the frontiers. Similarly, Jampa Lhakhang was built on the left knee to suppress the frontiers. When *Guru Rinpoche* came to Bhutan, it is said that he preached the teachings of the *Kagye* cycle to King *Sindhu Raja* and his court from the roof of the Lhakhang. In addition to the main sanctuary containing the statue of *Jo Jampa*, four more sanctuaries were reconstructed in the middle of the 19th century which created a closed courtyard in front of the main sanctuary. The whole complex was partially restored by *Gongsa Ugyen Wangchuck's* brother-in-law (Jakar *Dzongpon*) Chime Dorje in 1905.

The sanctuary of *Duki Khorlo* or *Dukhor* (Kalacakra) is on the right side of the main sanctuary forming the north courtyard. It was built by Jigme Namgyal and his son *Gongsa Ugyen Wangchuck* at the end of the 19th century. *Kalacakra* meaning the "Wheel of Time" is considered to be the most complex of the cycles of tantric teachings and is most recently propagated. The deity who symbolizes *Kalacakra* is in dark blue colour with thirty-two arms, one yellow leg, and one red leg. He is in a sexual embrace with his consort who is in orange colour. The main image represents the deity and the smaller statues represent his entourage. The splendid paintings devoted to the Karling Shitro cycle are of the peaceful and terrifying deities according to *Karma Lingpa* who appear in the intermediary state between death and rebirth. The *Goenkhang* built by first king Ugyen Wangchuck is situated near the Dukhor sanctuary.

The *Choeten* Lhakhang at north is an extension of the *Dukikhorlo* Lhakhang and it was built by *Ashi Wangmo* who became a nun of the *Karmapa* School. This Lhakhang is dedicated to the 1st *Benchey Lama* who is the reincarnation of *Karmapa* who died in 1940 and the chaplains of Wangchuck family. The chorten is located in the middle of the Lhakhang. On the right side wall, the painting of the lineage of the *Karmapas*, and on the left wall depiction of the Thirty-Five Buddhas of Confession can be seen.



The *Guru* lhakhang forms the left side of the courtyard (south). It was founded by Jakar *Dzongpon*, *Tsonдру Gyeltsen* in the mid-19th century. The main statue is of *Guru Rinpoche* flanked by images of *Avalokiteshvara* and *Amitayus* (the Buddha of long life). On the wall to the right are the Twenty-One Taras and on the left-hand wall are *Avalokiteshvara* with a thousand eyes and hands. *Sukhavati* and the Western Heaven of the Buddha of infinite light *Amitabha*. On the right side of the window, there is a painting of the great master *Pema Lingpa* and on the left, is the protective deity *Gonpo Maning* (one aspect of Mahakala).

The Sangye Rabduen lhakhang is above the complex main entrance (east) and was founded by the second King *Jigme Wangchuck*. It is considered the lhakhang of Buddha. The main statue represents the Buddha of the Seven Ages and the paintings on the wall on the right depict the esoteric cycle of the *Gondu*. On the left wall are the paintings of *Guru Rinpoche* and his eight manifestations, *Avalokiteshvara* and the Medicine Buddha whose principal figure is in dark blue colored holding a myrobolan fruit (*Terminalia Chebula*) in his hand.

2.3.3 Significance

Jampa lhakhang is one of the 108 lhakhangs built by King *Songtsen Gyampo* in one night throughout Tibet and the Himalayas to overcome harm pierced by demoness back then which is considered sacred. It is believed to be built on the left knee to suppress the frontiers. He is said to have preached the teachings of the *Kagye* cycle to King *Sindhu Raja* and his court from the roof of the lhakhang. Moreover, orally it is said that statues of **Guru Rinpoche** and *Jowo Jampa* had once spoken which is considered very auspicious and wish-fulfilling. The Jampa Lhakhang *Drup* is well known all over the country and is annually held from the 15th to 19th of the 9th Bhutanese month as per the Bhutanese calendar. During this festival, the *chams* (dances) include *Terchham* (Naked Dance) which was formerly initiated by *Terton Dorje Lingpa*, *Mewang*, *Macham*, *Ging Tsholing*, *Dramtse Ngacham*, *Zhana Cham*, and many more. The dances are performed by the local communities of Norgang, Changwa, and Nangsiphel.

2.3.4 Description of Architectural features

The main lhakhang is the *Jokhang* which was first built around the 7th century. Later circumambulating space was built around the *Jokhang* and small prayer wheels along the outer walls of the *Jokhang*. The other structures were built by notable figures in different eras.

The structure all look as a single complex but have notable differences in architectural features like the *Rabsel*, *payabs*, etc, that distinguish them from others

2.3.5 Pictorial Documentation







Eastern White Stupa



Southern Yellow Stupa



Western Red Stupa



Northern Green Stupa

## 2.4. Jangchub Chorten Zhi-Jampa Lhakhang

### 2.4.1 Location



Eastern White Stupa



Southern Yellow Stupa



Western Red Stupa



Northern Green Stupa

The four *Jangchub choetens* are located at each corner of the lhakhang demarcating the boundary. Choetens are painted in four different colors such as *Kar* (white), *Ser* (yellow), *Mar* (red), and *Jang* (green) which are erected in four directions. At the eastern side of the lhakhang, the white *choeten* is located at latitude 27.5752°N and longitude 90.7340°E. The yellow *choeten* is erected at the south is at the geographical location at 27.5749°N and 90.7334°E. The red *choeten* is erected at west at 27.5755°N and 90.7332°E. The north *choeten* is in green color and is located at 27.5757°N and 90.7338°E.

### 2.4.2 History

According to the oral narrative, King *Songtsen Gampo* in his emanative form is said to have built the *choetens* at the 7th century at the same time when Jampa lhakhang was being built. The stupa was erected to represent the four guardian deities each of which repels harm that might impinge from any direction.

### 2.4.3 Significance

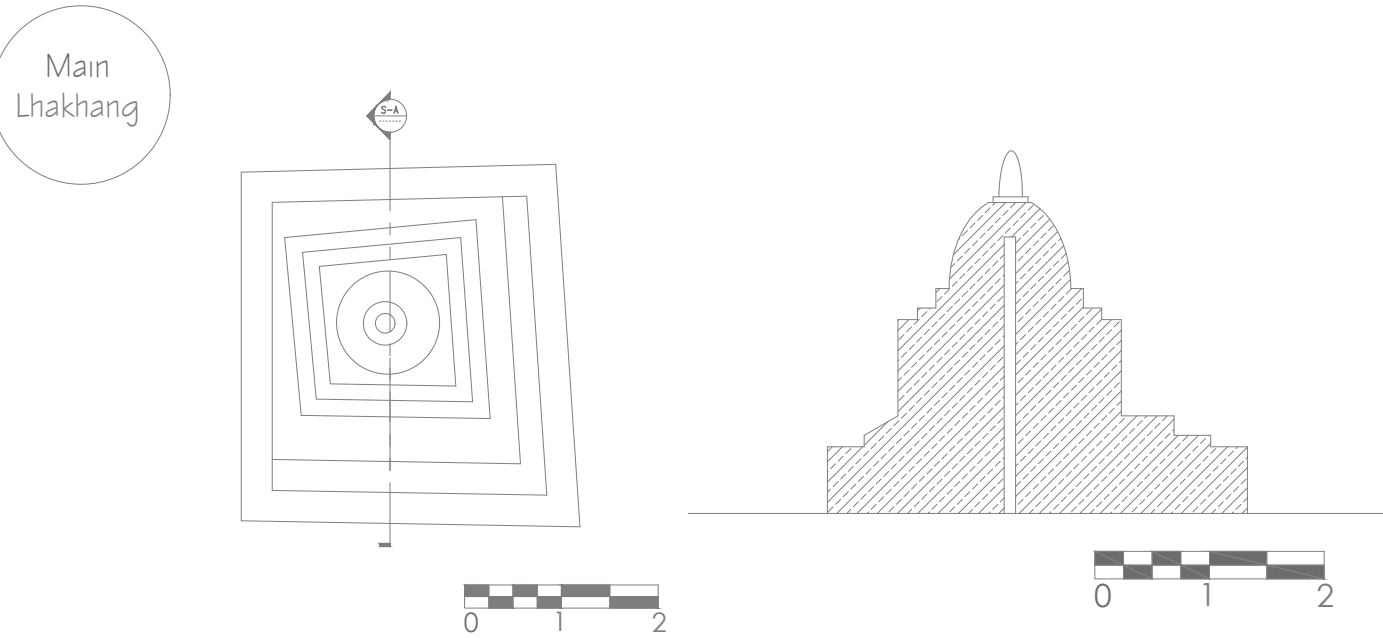
*Jangchub choeten* in four directions were built which plays a vital role to protect the lhakhang from any harm for all the times to come. Every year during the lhakhang *Drup*, mask dancer go to each *choeten* and makes the commitment to shoulder the responsibility to guard the locality.

### 2.4.4 Description of Architectural features

The four stupas surrounding the Jampa lhakhang are all built in different forms. The eastern white stupa has a four-side base, trapezoidal center, and dome on top. The southern yellow stupa has similar form to that of stupas built around the center. The western red stupa is built similar to southern yellow with differences in the dome. The northern green stupa is similar to the eastern white but has a square in the center part. They all have a stone pinnacle and are all constructed with stone as the main material and also mud plaster.

2.4.5 Architectural documentation

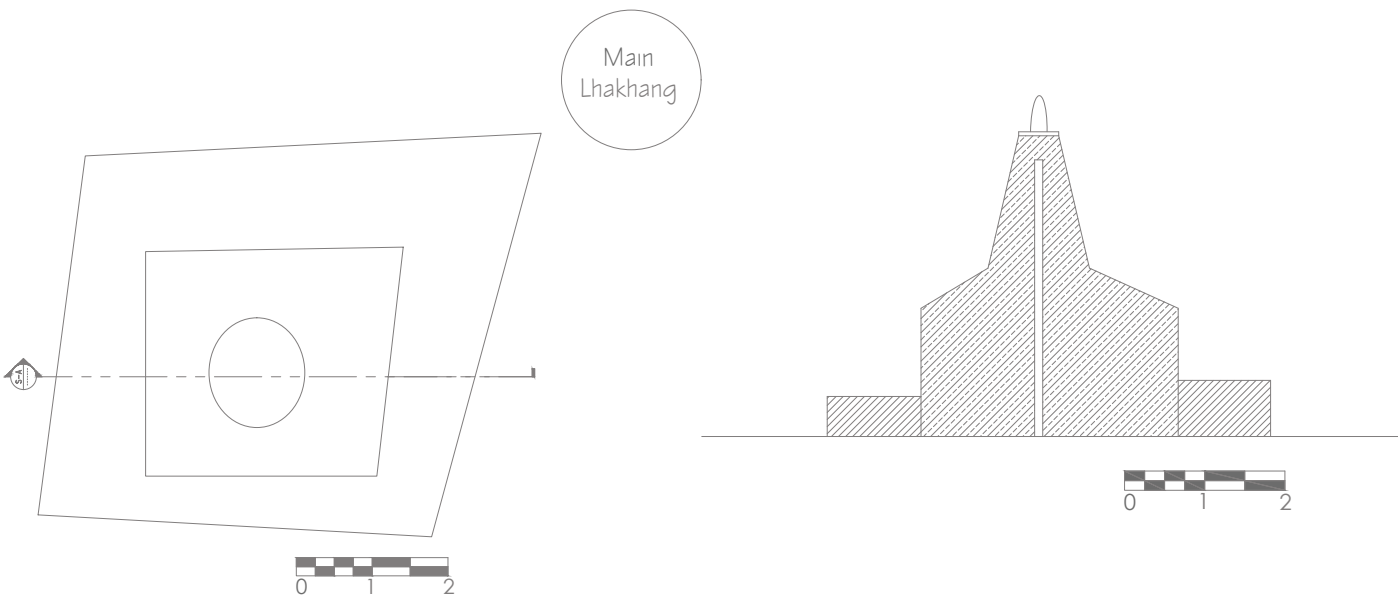
GREEN (Jangkhu) Chorten



GROUND FLOOR PLAN

SECTION XX

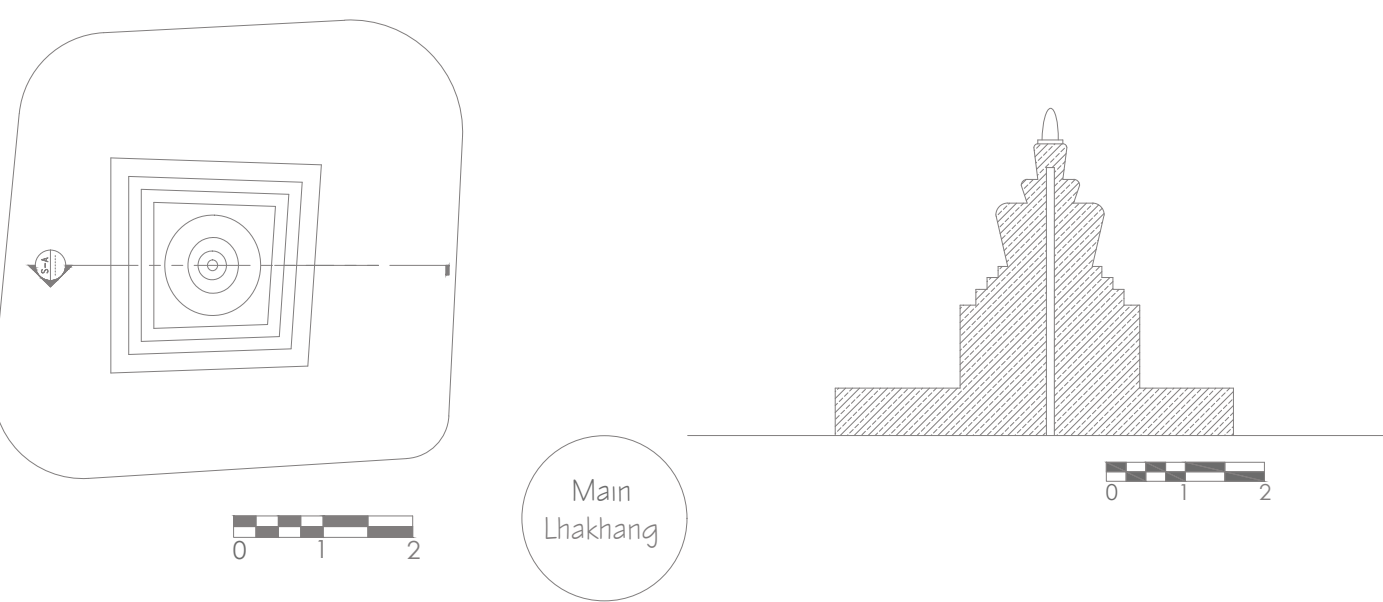
WHITE (karp) Chorten



GROUND FLOOR PLAN

SECTION XX

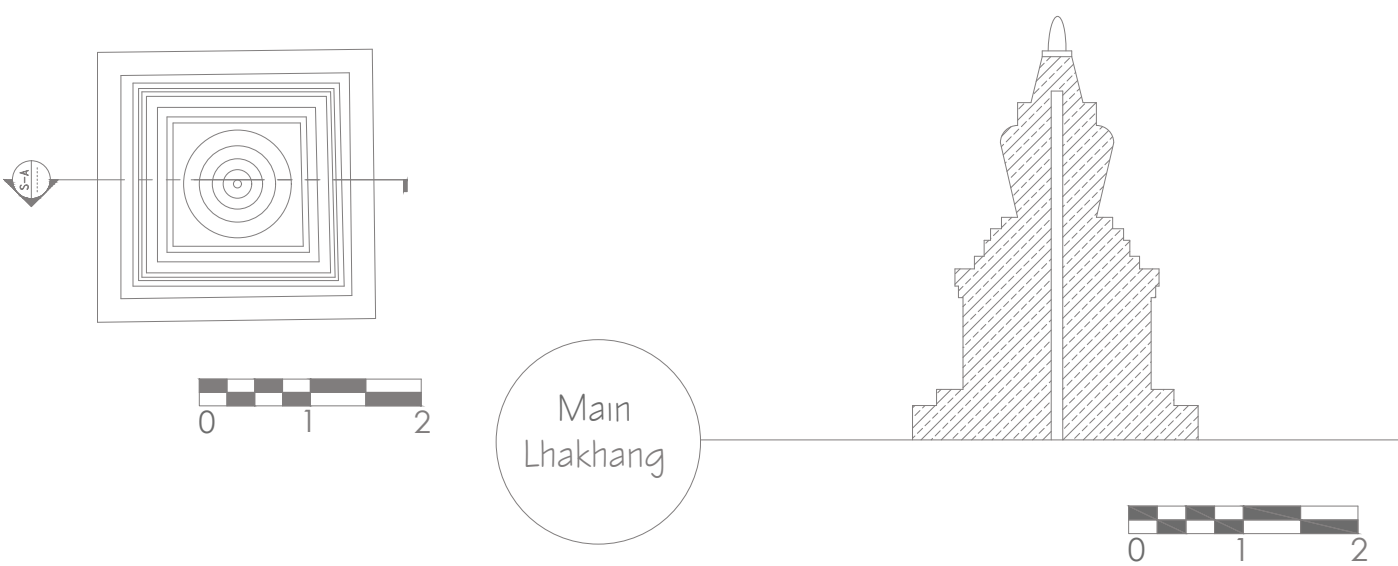
Red (Marp) Chorten



GROUND FLOOR PLAN

SECTION XX

YELLOW (Sep) Chorten



GROUND FLOOR PLAN

SECTION XX



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## 2.5. Zhabjithang Lhakhang

### 2.5.1 Location



Zhabjethang lhakhang is located around twenty-two kilometers from Chamkhar town which is above the farm road connecting to Naspheh village. It is located at Zhabjethang village under Chhoeckhor gewog. The lhakhang lies at the geographic location of 27.67413°N and 90.73329°E at an elevation of around 2800 meters above sea level.

### 2.5.2 History

Zhabjethang was blessed and founded as one storied lhakhang by *Guru Rinpoche* in the 8th century. *Guru Rinpoche* is said to have manifested into a wrathful form called “fire garland” in order to subdue demon *Gajed Zhonu*. During the pacification process, the demon’s body, limbs, and entails were entombed into the rock and *Guru* stepped on it leaving imprints of his feet on the rock. The lhakhang is built at the sacred site and the name of the lhakhang is called Zhabjethang meaning the “plain of footprints” which is associated with the foot imprints on the rock. In the 15th century, *Trulku Chogden Gonpo* renovated the lhakhang, and later in the 20th century, it was extended into two-storied by *Trongsa Tshogpon Dolong*.

### 2.5.3 Significance

The sacred place was blessed by *Guru Rinpoche* where the demon was subdued and many footprints were left behind. The community makes an offering to local deities for continuous protection from evil forces.

### 2.5.4 Description of Architectural features

Zhabjethang lhakhang is located on plain land with access to a motor road passing not far from the site. The lhakhang’s boundary is demarcated by a low-height stone masonry wall with a small entrance gate. The lhakhang is a two-storied structure that looks like a traditional Bhutanese house when viewed from one elevation but with the red band of *Kheyamar* and prayer wheels surrounding 3/4th of lhakhang, one can identify as a lhakhang.

The lhakhang’s main wall is made up of stone masonry with mud mortar. The doors, the windows, and the roof structural components are made up of timber. The lhakhang has three layers of roof. A *Jabzhi* roof with *sertog* on the first layer, a *Jamthok* roof on the second layer and a gabled roof on the third layer as the mainroof covering. On the front and rear elevation, one can also notice the *Chenkhep* roof being mounted on top *Drey-Zhu Rabtsel* as additional protection to *rabtsel*.

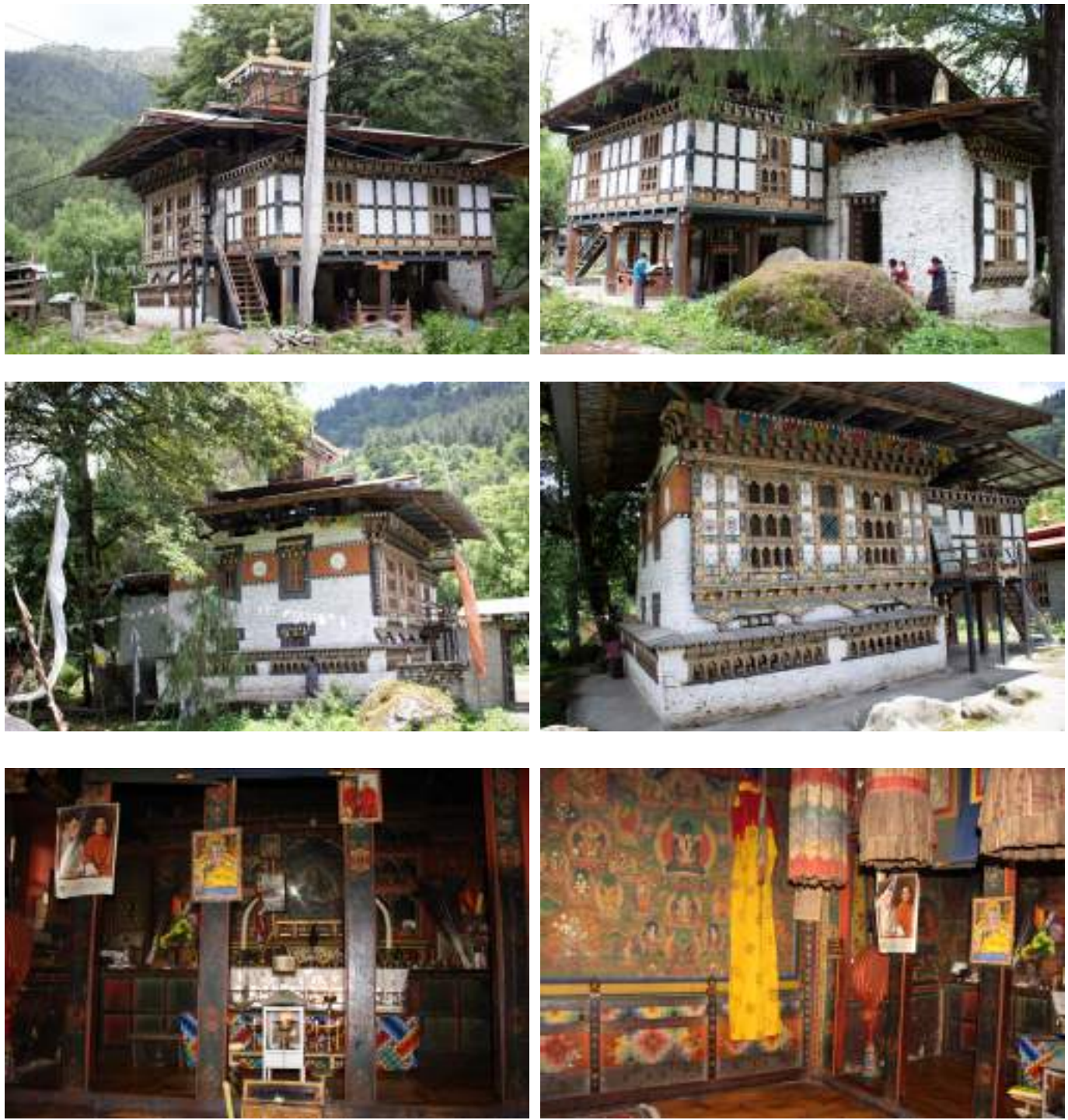
The unique feature of this lhakhang is the intricate painting on *Drey-Zhu Rabtsel*, painted mostly in golden colour with traditional motifs which makes it one of the prominent eye-catching features on the elevation of lhakhang.



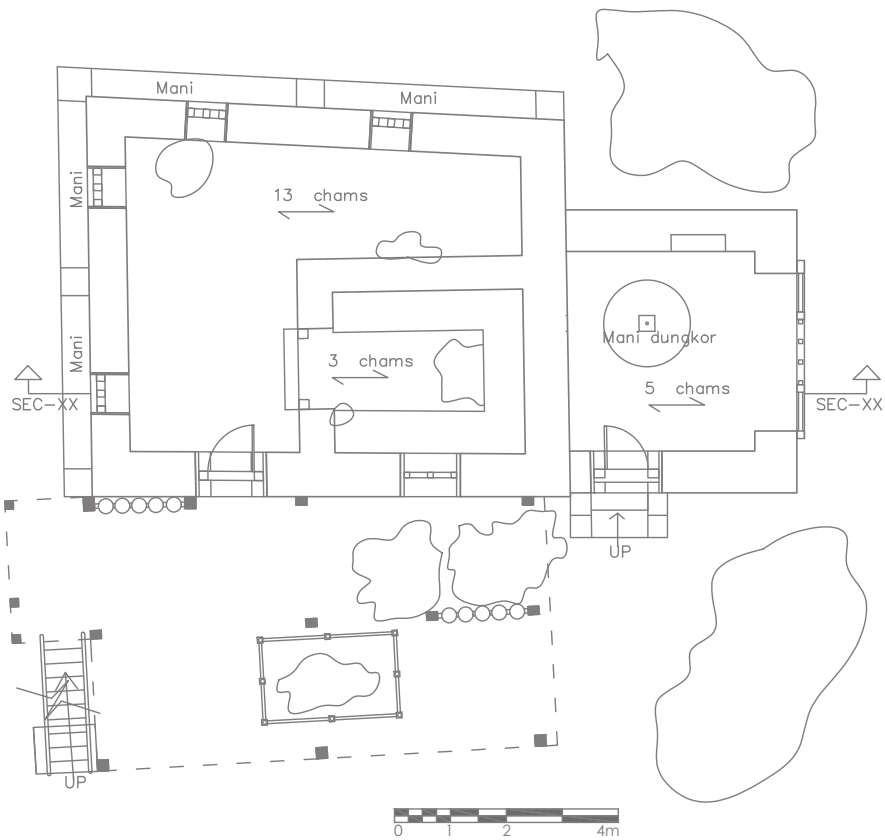
On the ground floor, it has a small chamber containing a rock bearing the footprints of Guru Rinpoche and his consort Menmo Tashi Kheudren. The L-shaped room next to it is a ritual room with a dark interior due to the windows being blocked by latter additions of prayer wheels surrounding the Lhakhang from outside. Adjacent to the ground floor, there is an extension of Mani Dungkhor built on a higher plinth level. The interiors of this extension have paintings of Lord Buddha and Zhabdrung Ngawang Namgyel.

Access to the first floor is from the staircase located outside just beside the entrance of the ground floor. The staircase leads to a lobby area and a torkhang made up of ekra wall. Just next to the lobby, the main altar room consists of Guru Rinpoche's statue at the center. Inside the main altar room, one window has been blocked from inside to make it into a solid wall and to decorate with fine painting of the 12th century Tibetan saint Milarepa, probably done in the late 19th century.

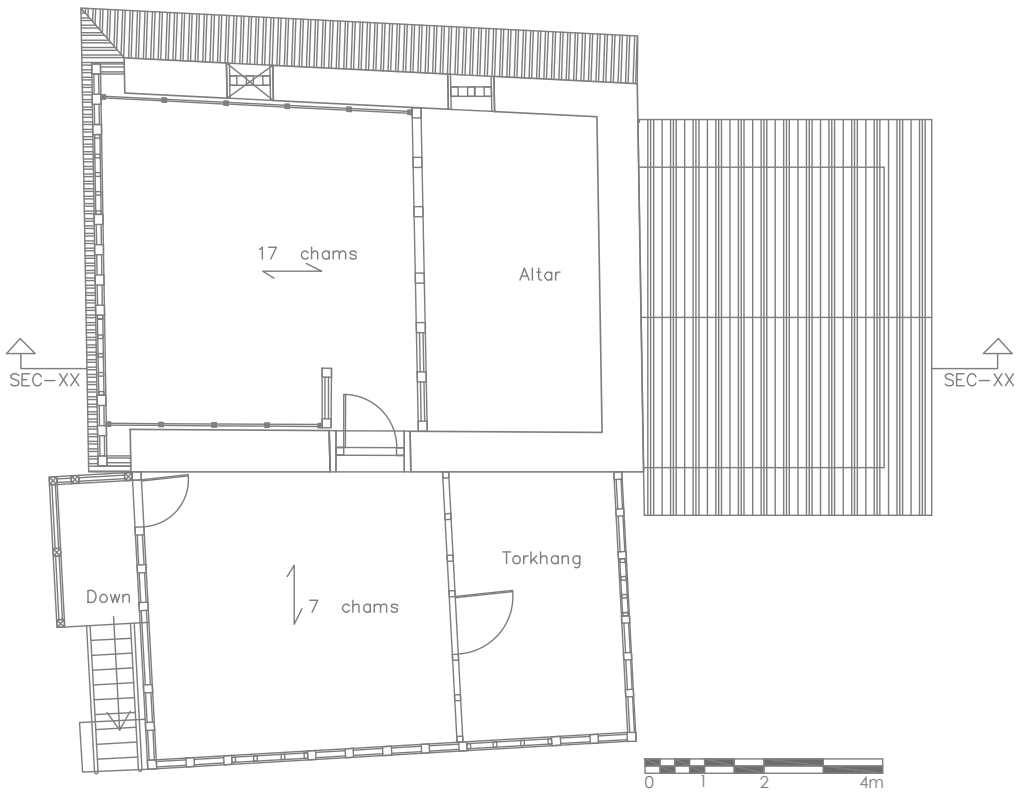
### 2.5.5 Pictorial Documentation



### 2.5.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



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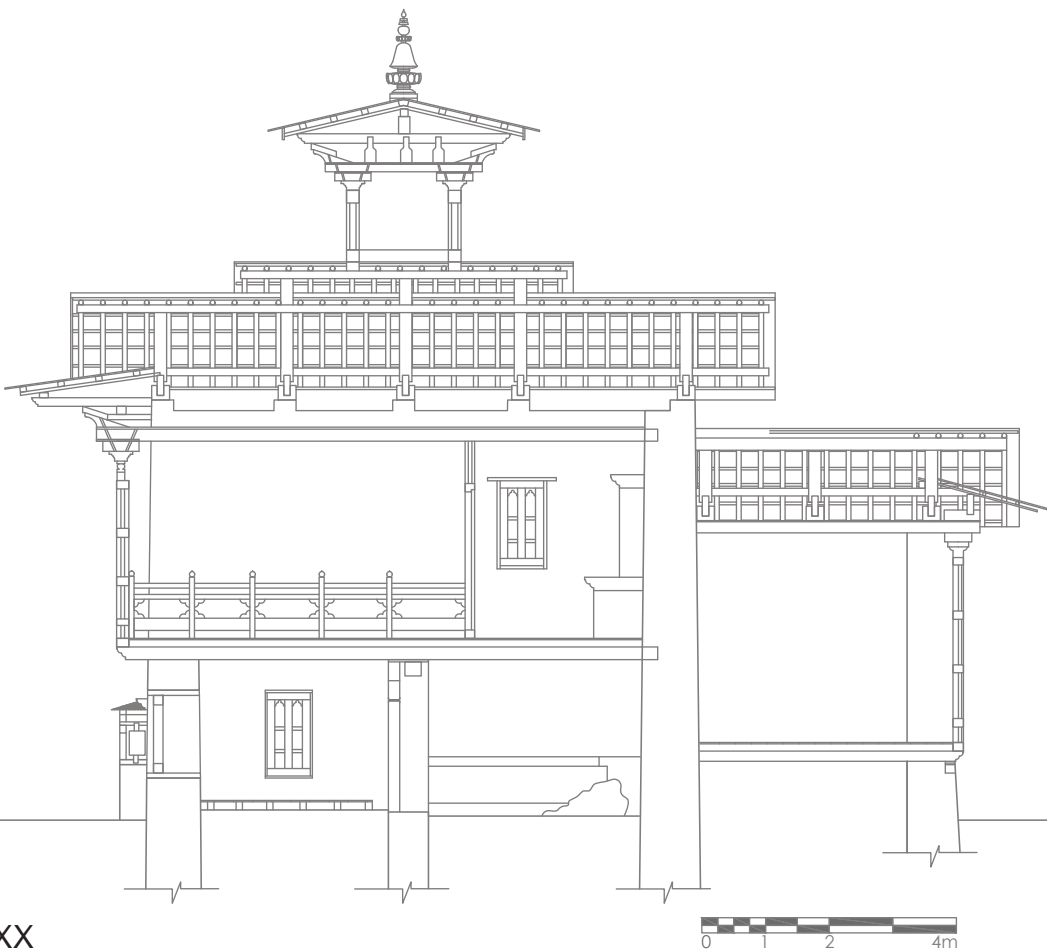
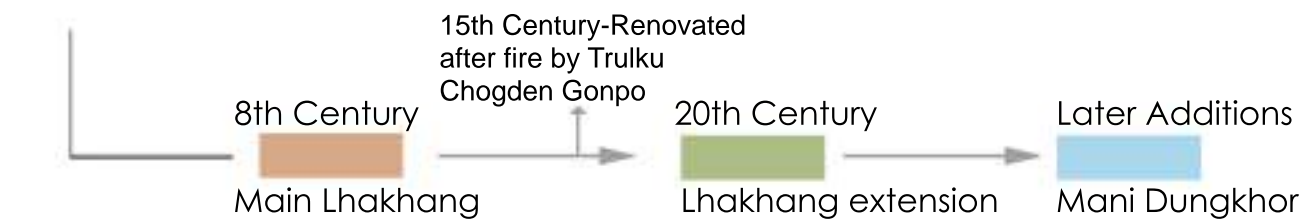
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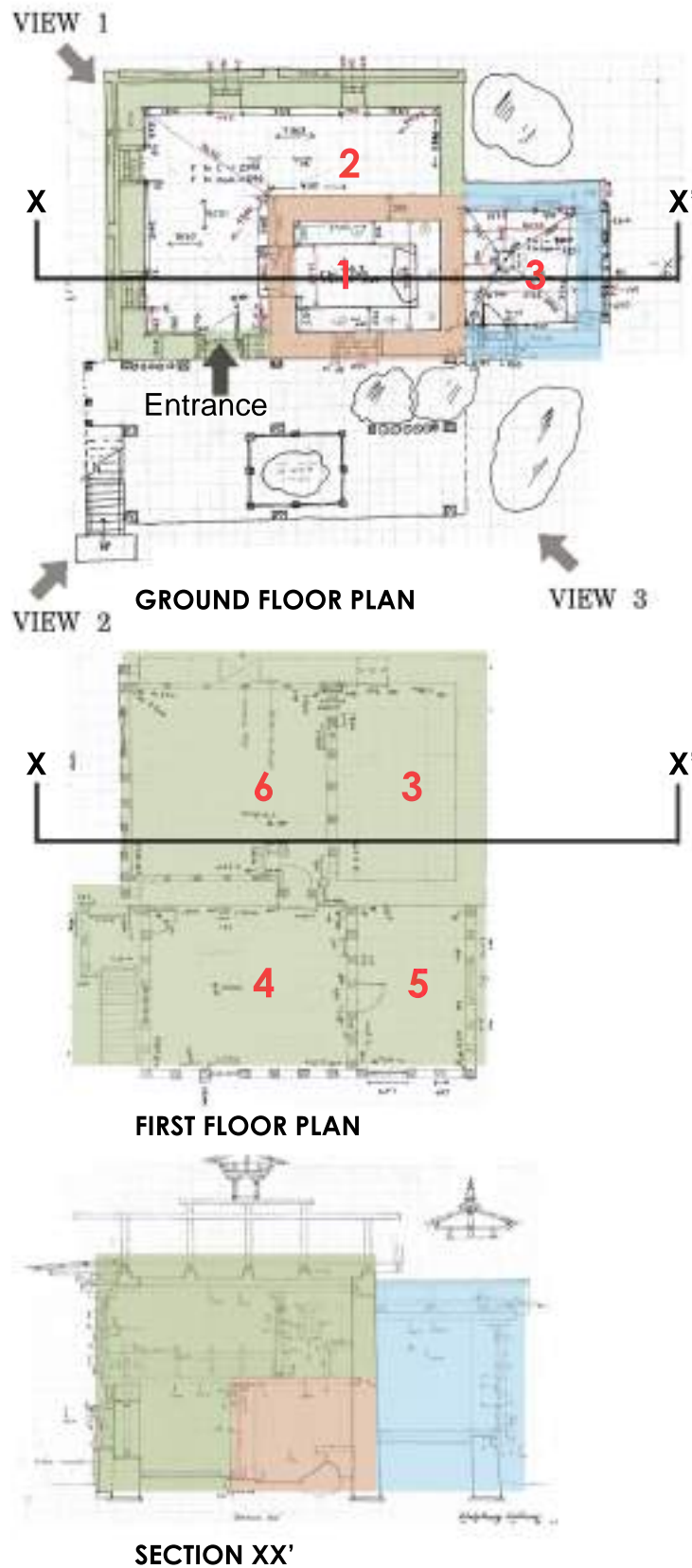


2.5.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



SECTION XX



SECTION XX'



VIEW 1



VIEW 2



VIEW 3

LEGEND

- 1. Guru and Khandom's ney
- 2. Ritual area
- 3. Mani Dungkhor
- 4. Lobby Area
- 5. Torkhang and storage for religious text
- 6. Prayer room
- 7. Altar room



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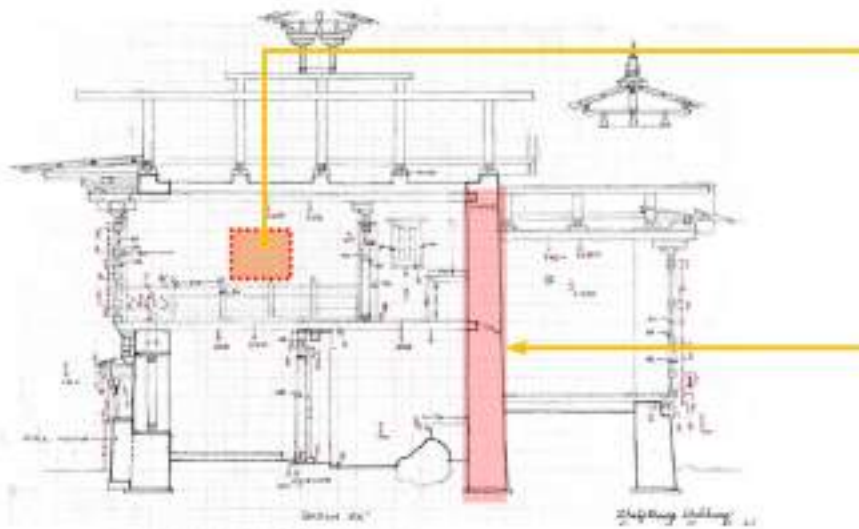
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## OBSERVATIONS



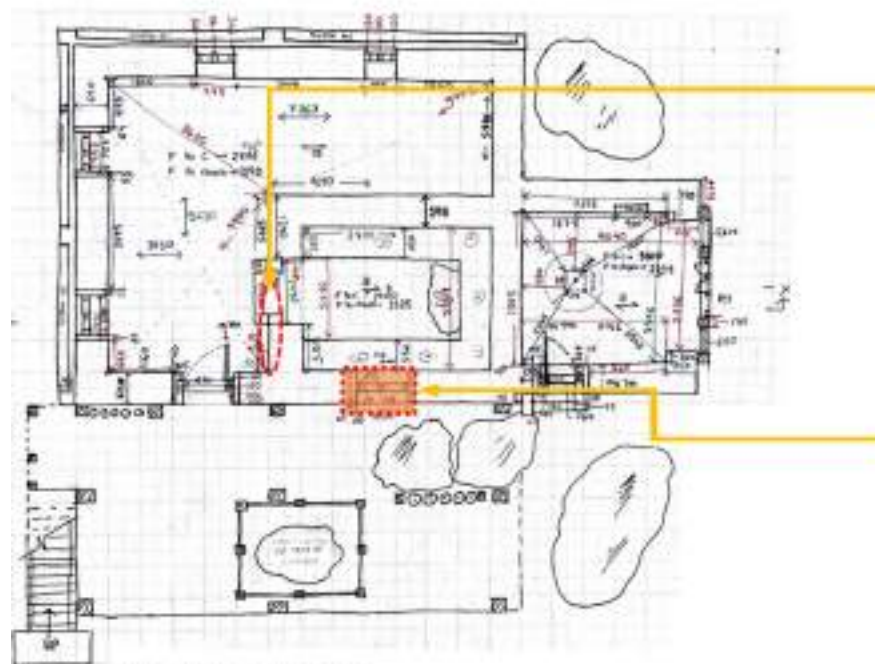
GROUND FLOOR PLAN



3. Traces of window on the outside but later being blocked to accommodate debris on the inside wall of Lhakhang.



1. The walls were built with second class ashlar stone masonry.
2. The walls were thick with maximum dimension being 815 mm at Ground floor which tapered to slender wall thickness at first floor.



FIRST FLOOR PLAN



4. Traces of debris on corner of the wall at Ground Floor.



5. Traces of main door being converted into window.



## 2.6. Ugyen Zhabje Lhakhang



### 2.6.1 Location



Ugyen Zhabje lhakhang is located towards the west of Kurje Lhakhang which is about an hour hike from the nearest farm road. The area is inaccessible to motor road and the visitors have to walk through deep forest. The lhakhang is located at Norbugang village under Chhoeckhor gewog. The geographic location is at 27.58602°N and 90.71896°E with an elevation of around 2860meters above the sea level.

### 2.6.2 History

The sacred site was blessed in the 8th century by *Guru Rinpoche* where he left his footprint. The name of the lhakhang Ugyen Zhabje is associated with the presence of the footprint of *Guru* below the present location. It is said to be a sacred place where *Khandro* Trashi Kheudren secretly paid a visit and stayed while *Guru* was meditating at Kurje.

*The brief history of Tsampa Sangay:*

*Tsampa Sangay* was from *Kham* (Nangshing) in Tibet who came to Bhutan along with his parents and visited Kurje. During their visit, he urged his parents that he wants to join the monk. At the age of 11, he joined Tharpaling monastery under the guidance of his root teacher *Lama Drubju*. After the completion of his studies, he went for a seven-year retreat following the order of his root teacher. He meditated at the present location where Ugyen Zhabje lhakhang is built. In doing so, he met with his consort Sonam Yangzom who was from Norbugang under Chhoeckhor gewog. After the completion of seven years of retreat, he built lhakhang near the sacred sites of *Guru Rinpoche*. Before his death, his last word to his son who was a lama that he need not have to do anything for him except performing *Kalingzhithro* for 21 days. Before passing, he remained in *thukdam* posture and asked his son to check whether there is *zha* (rainbow) over the sky which usually symbolizes the purity of great masters.

The sacred site near the lhakhang is the *Guru Latsho* which is located at the left side of the lhakhang. It is around ten minutes' walk towards a small stream. On the right side below the lhakhang, there are many prints such as footprint of *Guru*, *khandroms*, *Guru's* horse, dancing steps of *khandrom*, secret way of *Guru*, and mantra printed on the stone. The place is considered sacred and blessed by *Guru*.

### 2.6.3 Significance

The lhakhang is a sacred site blessed by *Guru Rinpoche* and dakinis. The footprints of *Guru* on the rock is considered very auspicious and were built for the well-being of the community.

### 2.6.4 Description of Architectural features

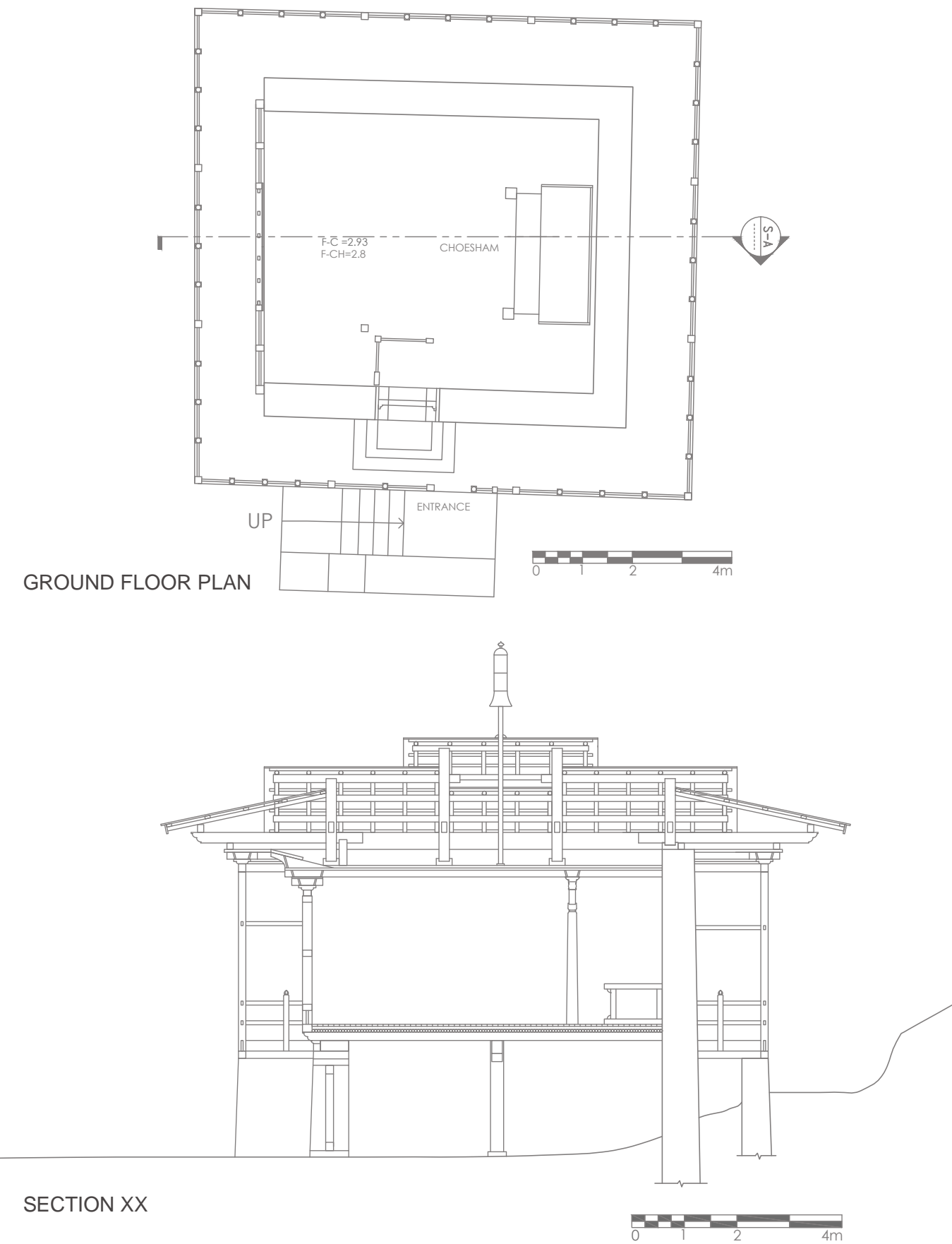
The lhakhang is a single-storied structure located on gentle slope topography with a simple square plan constructed with stone rubble masonry and timber components. It is surrounded by circumambulation areas for the visitors. The space below the floor level of the main lhakhang is kept unused but was kept to store things in earlier times. The *rabsel* on the front façade has two-tier windows and there are no other window openings present on the other three sides. The interior wall surface of the lhakhang is uneven and *debris* is painted on it. It has gabled roofing with a single gabled *jamthok* and *Gyaltzen* installed on it. The *chenkhep* roof is provided for the circulation area around the structure.

### 2.6.5 Pictorial Documentation

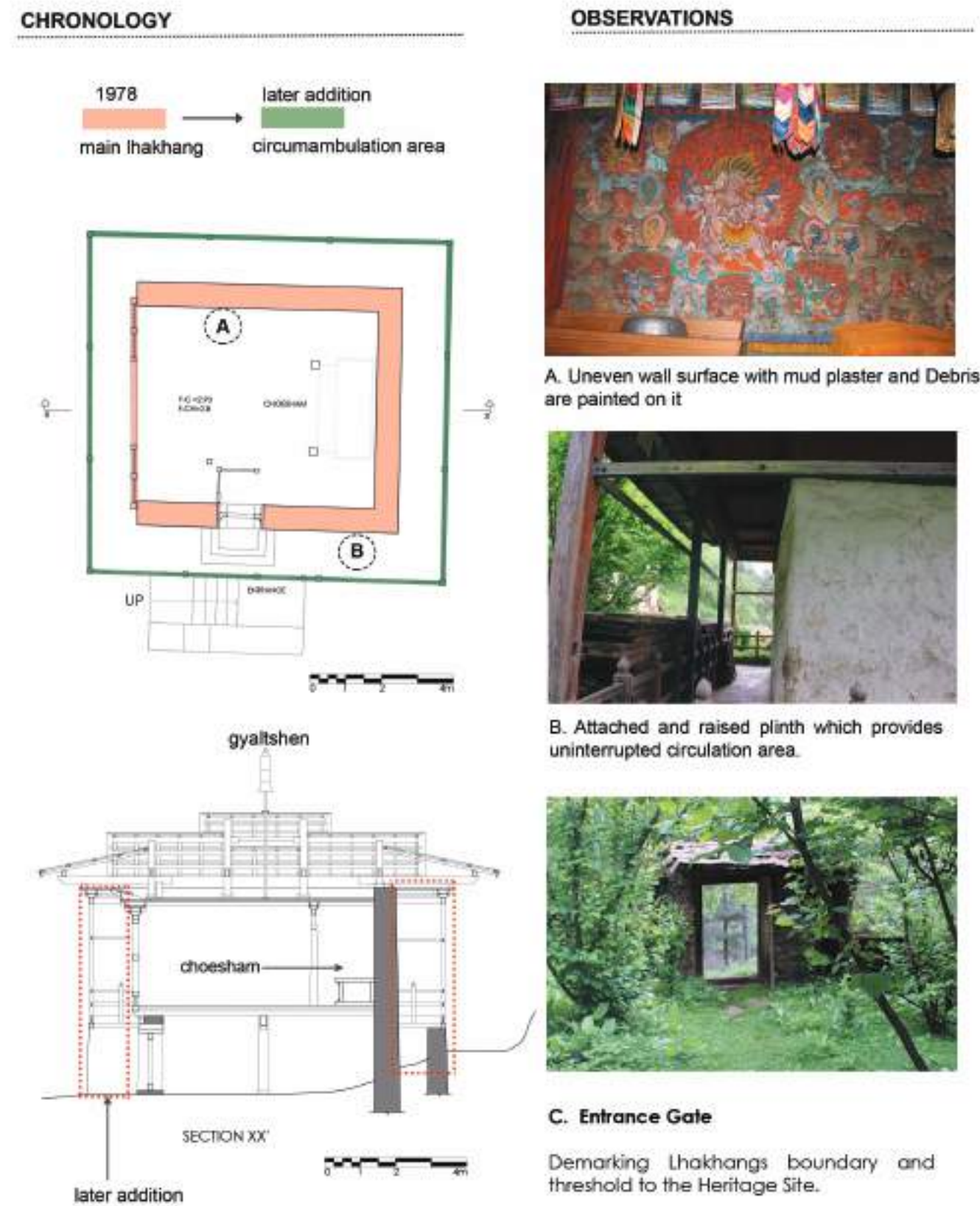




2.6.6 Architectural documentation



2.6.7 Chronology and Architectural Observation







## 2.7. Geney Lhakhang

### 2.7.1 Location



Geney Lhakhang is located in Zungay village under Chummey gewog. The geographical location is at 27.505124°N and 90.73724°E with an elevation of about 2740 meters above sea level located below the national highway of Trongsa and Bumthang. It is around three kilometers from the Nangar-Ura highway junction.

### 2.7.2 History

According to oral history narrated by *Khenpo* Loday Jamtsho (2021), it is said that the presence of the main statue *Nampar Nangzay* evidently proves that the Lhakhang was built during the time of King *Songtsen Gampo* in the 7th century. Geney Lhakhang was destroyed by fire when *Guru Rinpoche* was residing at the sacred site of *Brempha ney* located above Nimalung *dratshang*. Later, *Guru Rinpoche* renovated the old structure and a new Lhakhang was built just below the old one. Later, the dilapidated Lhakhang was renovated under the direction of *Lam Pema Tshewang's* brother Gyatsho. The site is looked after by *Lam Pema Tshewang's* family and descendants. It was previously used by villagers for various religious purposes but later they could not afford to do the renovation so *lama* Pema and his brother Gyatsho renovated the Lhakhang in the 20th century. Currently, it is taken care of by the descendants of *lama* Pema.

### 2.7.3 Significance

The presence of main statue *Nampar Nangzay* is considered very auspicious and one of the oldest Lhakhangs built in Bhutan by King *Songtsen Gampo*.

### 2.7.4 Description of Architectural features

Geney Lhakhang is located on a gentle slope with access to a motor road. The Lhakhang looks like a traditional one-storied house due to the ekra walls on the front street façade. The only feature which distinguishes it as a Lhakhang is the *kheyamar* which runs across the old walls of the Lhakhang, the *Jamthog* roof, and *Gyeltshen* on the top. The Lhakhang has two parts of the structure, one is the old stone masonry wall of the old Lhakhang which has been surrounded by ekra wall on three sides to create a space for ritual purposes. It also has a small store room which is extended on its front elevation.

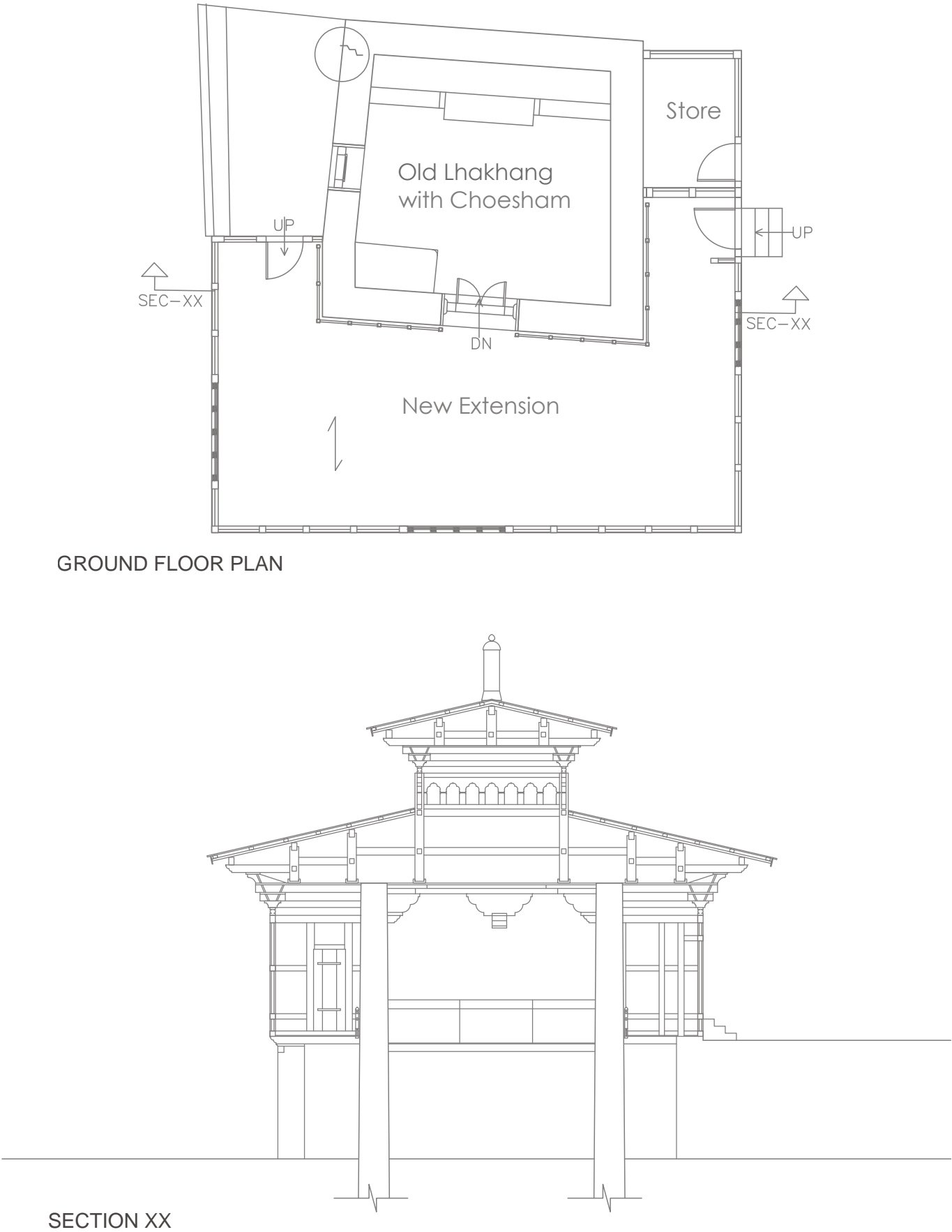
Inside the Lhakhang, one can notice the old Lhakhang is intact with the new extension. The old Lhakhang is a small chamber functioning as an altar room. The main statue of *Nampar Nangzay* and other statues are mounted on an in-built platform of the Lhakhang. The ceiling above the altar has wood carvings of mandalas created into two squares. One smaller square is inscribed inside the bigger square. With religious motifs representing the entire idealized universe of a deity, entourage, palace, and the surroundings. The altar room is dark because there is only one narrow window allowing light inside the altar room.



2.7.5 Pictorial Documentation



2.7.6 Architectural documentation



SECTION XX



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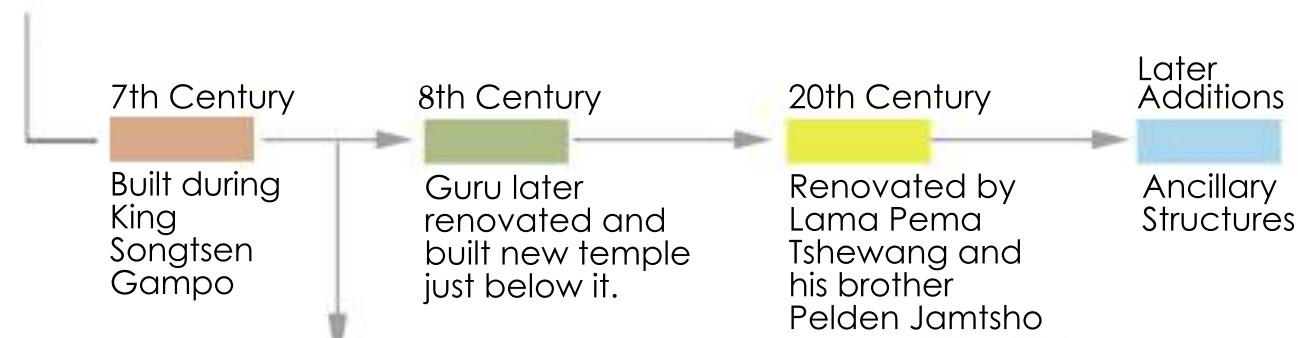
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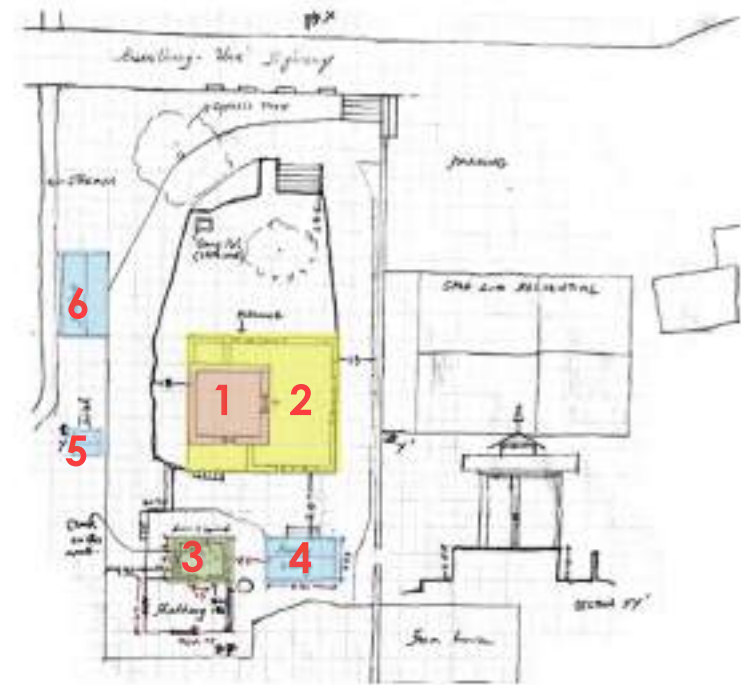


2.7.7 Chronology and Architectural Observation

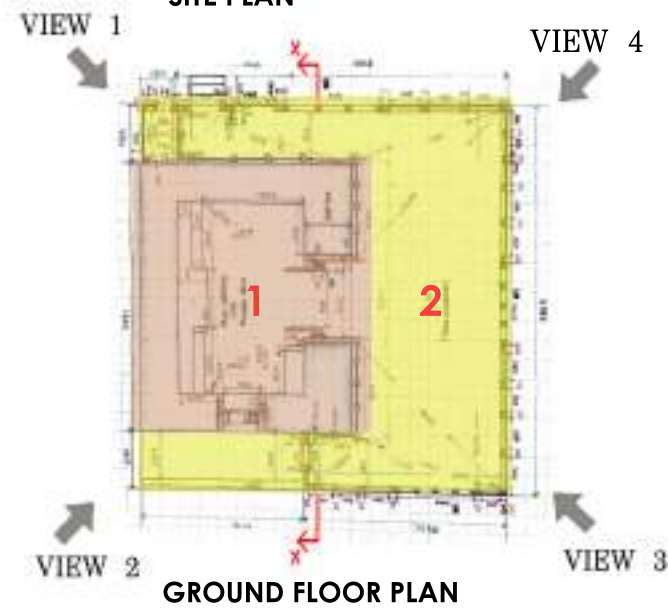
CHRONOLOGICAL ANALYSIS



Later destroyed by fire when Guru was residing at Brempa Ney.



SITE PLAN



VIEW 1



VIEW 2



VIEW 3



VIEW 4

LEGEND

- 1. Main Lhakhang
- 2. Ritual area
- 3. Lhakhang built by Guru Rinpoche
- 4. Karmi Khang
- 5. Toilet
- 6. Kitchen

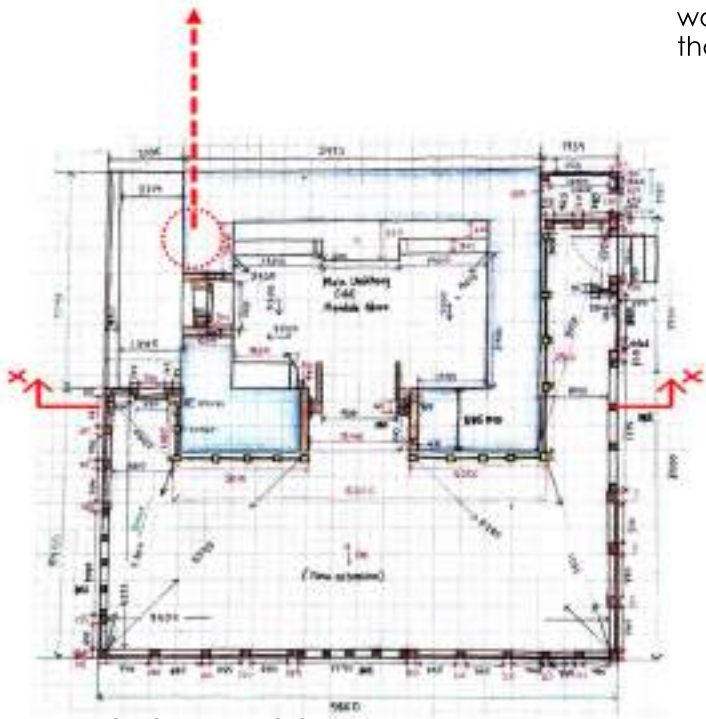
OBSERVATIONS



Traces of cracks due to earthquake

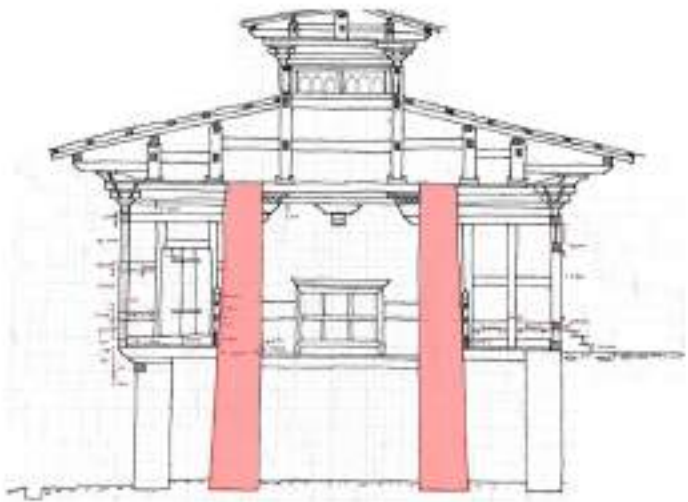


New extension with Dakcha Zhikom and presence of rough texture of the wall believed to have been built by thousand Khandoms.



GROUND FLOOR PLAN

Traces of thick load bearing walls for main lhakhang indicates it as the original structure. New extension shown by the material difference for the main lhakhang and ritual area.



SECTION XX'

Traces of thick and tapered stone masonry wall as the main load bearing structure of this Lhakhang.





## 2.8. Pelphug Lhakhang



### 2.8.1 Location



The lhakhang is located in Naru village under Tang gewog at the geographical location of 27.60003°N and 90.89044°E with an elevation of 2760 meters above sea level. It is around seven kilometers away from the nearest farm road connecting *Naru* village.

### 2.8.2 History

Pelphug ney was a residence of *Drupthob Melong Dorje* (1243-1303), a holder of a branch of the Nyingthig teaching who travelled from Central Tibet to Khenpajong and then came to meditate there and was built in the 13th century. According to the publication made by KMT (2013), Thowadra and Pelphug was a door to sacred sites of '*Baeyul Khenpajong*'. Pelphug ney has the footprint of *Guru Rinpoche* and many sacred sites around the lhakhang. As per the oral narrative, the lhakhang is said to be a larger structure which is still seen today due to the huge foundation wall. Later, the size was reduced but the details of who and when it was built is still unknown. All the timber components including the flooring plank were changed through the government fund.

About '*Khikha Ra Thoe*': The local tradition attributes it to be the hiding place of king Khikha Ra Thoe who was hiding from Guru Rinpoche. From bephug "the hidden cave", it became pelphug the "accomplished cave". The current caretaker Zangmo (2021) narrated that *Guru Rinpoche* and '*Khikha Ra Thoe*' competed with each other over the supernatural power at *Khenpajong*. Guru is said to have used his supernatural power to create garuda out of timber. Garuda is believed to have landed in a place called '*Karnya*'. After losing, *Khikha Ra Thoe* along with his relatives and attendants were sent to exile. They are said to have built a palace at Kizom village under Tang gewog.

The present structure might have been built in the early 20th century as it contains paintings which are typical of that period but there is no documentation.

### 2.8.3 Significance

The lhakhang is a sacred site blessed by *Guru Rinpoche* in the 8th century who left a footprint that is considered auspicious.

### 2.8.4 Description of Architectural features

Pelphug Lhakhang is located on the Cliffside of Naru village in Tang Gewog. The lhakhang's boundary is demarcated by a low-height stone masonry wall and the steep steps leading towards the lhakhang. The lhakhang is a one-storied structure. The upper floor of lhakhang is sometimes used by *Tsampas* as a meditation place. The lhakhang is attached to the Cliffside and has only the front and partial side elevation visible to the viewers. The lhakhang roof is a gabled roof with a *Jamthog* roof and *Gyeltshen* mounted on it. The lhakhang is built with stone masonry walls and wooden windows. The windows of the front elevation are 3 tiers with a *Shamig* wall in between two sets of windows. The structural component of lhakhang such as roof supports rested on the cliffside. On the ground floor of the lhakhang, a load-bearing wall on the rearend has been built to support the altar, and just behind the wall is a small narrow passage in between the wall and the cliff where one can circimambulate.

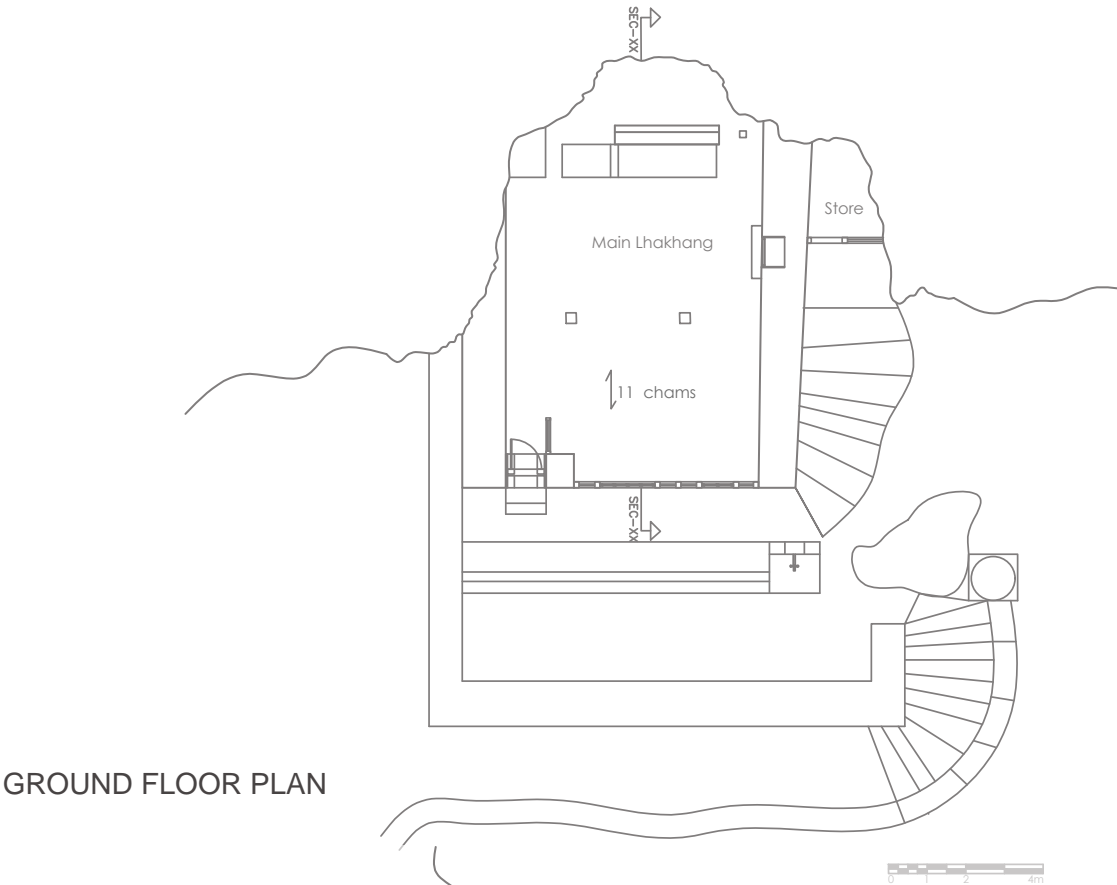


The interior of the lhakhang contains a remarkable painting of a wrathful aspect of Guru Rinpoche who repels the enemies and a painting of Dudjom Lingpa (1835-1904), the great Nyingma master and the first Dudjom Rinpoche. The interior walls of the lhakhang are built in a way that it blends with the natural contour of the cave. The unique feature of this lhakhang is the presence of *Khey-mar* above the *Rabsel* window because usually *Khey-mar*s painted in line with the upper middle level of the *Rabsel*

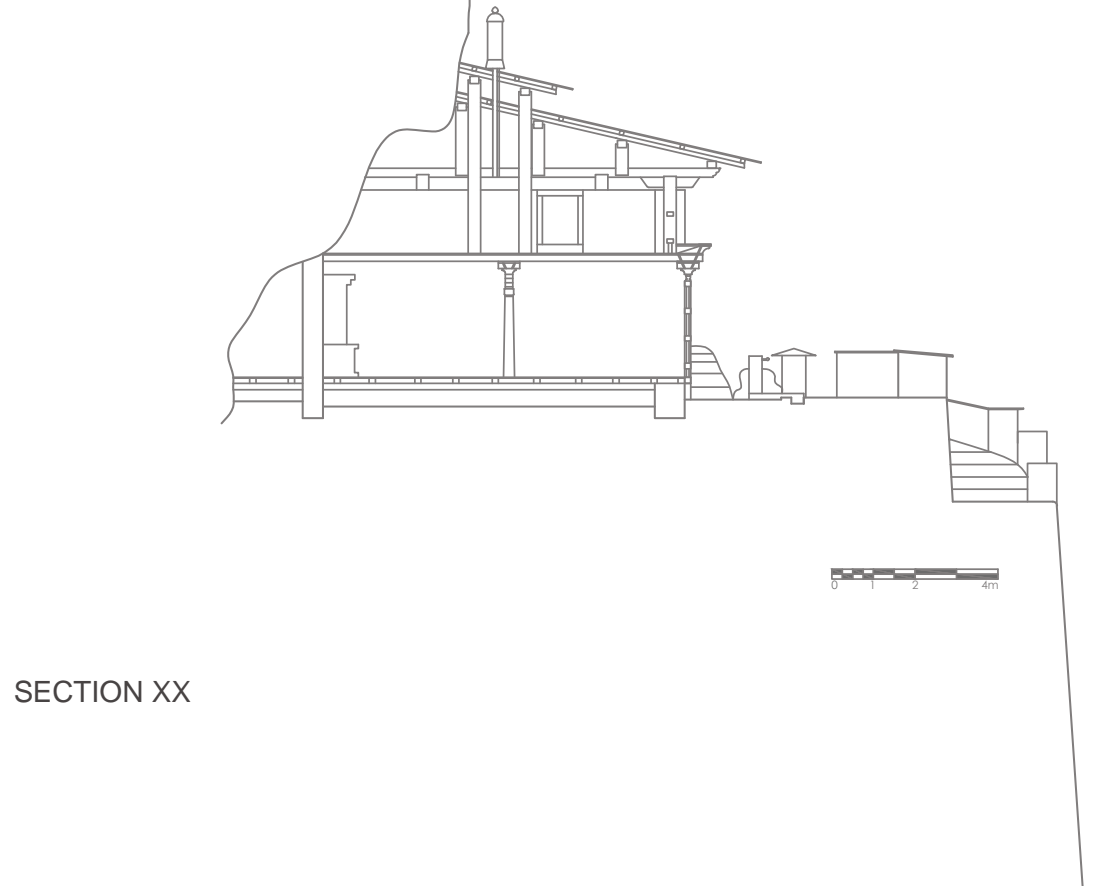
## 2.8.5 Pictorial Documentation



## 2.8.6 Architectural documentation



GROUND FLOOR PLAN



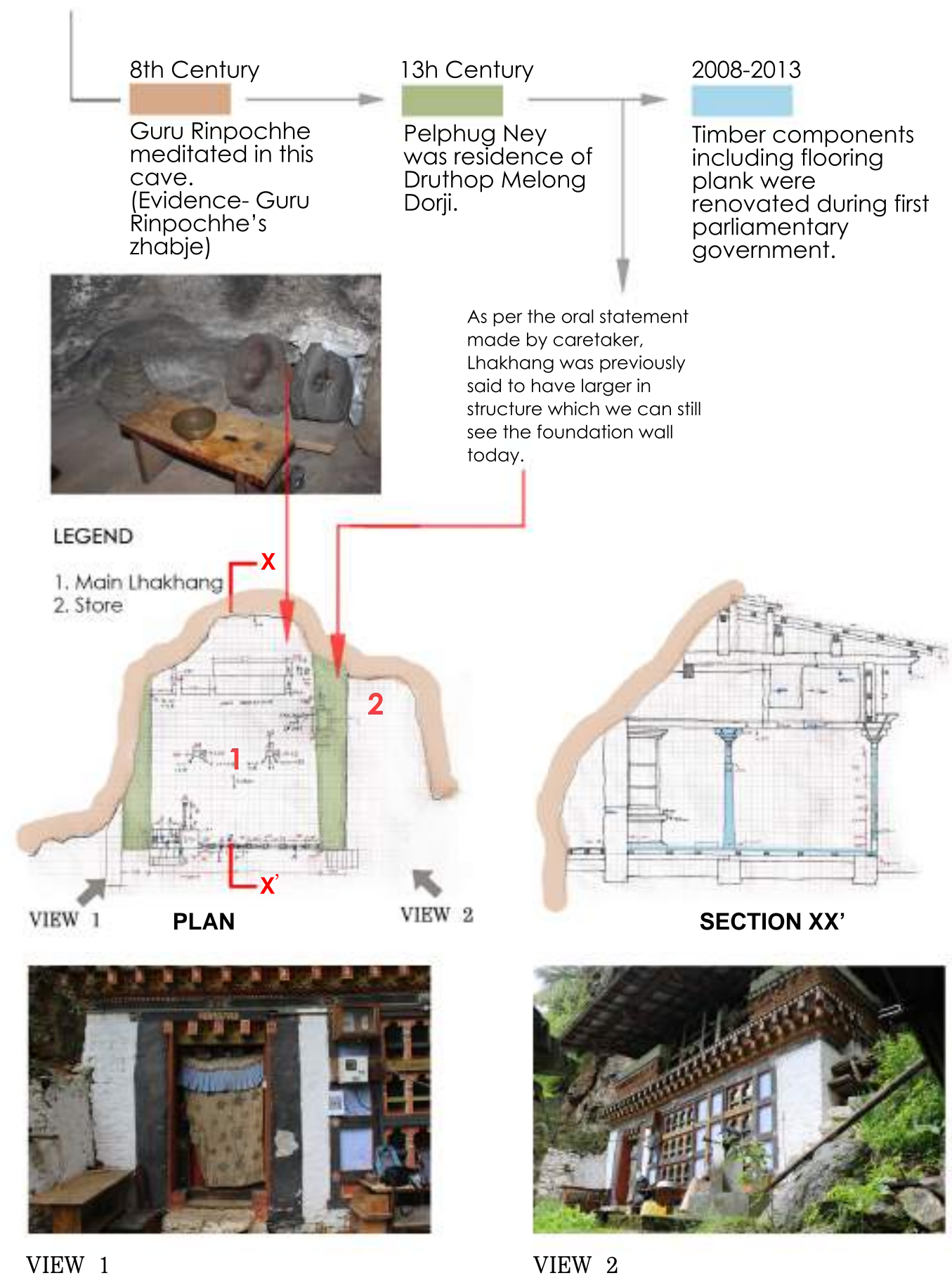
SECTION XX



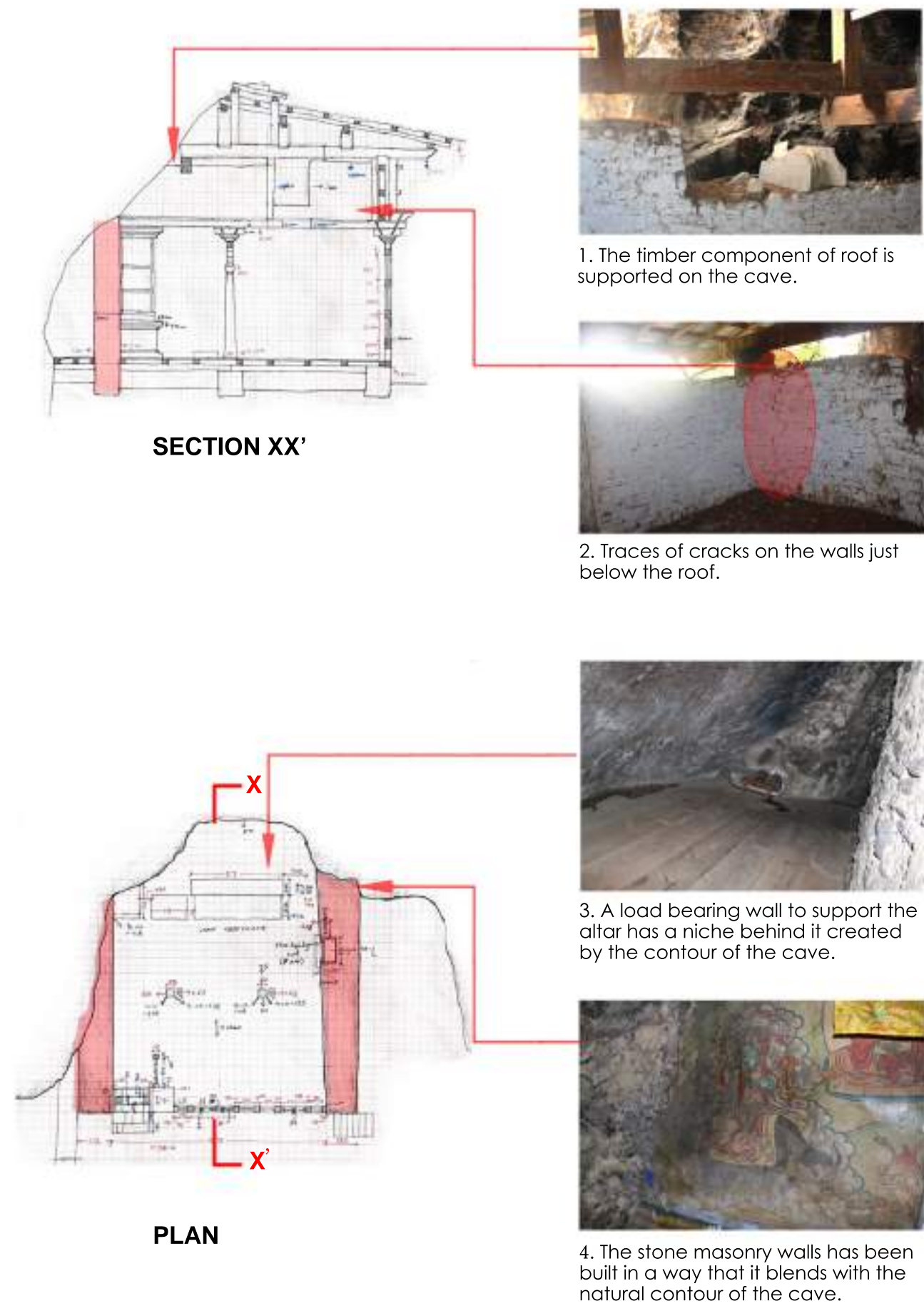


2.8.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



OBSERVATIONS







## 2.9. Pema Sambhava Lhakhang

### 2.9.1 Location



Along the northern road of *Tamshing* lhakhang, a short steep climb above the valley leads to Pema Sambhava lhakhang which is located opposite to Kurje lhakhang. It is around 2700 meters above sea level at the geographic location of 27.5951°N and 90.73379°E. It is located at Pangrey village under Chhoeckhor gewog. It takes around ten minutes to walk from the base to reach the site

### 2.9.2 History

Initially, the lhakhang was founded by Pema Lingpa in 1490 and its name at that time was Dekyiling. Later, in the 16th century, the lhakhang was built by *Chhoeckhor Debpa Kunthub* around the cave where *Guru Rinpoche* is said to have meditated. The name of the lhakhang is associated with *Guru Rinpoche* who meditated in the form manifested *Pema Sambhava*. Thus, the name of the lhakhang is called as *Pema Sambhava* lhakhang. The structure was later renovated and extended by the first king *Gongsar Ugyen Wangchuk* in the 20th century. The lhakhang was again renovated by *Mayum Ashi Pema Dechen Wangchuck*. Inside the main lhakhang, there is a conch shell that is said to be flown in the 17th century as prophesied by *Guru Rinpoche*. According to the caretaker (2021), the statue has the power to reduce heavy and continuous snowfall, hailstone, and windstorms. There are rocks painted near the site such as the right thumb imprint of *Guru Rinpoche*, footprints of *khandrom*, and the holy water. The oral history says that the holy water at *Pema Sambhava* is the female and the one at Kurje is male holy water of *Guru Rinpoche* which is believed to cure all kinds of diseases.

### 2.9.3 Significance

The lhakhang is considered a sacred site due to the presence of a complete body imprint of *Guru Padma Sambhava* behind the statue of *Guru Rinpoche*. The presence of the footprint of *khandrom* Dorji Phagmo and three faced statues of *Yedam Pelchen Dorji Zhenu* makes the lhakhang more significant and auspicious.

### 2.9.4 Description of Architectural features

The lhakhang is a two-storied structure that is constructed with stone masonry and rammed earth walls. The stone masonry is used as the foundation for rammed earth walls. The construction of *ekra* wall is adopted during the extension to build *torkhang* and residence of *Ashi wangmo*. The thick timber components were used for the construction of roof truss with traditional joineries and without using nails. The lhakhang has a traditional Bhutanese gable roof. The *jamthok* was placed above the main roof along with all the entitlements of the roof for the lhakhang (*sertog*, *chuzar chulo* and *chuju patra*).

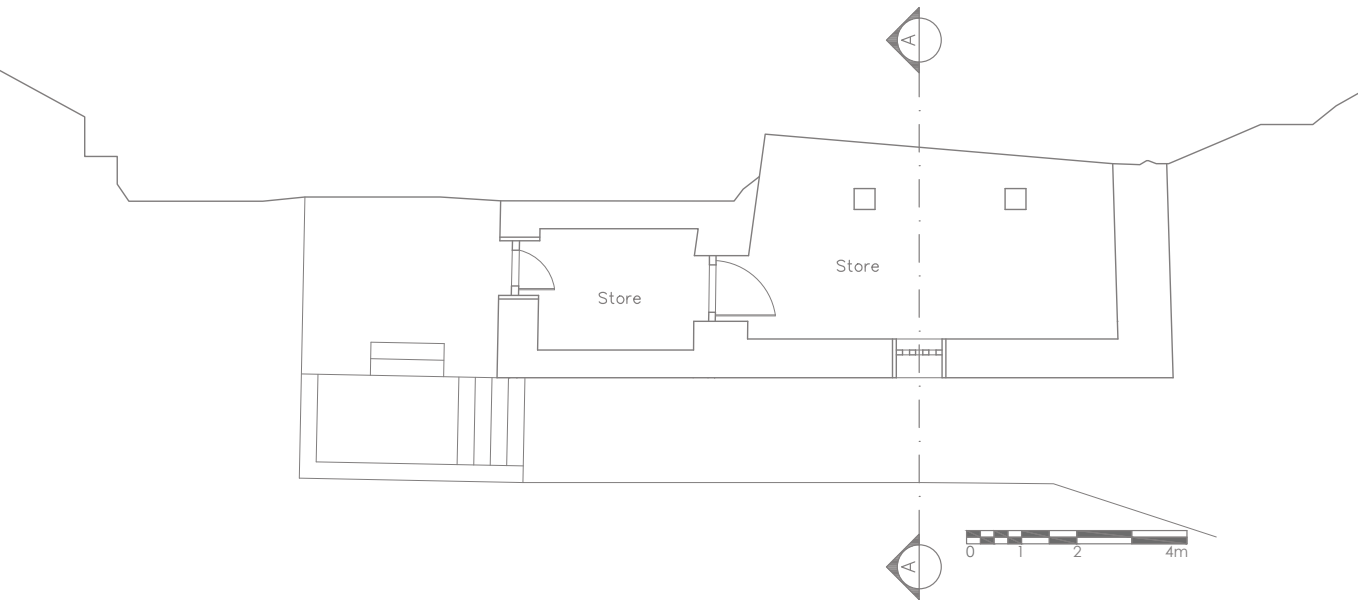
The structure is constructed in harmony with the sites without undergoing any excavation. Traditional *Nyimchu rabse* was incorporated on the façade of the main lhakhang and *ekra* wall along with two tiers of typical *rabse* which were installed for extended ancillary structures. The lhakhang is sited on a gentle slope with thick vegetation and the structure looks like it belongs to the site.



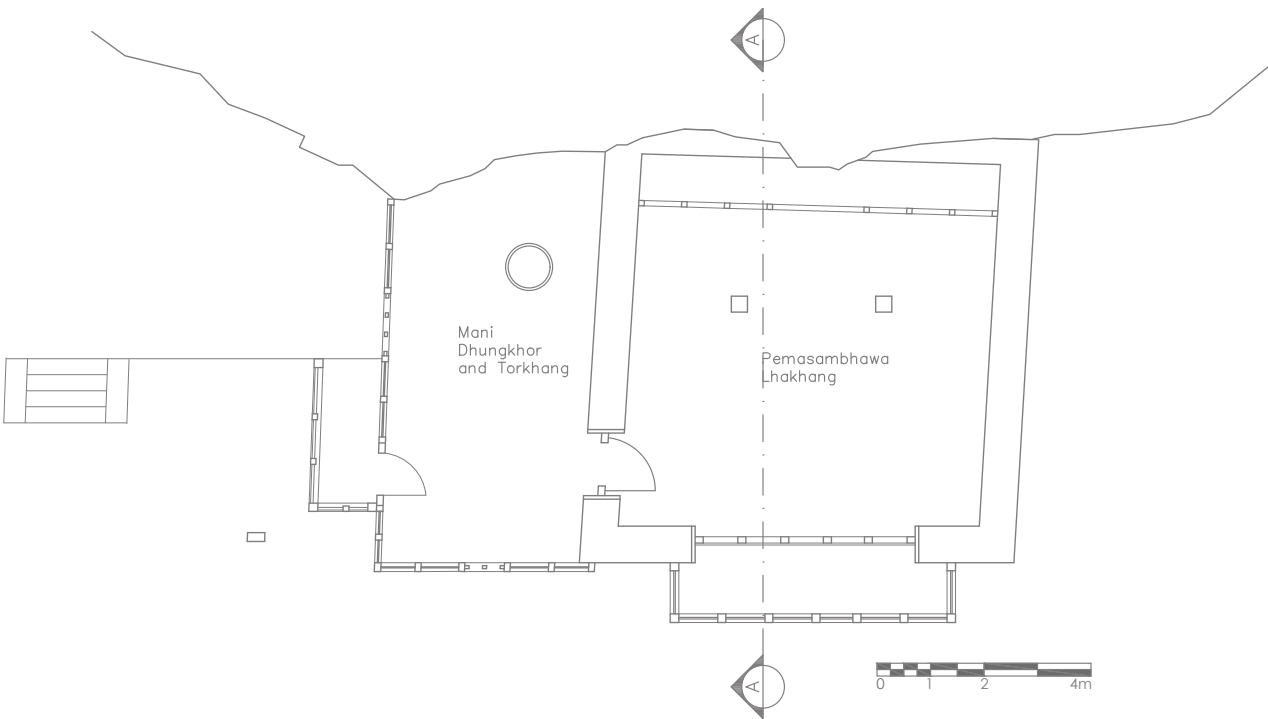
2.9.5 Pictorial Documentation



2.9.6 Architectural documentation



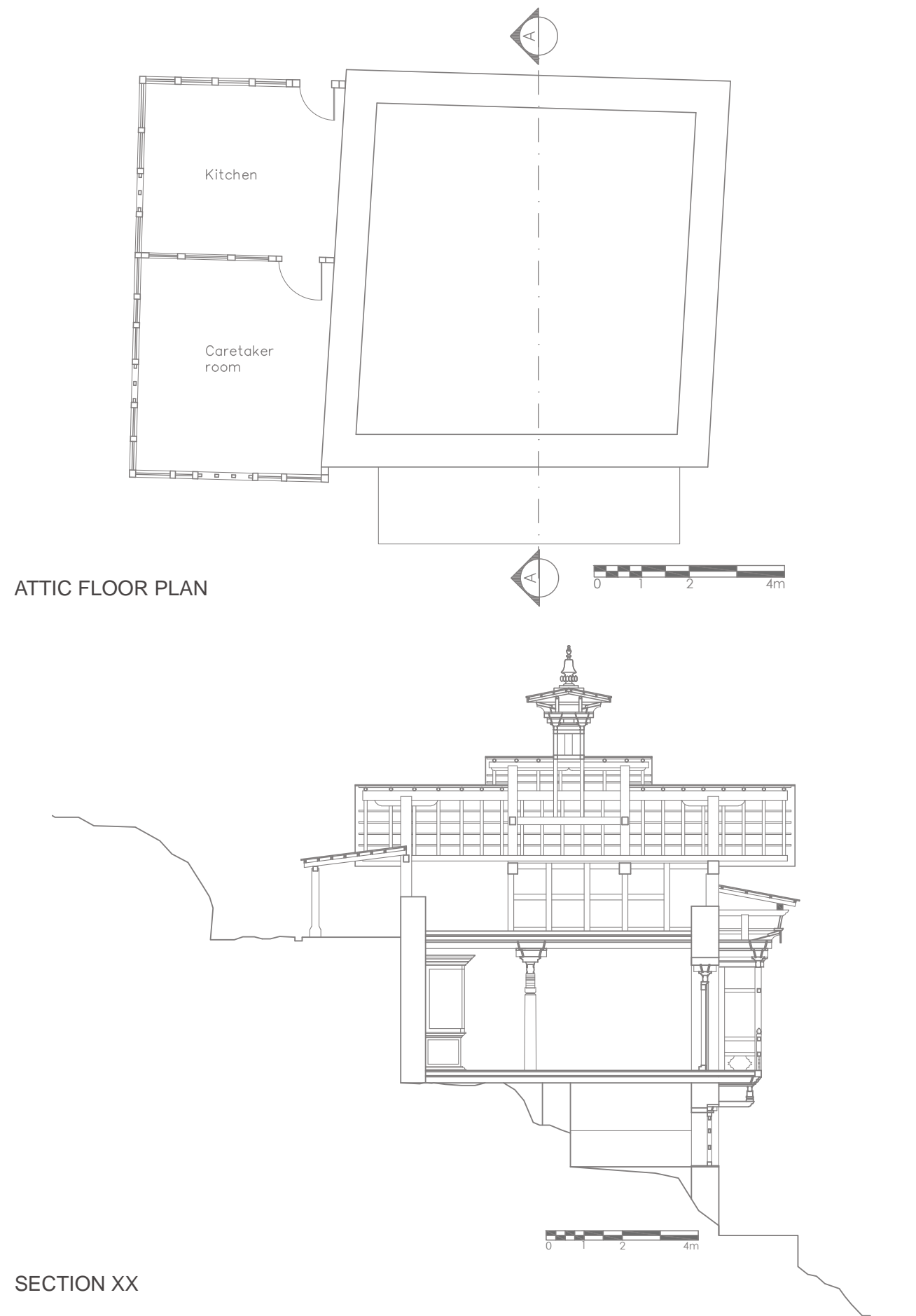
GROUND FLOOR PLAN



FIRST FLOOR PLAN







SECTION XX



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

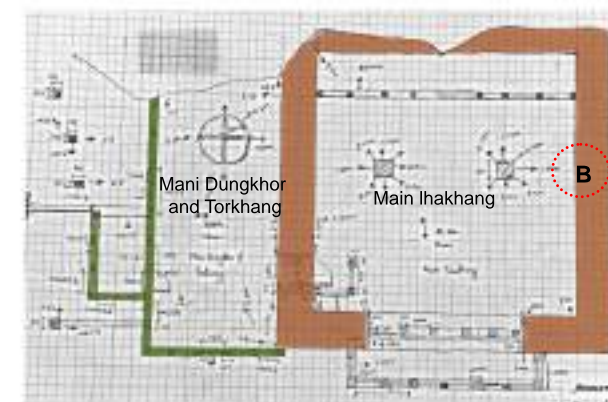


## 2.9.7 Chronology and Architectural Observation

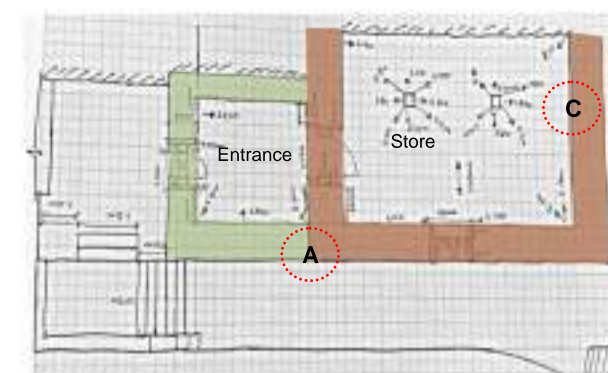
### CHRONOLOGY

16<sup>th</sup> Century  
Main lhakhang

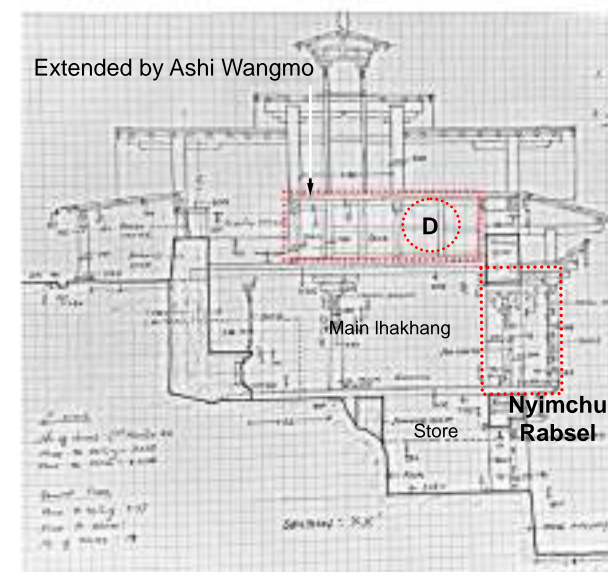
20<sup>th</sup> Century  
Torkhang and mani dungkhor



First floor plan



Ground floor plan

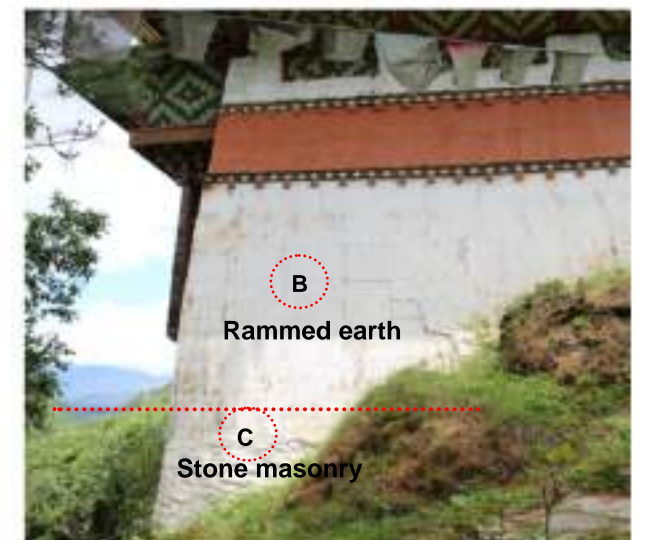


Section XX

### OBSERVATION



A. Traces of clear line of extension for torkhang and store from main structure is clearly visible on wall.



B. Both stone masonry and rammed earth are used during construction of lhakhang.



D. Ashi Wangmo residence  
Nymchu rabsel and typical two tiers window rabsel with ekra wall





## 2.10. Ani Lhakhang

### 2.10.1 Location



It is located on the edge of a meadow besides the village of Gamling on the left side of the Tang river and right below Ogyen Choling monastery under Tang *gewog* at the geographic location of 27.61568°N, and 90.88569°E. The site has an elevation of about 2750 meters above the sea level. It is connected by a farm road which is around seven kilometers towards the north from Tang *gewog* administration.

### 2.10.2 History

Ani Lhakhang is one of the ancient lhakhang which was designed and consecrated by the great saint *Guru Rinpoche* in the 8th century. It was initially built by King *Trisong Detsen*. According to the oral history, it is said that one of the cows which belonged to a nun from Chhoekhor ran away and headed towards Tang. The nun is said to have followed her cow and in association with this incident, the names of the sacred sites are also named as *Bathel*, *Badorong* between Chhoekhor, and Tang. Finally, when they reached the present location where the lhakhang is built, the cow rested and could not walk further. So, the nun thought this is all because of fate and then she is said to have tethered her cow to a wooden post. Later the cow was said to have died in that very spot where it was tied down. The wooden post is believed to have been put inside the chorten as the main relics and the name of the lhakhang came to be known as Ani Lhakhang which is directly associated with the nun.

A local story in Bumthang places this temple among the 108 temples which were built by the Tibetan King Songtsen Gampo in the 7th century. It is believed that *Guru Rinpoche* himself provided the model proportions of the lhakhang and conducted the consecration ceremony. In 1957, *Chojam Lama Pema Longyang* popularly known as *Meme Lama* renovated both the exterior and interior parts. It is said that when the world ends, the chorten built by nun will be submerged underneath.

It is likely that the structure is ancient given the small size of the temple and the clay statues which have been repainted twenty years ago and which presents some ancient and iconographic features attributed to the Imperial Tibetan period. Moreover, the Buddha Vairocana is the main statue, which usually points out to an ancient foundation.

### 2.10.3 Significance

The lhakhang is considered as one of the sacred sites with the presence of the main statue *Nampar Nangzay* which has a face in an undulating or uneven shape. It is said that in the past, there was an outbreak of epidemics and there was no other medicine and precautionary measure to cure so the main statue is believed to have endured all the epidemics on him which resulted in an uneven or undulating face shape.



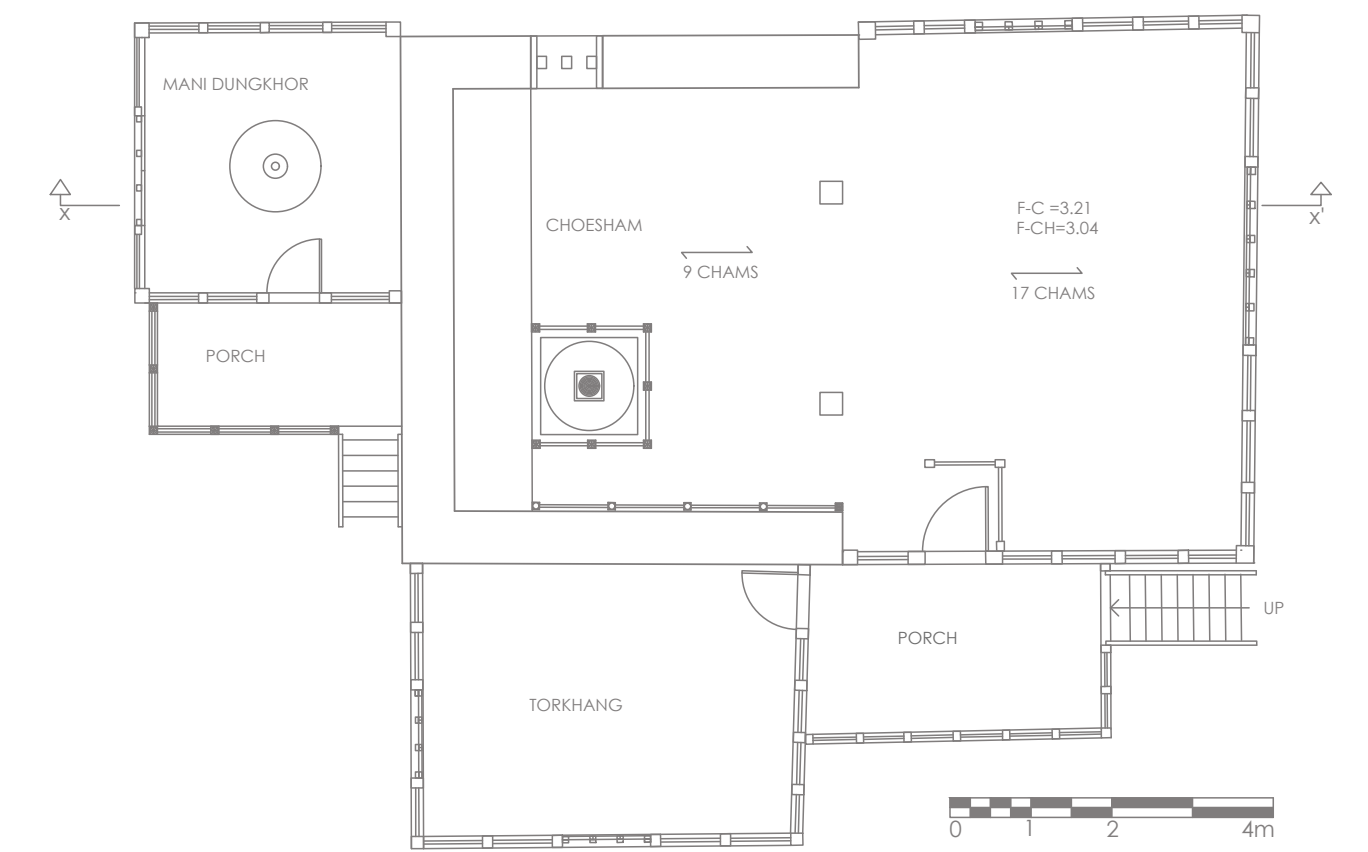
2.10.4 Description of Architectural features

The lhakhang is a one-storied structure constructed with stone rubble masonry and timber components. It has *Gocham rabsel* on the front façade with two-tier windows. It was built around the chorten which was founded by a nun(*ani*) from Tibet during the 8th century. The *geykar* window on the main lhakhang has been sealed from the inside by *debri* painting canvas. The current plinth level of the lhakhang has been raised from the old plinth level which is evident from the partial view of choeten visible above the floor level and part of the choeten is left submerged below floor level. The space below floor level is provided with *lungos* for air circulation. The ancillary structures like *mani dungkhor*, *torkhang* and entrance porch were later added adjoining the main lhakhang. It has gable roofing with single *jamthok roof* with *sertog* installed on top of it. The other ancillary structure *lekarmi khang* is built on the front side of the lhakhang.

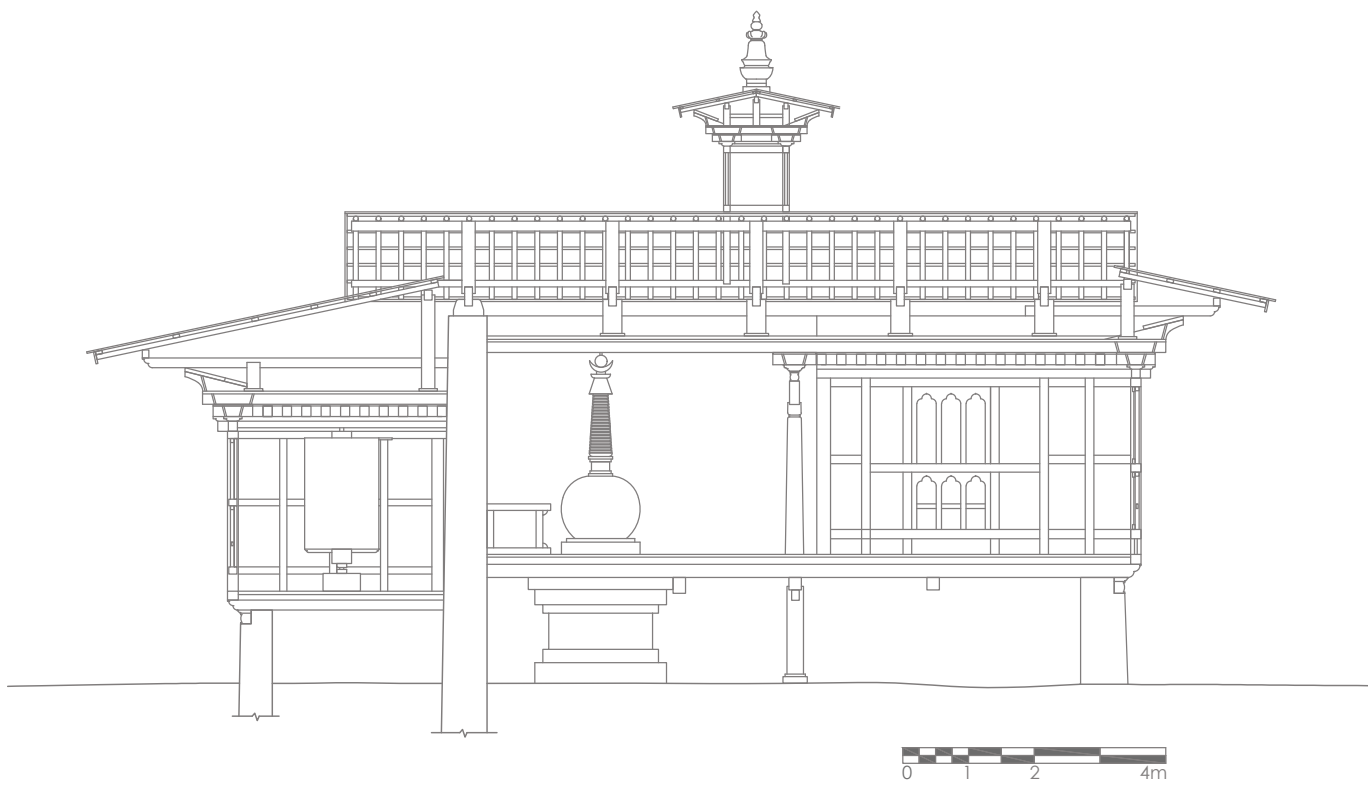
2.10.5 Pictorial Documentation



2.10.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



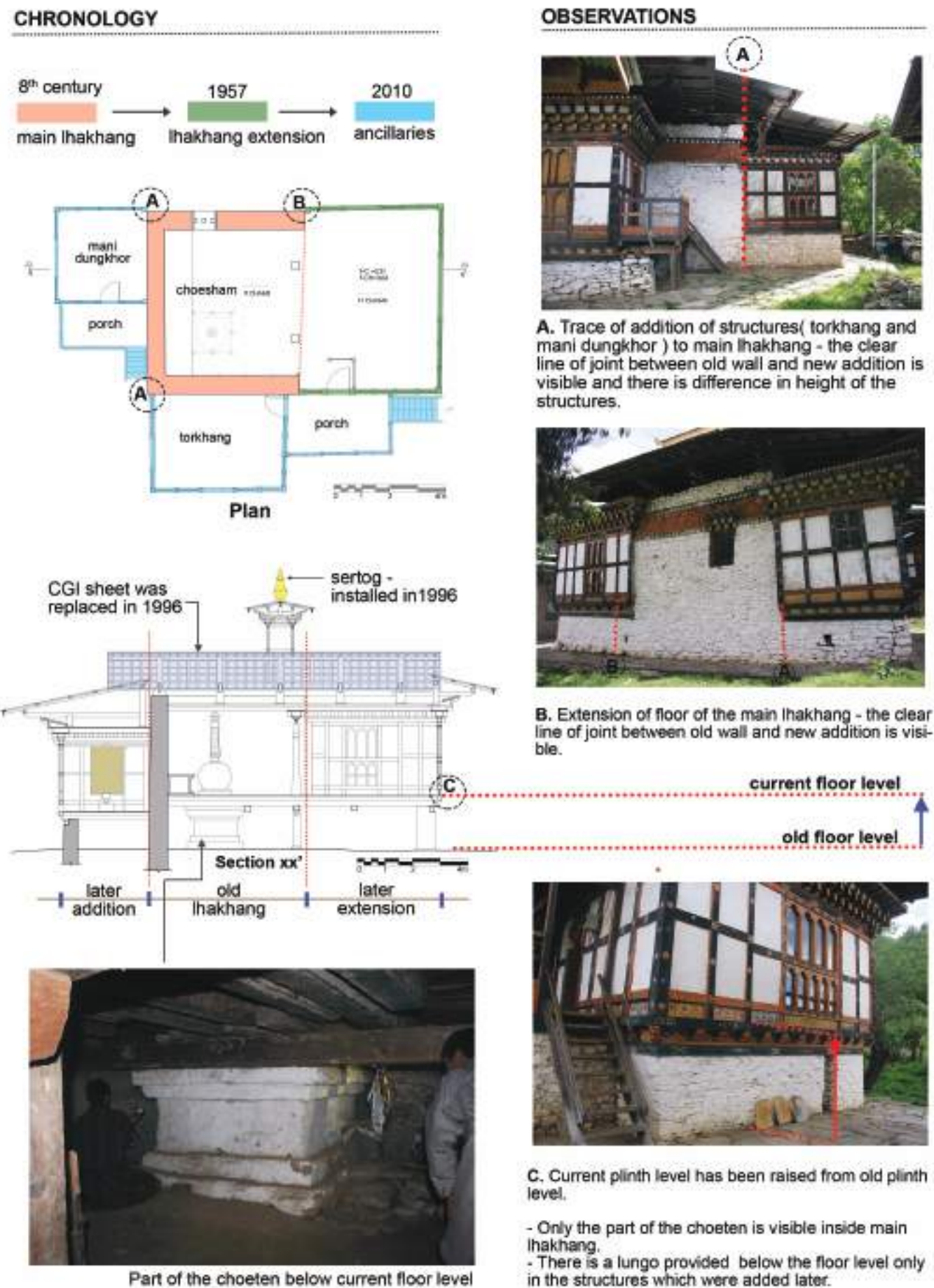
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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





2.10.7 Chronology and Architectural Observation



2.11. Sumtrhang Lhakhang



### 2.11.1 Location



The Ihakhang is located at Sombrang village under Tang Gewog at the geographic location of 27.49208°N and 90.91895°E with an elevation of 3370 meters above sea level. It is located around 8 kilometers from Ura-Chummey bypass following the old route leading Ura- Chamkhar highway.

### 2.11.2 History

The Ihakhang is popularly known as Dechen Sumthrang Samdrup Choedzong. It is said to be the earliest Ihakhang established in Bhutan. The oral history deeply embedded in the local oral narrative passed down from generation to generation concludes that *Nyo Gyelwa Lhanangpa* founded the Ihakhang as the seat of Lhanangpa. The less well-known Nyoton Dechog is treated as the founder based on the narrative provided by the existing textual sources.

However, the manuscript sources say the Vajrakilaya practicing saint of Nyo clan known as *Nyoton Dechog Thrulzhig Choje* founded the Sumthrang Ihakhang in 1220 following the wishes of his father, *Nyo Gyelwa Lhanangpa*. His father, known as the Tibetan Buddhist master, visited Bhutan in 1194 and established the first Ihakhang in western Bhutan known as *Chelkha Dzong*. While his father belonged to *Drikung Kagyue* monastic order of Tibetan Buddhism, *Nyoton Dechog* studied and practiced the Vajrakilaya doctrine of the *Nyingma* monastic order which is the oldest order of Tibetan Vajrayana Buddhism. According to one of the manuscripts outlining the lineage history of Sumthrang's Vajrakilaya tradition, it was known that the root master who is the pivotal teacher *Ngagchang Nyelgor Tsemo* taught him the teachings of the Vajrakilaya practice and prophesized that he would go to a place called Bumthang in Bhutan, then known as the southern region of darkness.

### 2.11.3 Significance

The presence of four pillars, one inside the main Ihakhang, two in the courtyard, and one outside the entrance gate are testimonies to the past of the place. Their usage is not known although they are found in many places in central Bhutan. They might have been erected as demarcation or used for ritual purposes. Bhutanese consider that they are "wonders" from another realm and worship them.

The place was initially an uninhabited area until the Sumthrang Ihakhang was established. Since its establishment, the monastic community gave rise to the small village, locally known as Sombrang, probably a mispronunciation by the illiterate inhabitant of the original name Sordrang and the people are known as Sombrangpa.

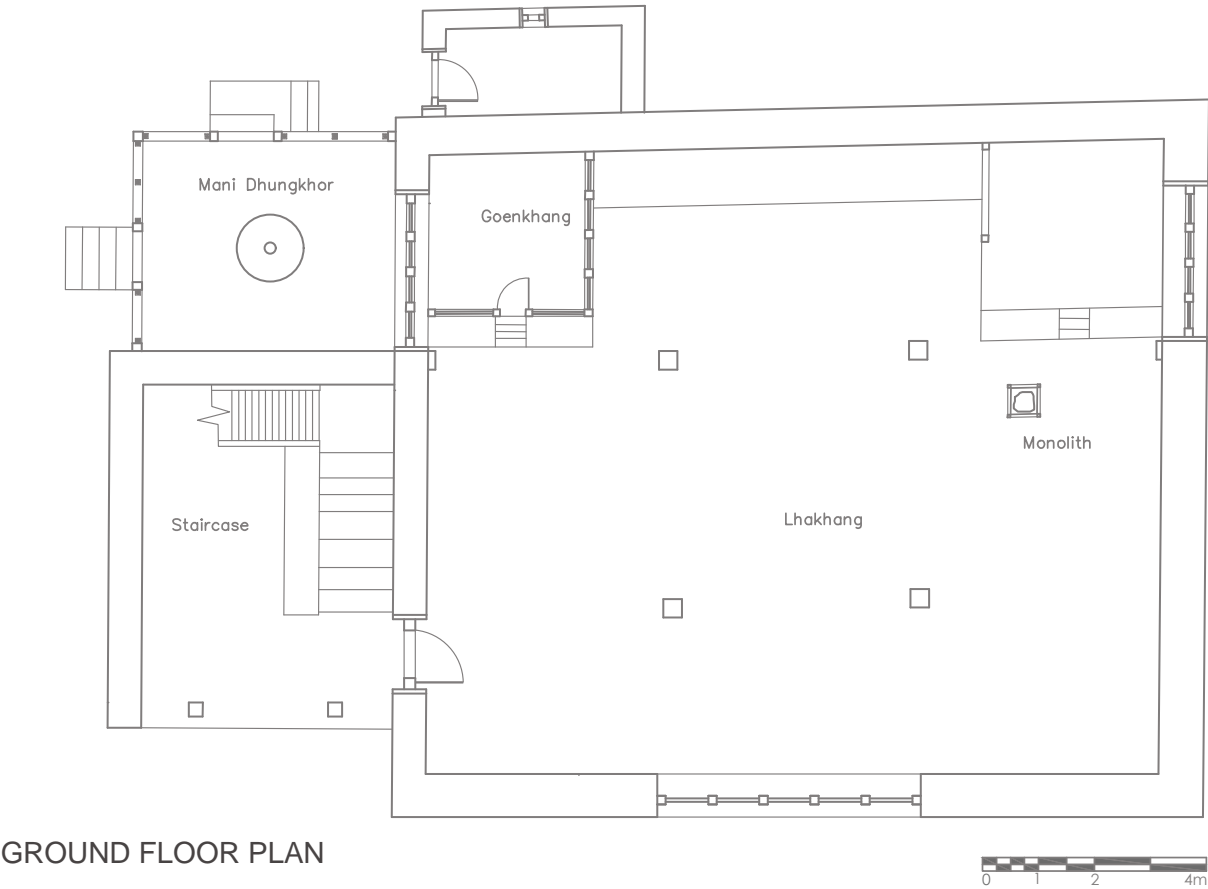
### 2.10.4 Description of Architectural features

The Ihakhang is two storied structures constructed with stone masonry and timber components. The Ihakhang has three tiered Parop *rabsel* which is considered unique in the Bumthang region since these *rabsels* are most prominently found in Paro. In traditional Bhutanese *rabsel*, the size of the openings is the same either for two tiered window or three tiered window but on the façade of Sumthrang Ihakhang it has two tiered window in center of *rabsel* with different sizes of openings. The structure has *jabzhi* roof and two layers of *jamthok* over the main roof and *sertog* installed on top of the roof. The ground floor of the structure consist of spaces like *Goenkhang* and Ihakhang which house one monolithic column which is considered to have been brought to the site by Dakinis. It also has *mani dhunkhor* attached to the rear façade of the Ihakhang. The first floor of the Ihakhang has *Zhabdrung* Lhakhang, *torkhang*, caretakers' room, and main alter room.

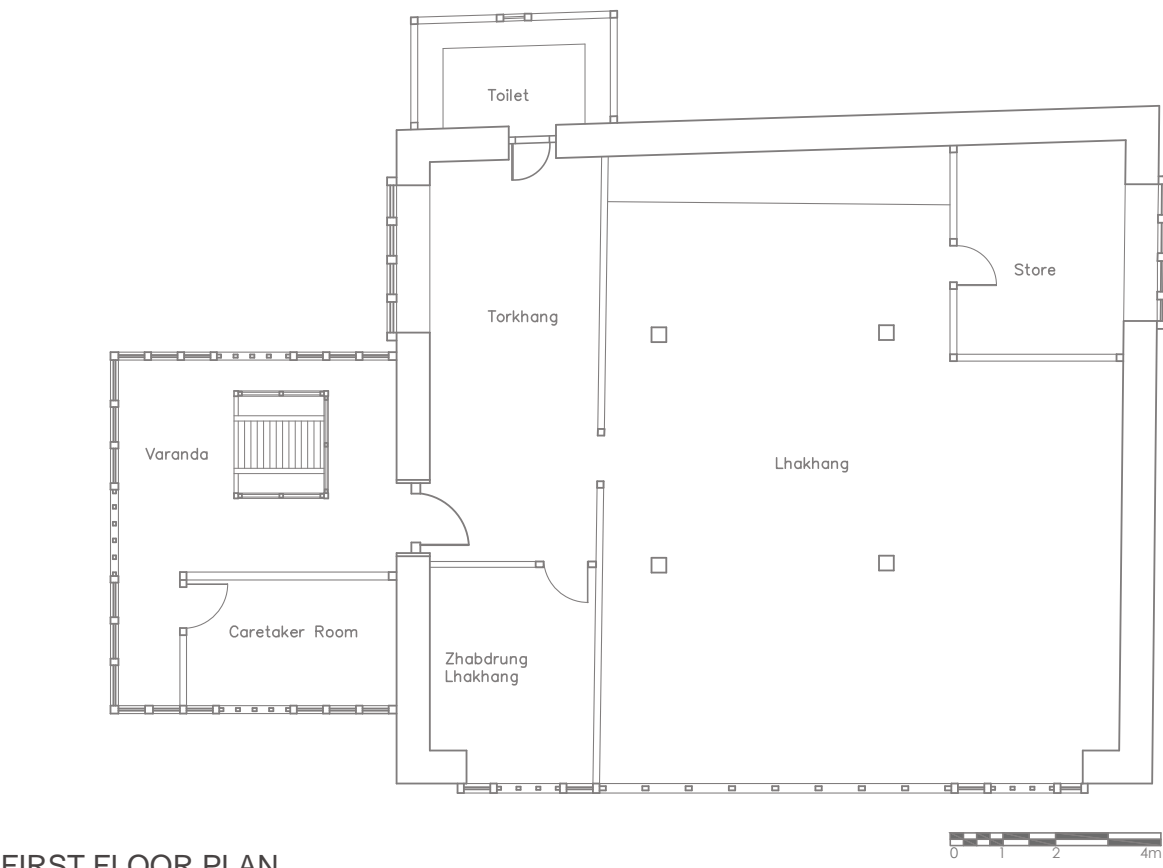
### 2.11.5 Pictorial Documentation



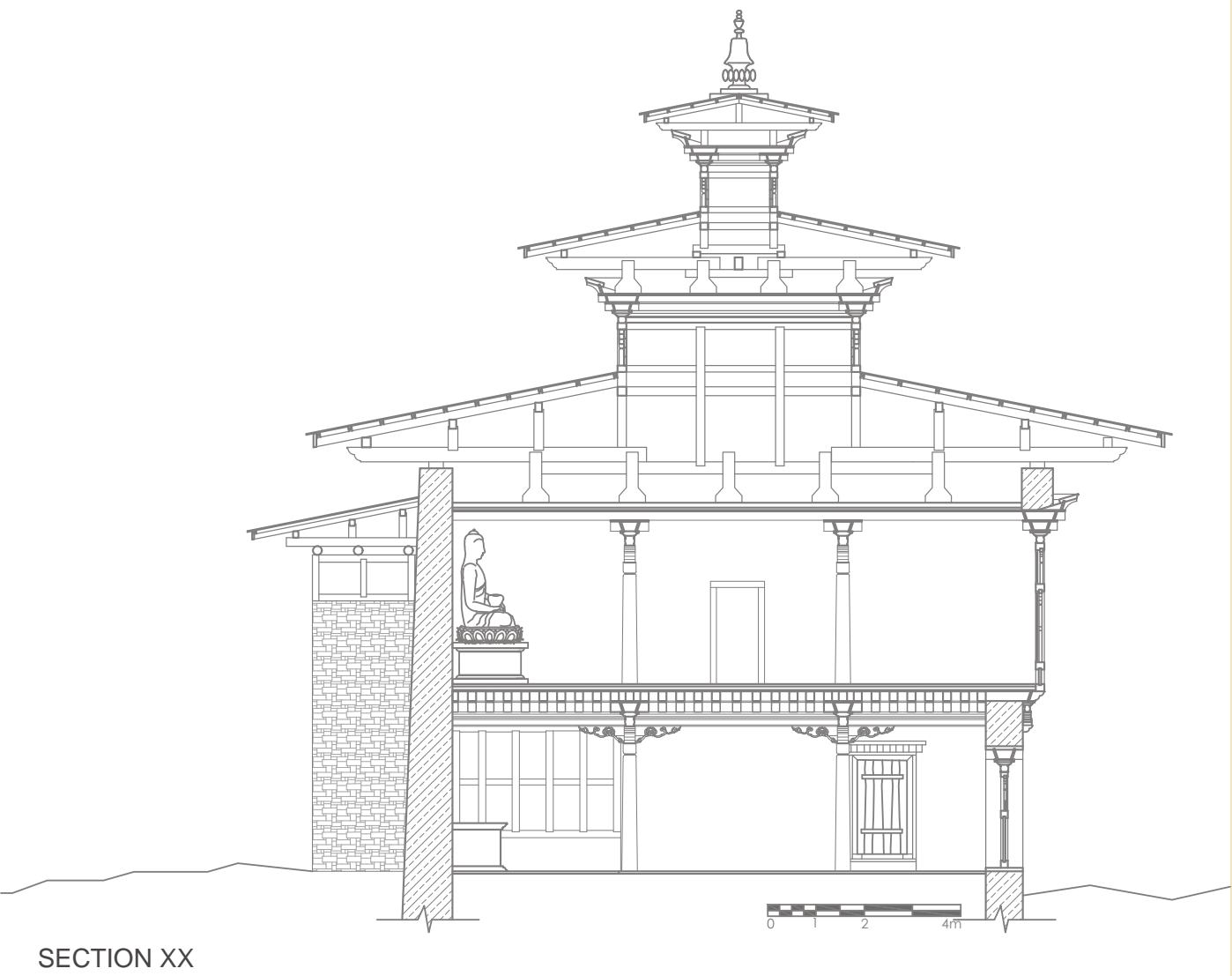
2.11.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION XX



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DRAWING TITLE: Architectural drawing

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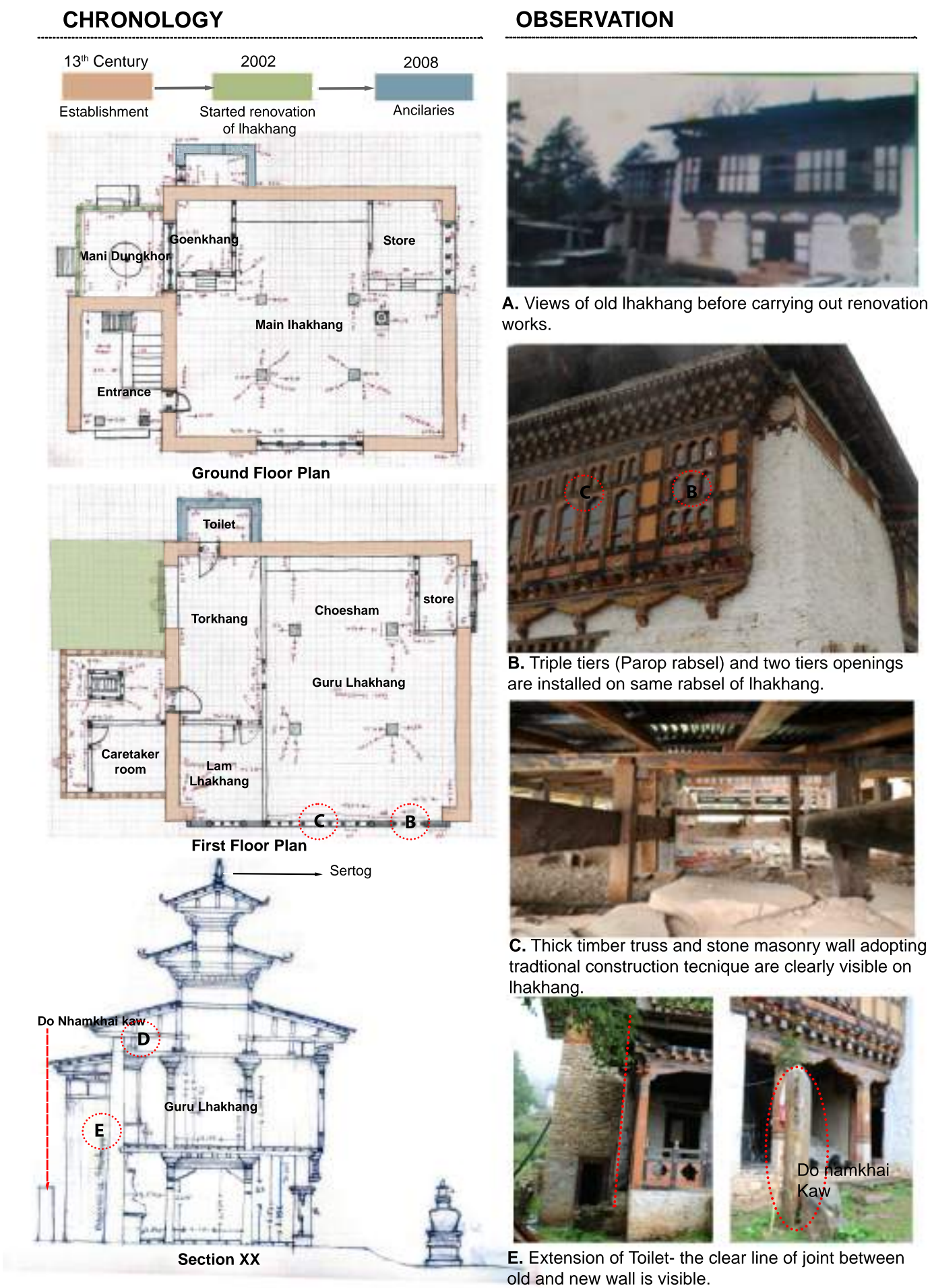
DRAWING TITLE: Architectural drawing

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2.11.7 Chronology and Architectural Observation



2.12. Wangthang Monastery



### 2.12.1 Location



Wangthang lhakhang is located at Wangthang village under Ura gewog at 27.45115°N and 90.93951°E with an elevation around 3690 meters above sea level. It is around 3 hour walk from a farm road connecting to Ura- Chamkhar old highway.

### 2.12.2 History

According to oral history, the lhakhang is said to be first sanctified and founded by *Ngogten Choeku Dorje* in the 11th century who was the disciple of *Pha Marpa*. Later, *Karma Thubwang* (*Jigme Kundrel*) 1729-1798)) a disciple of the great master Jigme Lingpa, and the founder of Dungsam Yongla Gonpa in Eastern Bhutan, reconstructed the lhakhang in the 17th century. It was named as 'Wangthang' after the founder who is associated with the story of a little boy named *Karma Thubwang*. The story of his mother and himself who went for cattle herding at the present location where lhakhang stands today correlates with the name of the lhakhang. The little boy is said to have dug the soil and when asked by the mother why, he is said to have replied that at the completion of his studies, he would establish a goenpa named Wangthang ("Wang" meaning hole in Sharchop native language). However, different names were given like *Dechen Duling* and *Dechencholing* in the past but now it is popularly known as Wangthang.

The lhakhang was completely destroyed by a fire and *lama Yeshey Dorji* who was the 4th reincarnation of *Karma Thubwang* rebuilt as a meditation school to benefit the Ura community in 1960. Later, in 1970, *Gomdrawas* established and around 30 youth joined to learn basic reading and writing. Accommodating the huge number of practitioners was a heavy burden and challenging so later in 1976, a larger lhakhang was built above the old lhakhang under the supervision of *lama Yeshey Dorji* (1930-1983). He became the first Wangthang Rinpoche and established a meditation place for practitioners and a Tshepamey temple.

### 2.12.3 Significance

Wangthang lhakhang is a place of worship for the communities of Ura and it is collectively managed by the committee formed by the lay monks. It serves as the spiritual and retreat center for the practitioners who are engaged in the practice of *Longchen Nyingthig*. A life-size replica of *Tshephami* (Amitayus) is considered very sacred, the same as Lhasa *Jowo Shakyamuni* of Tibet. The death anniversary of the *lama* and *Trela tshechu* is observed every year from the 8th to the 10th day of the 5th month according to the Bhutanese calendar which has sacred and unique mask dances.

### 2.12.4 Description of Architectural features

The lhakhang is a one-storied structure constructed with stone rubble masonry and timber components. The *rabsel* projected on the front façade of the Lhakhang has two-tier windows. The space below the plinth level is accessible and provided with *geykar* windows.

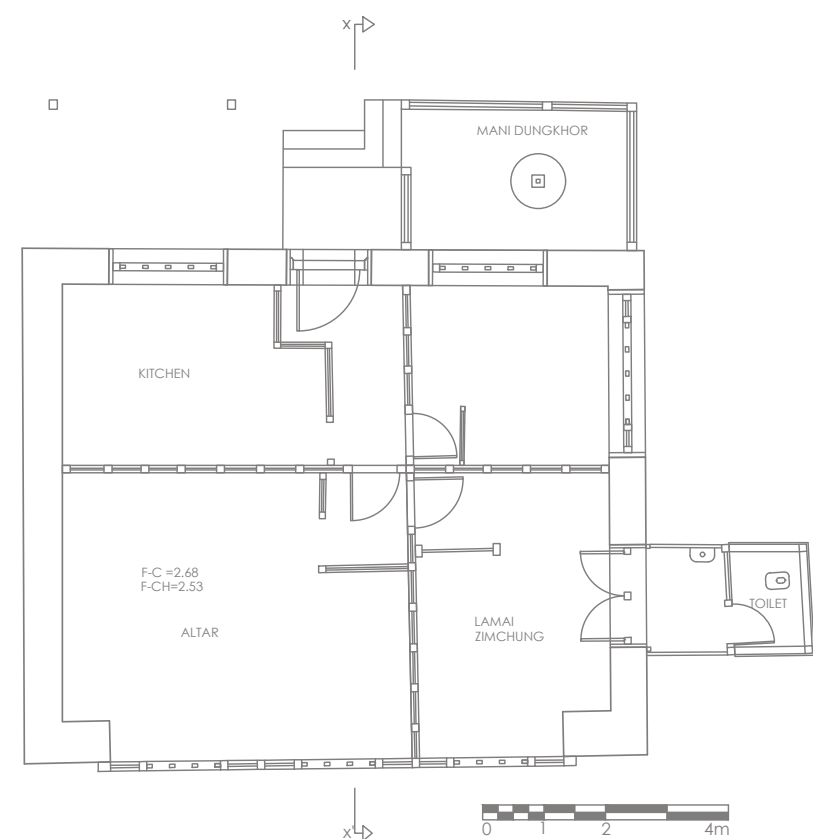
The wooden partitions inside the structure and other ancillaries like *mani dungkhor* and toilets has been added later to the main structures during the renovation in 2010. It has *jabzhi* roof with single *jamthok* and *gyaltshen* installed on it. The *chenkhep* roofing is provided for the entrance area and *mani dungkhor*. There is a visible trace mark of old *kheymar* below the current *kheymar* level on the main wall of the structure indicating that the height of the lhakhang has been increased during renovation time.

### 2.12.5 Pictorial Documentation

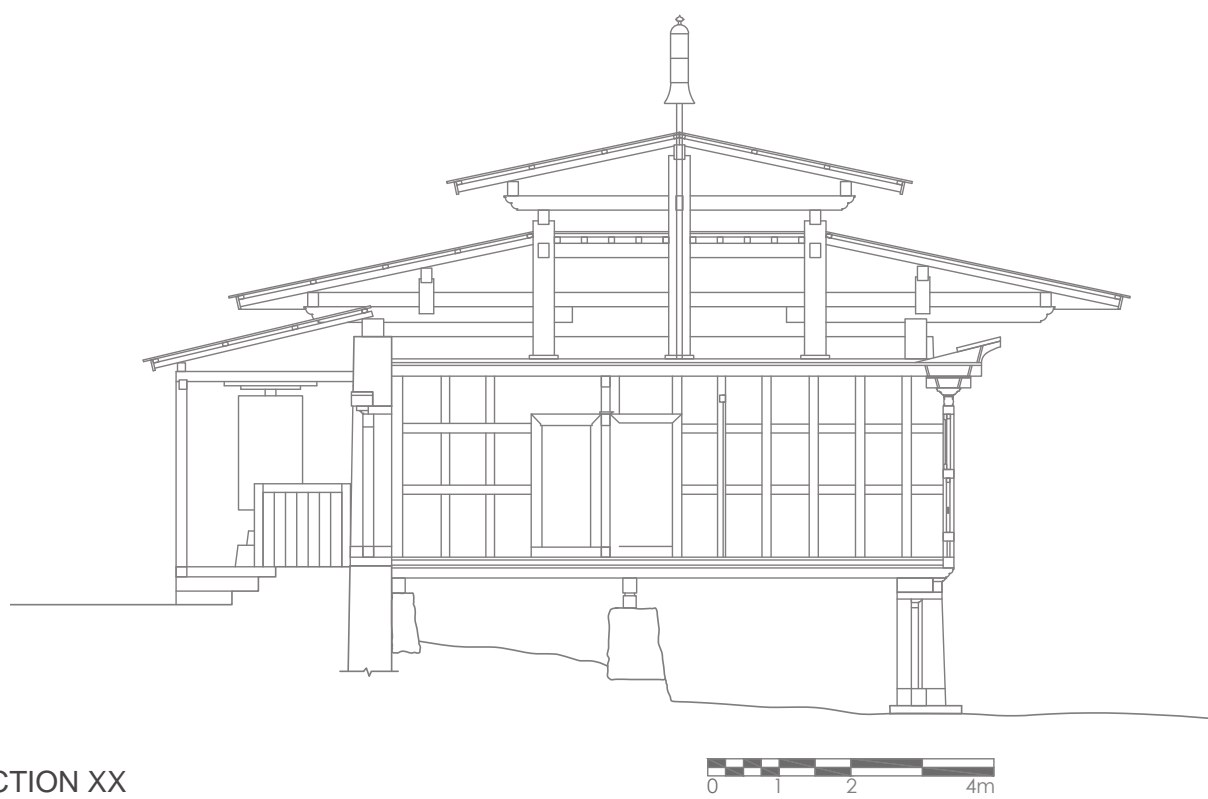




2.12.6 Architectural documentation

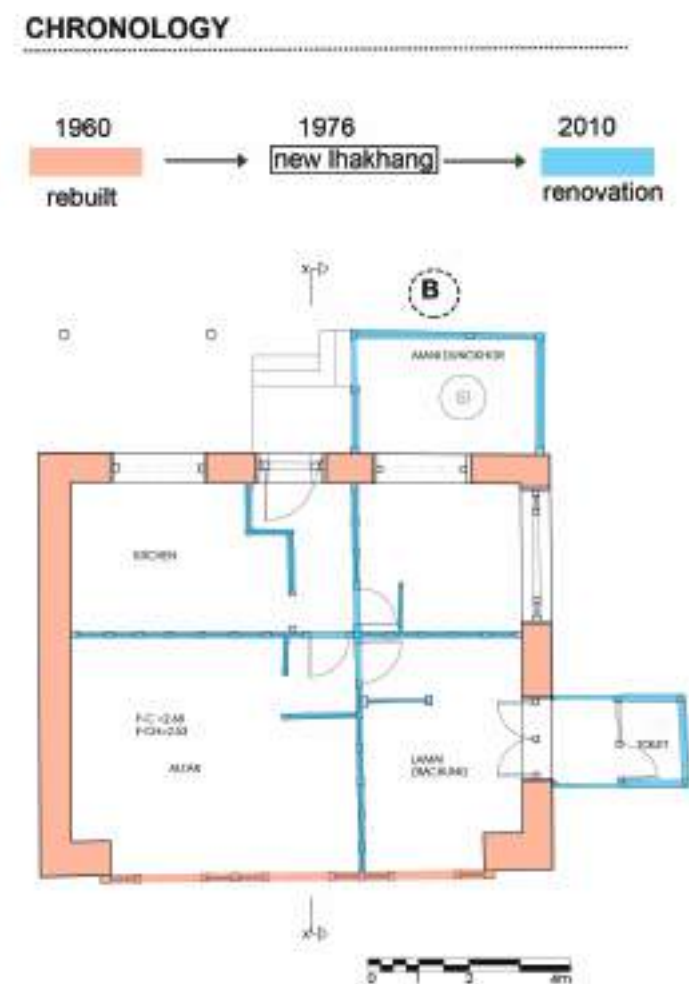


GROUND FLOOR PLAN



SECTION XX

2.12.7 Chronology and Architectural Observation



OBSERVATIONS



A. New lhakhang was constructed facing the old goenpa in the year 1976.

- B. Renovation works - year 2010
- Partitions and Timber components were replaced.
  - Some parts of stone walls were replaced.



C. Traces of old keymar is visible below current keymar level which indicates the height of the lhakhang has been raised during renovation in 2010



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DRAWING TITLE: Architectural drawing

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## 2.13. Chakhar Lhakhang in Bumthang

### 2.13.1 Location



Chakhar Lhakhang is located below the highway towards Kurje. It corresponds to geographic coordinates of 27.57380°N and 90.73840°E beyond Jampa Lhakhang on the edge of the plateau overlooking the Chamkhar-chhu. It stands still at Chakhar village under Chhoeckhor gewog which is surrounded by a cluster of five houses with an entrance gate and *choeten dangrim* in the front of the Lhakhang.

### 2.13.2 History

According to the history, in the eighth century, Bumthang was under the rule of a king named Sendhaka (Sindu Raja) whose residence was the 'Iron castle', Chakhar. A temple was later founded on this spot by the saint Dorje Lingpa in the 14th century. Currently, the head of the family who lives at Chakhar is said to be the descendants of Dorje Lingpa and he bears the name of Chakhar Lama. The house dates from the beginning of the 20th century but was entirely restored in 1999 and two houses were added in the 2000s.

According to Mr. Tenzin (2021), the Chakhar Lhakhang (Iron Castle) is said to have been nine storied structures built with iron. The name is associated with the iron materials used for the construction of the structure for the purpose of protection from enemies.

*Sindhu Raja* was said to be in a war with the southern neighbor king *Nawchoe*. *Sindhu Raja* lost his son *Tala Mebar* in the battle so, the king stopped worshipping the local deities which resulted in the deterioration of his health. As a last resort, his ministers invited *Guru Rinpoche* and sought help to cure the king. The vital principle of the king was restored which was taken by *Shelgin Karpo*, the local deity who was subdued near the old Kurje Lhakhang, and currently, the *neykhang* for the local deity is being built dedicated to him. *Guru Rinpoche* brought an end to the rivalry between the kings by making them sign on a stone at *Nabji Korphu* which is still seen at Trongsa today. The hand imprints of both the kings and *Guru* signifies the commitment to end the war and a remarkable historical event in the history of Bhutan.

Currently, there are no traces of the old structure which was razed to the ground by a fire during the reign of *Gyalpo Langdor* in the 11th century. Later in the 14th century, *tertoen Dorji Lingpa* rebuilt the Lhakhang which was subsequently renovated by *Chakhar lama* in 1999.

### 2.13.3 Significance

Chakhar Lhakhang and the founder Sindhu Raja plays an important role in the history of Bhutan who first invited Guru Rinpoche. The arrival of historical figure Guru Rinpoche to Bhutan is the remarkable event which symbolises the evolution of Mahayana Buddhism in the country.

Jampa Lhakhang Drup is the annual festival of Jampa Lhakhang which is taken care by Chakhar lama which represents the continuity of the intangible value which strives to survive for many centuries with its rich and unique feature. He also overlooks the festival of Nabji in the Trongsa district. The Chakhar lama is also well-known as the master in making masks for religious dances.



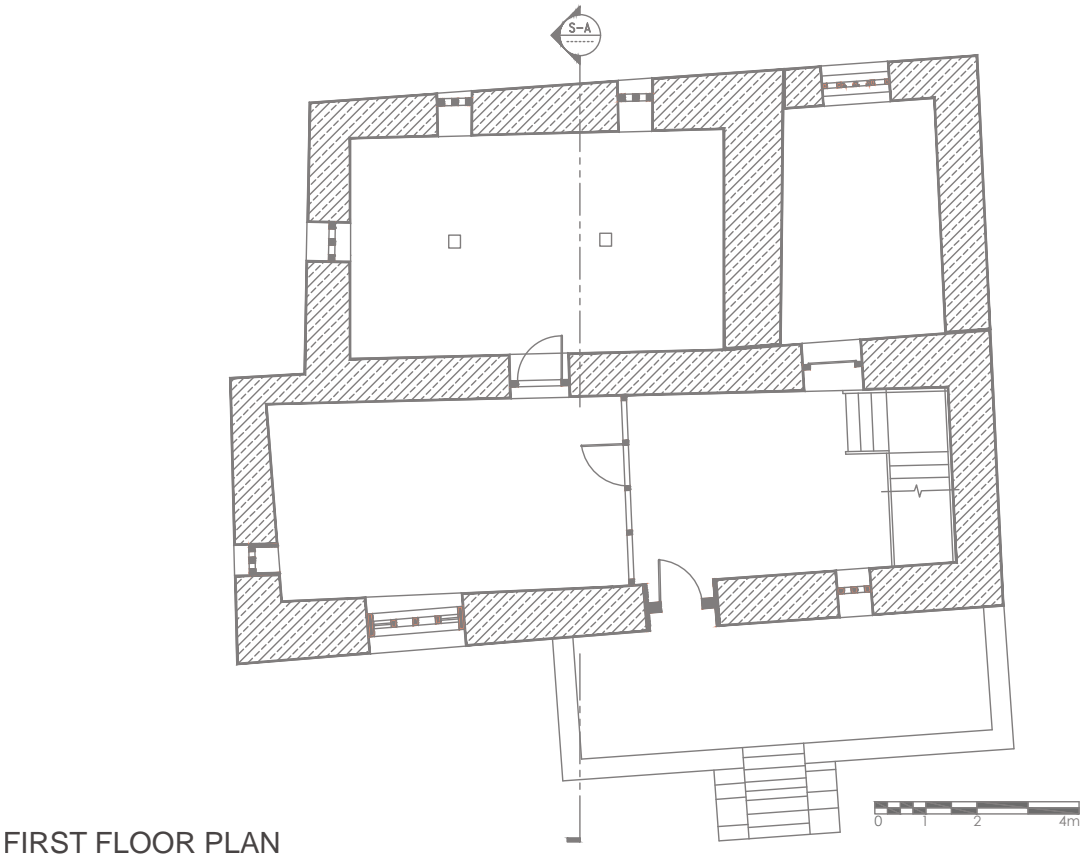
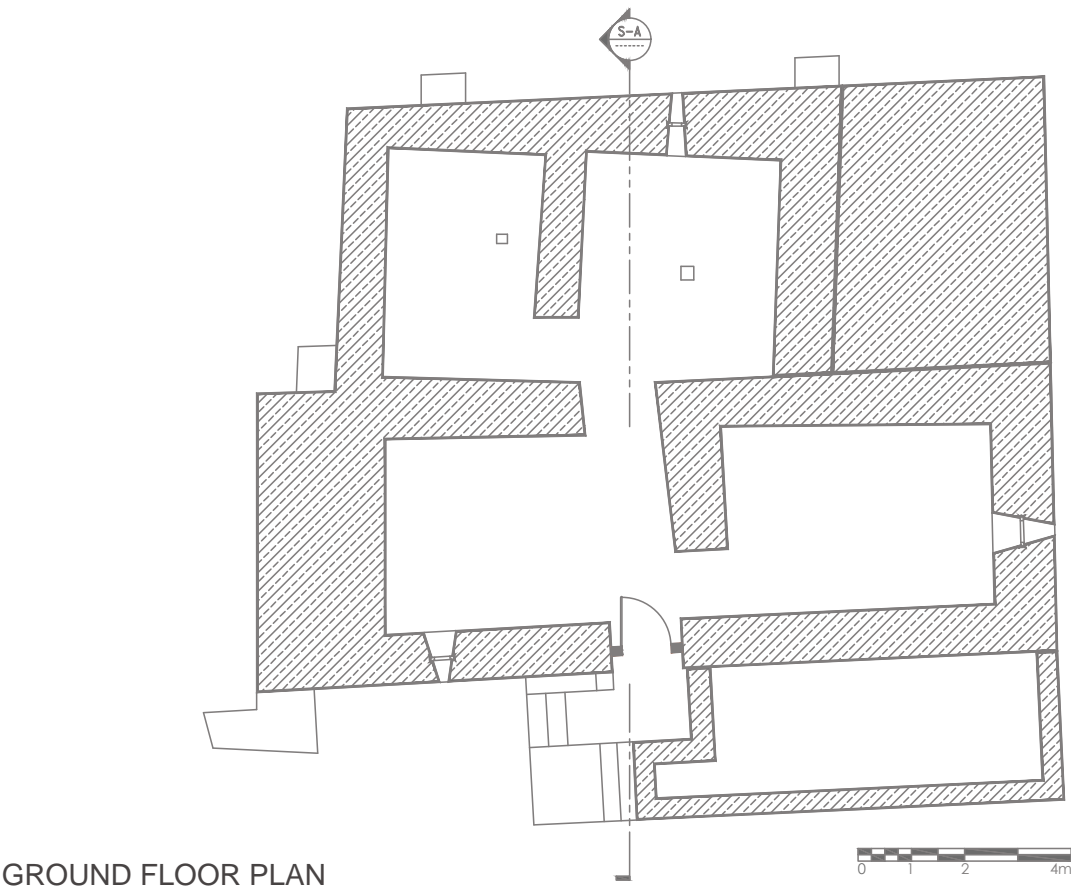
2.13.4 Description of Architectural features

The lhakhang is a three-storied structure constructed mainly with stone masonry, mud, and timber components. Thelhakhang resembles a typical traditional house but has some significant features of the religious building like the *khey-mar* (red band) and the *sertog* (golden pinnacle) on the roof. The second floor has dedicated altars and *goenkhang* and also a room for storing the mask and other equipment used during *tshechu*. The ground floor is converted into a mini-museum with old artifacts and relics kept for display. There is also a mud oven which is the traces of an old kitchen. The lhakhang has a trace of vertical and horizontal extension.

2.13.5 Pictorial Documentation



2.13.6 Architectural documentation

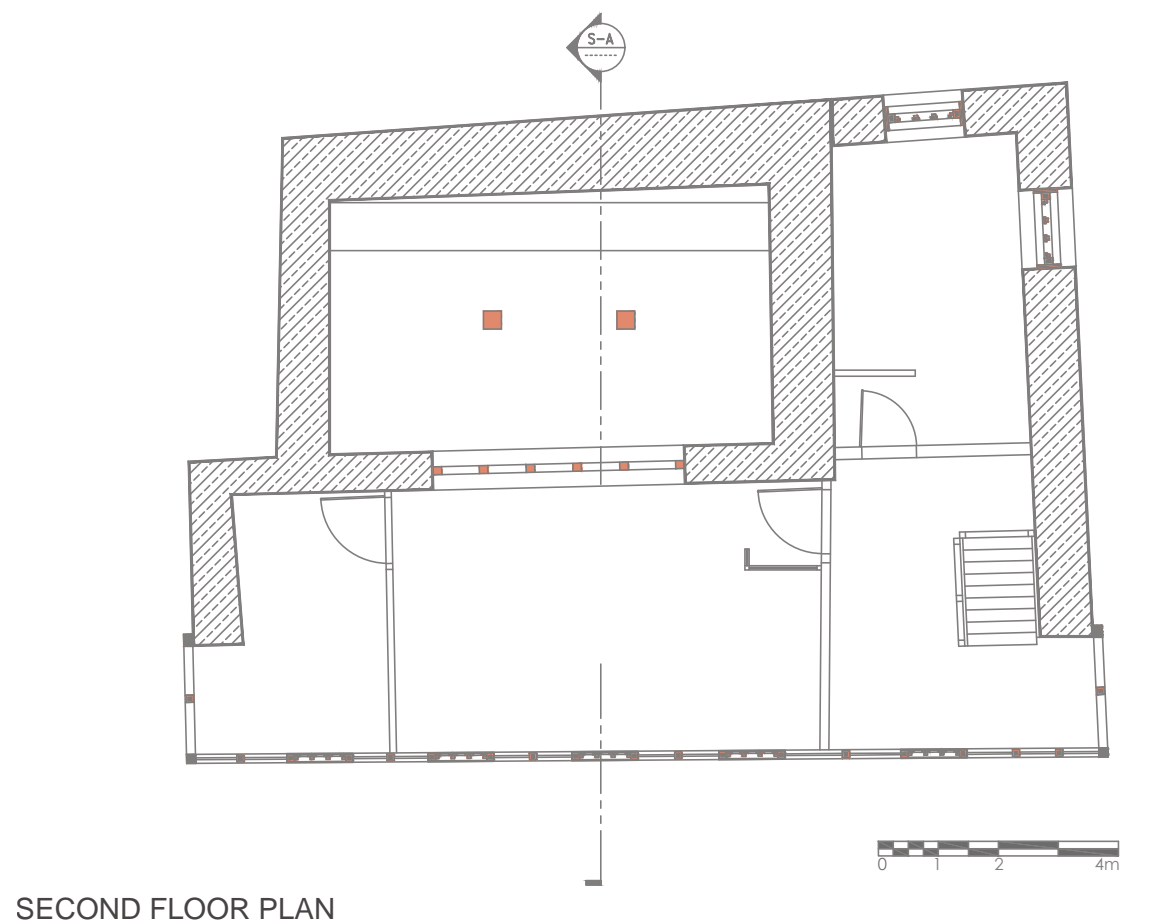


PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing

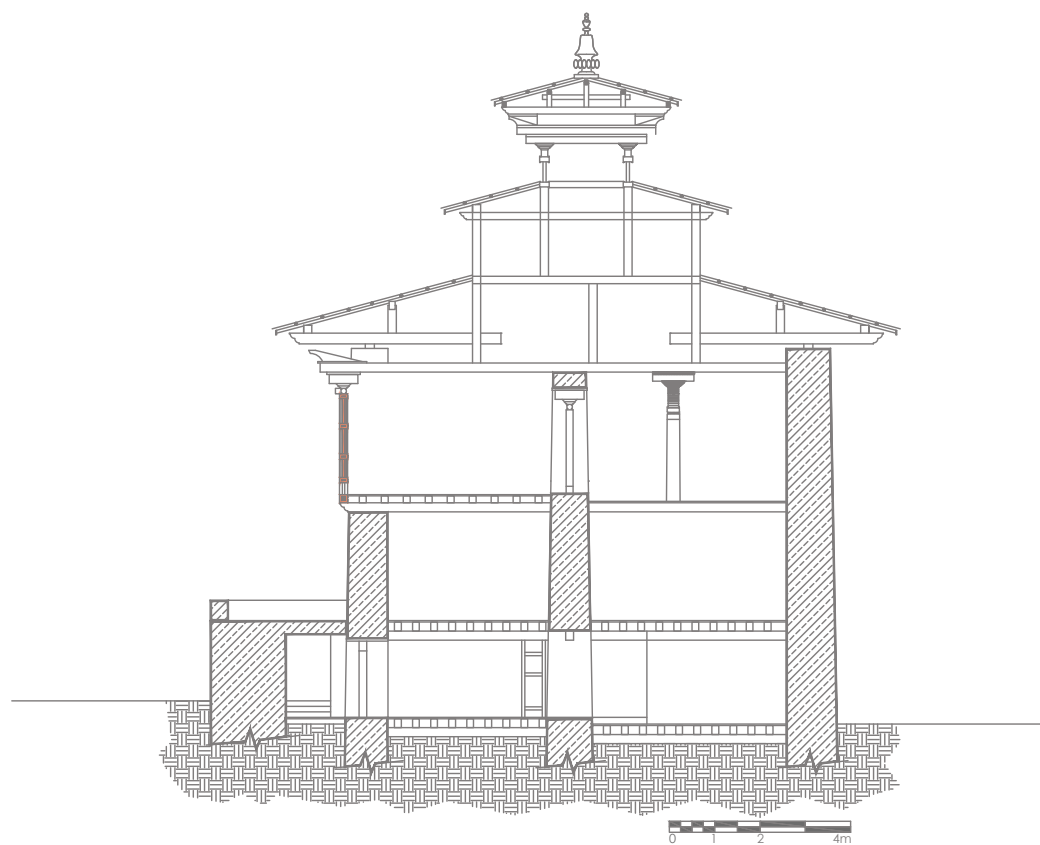
Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs







SECOND FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

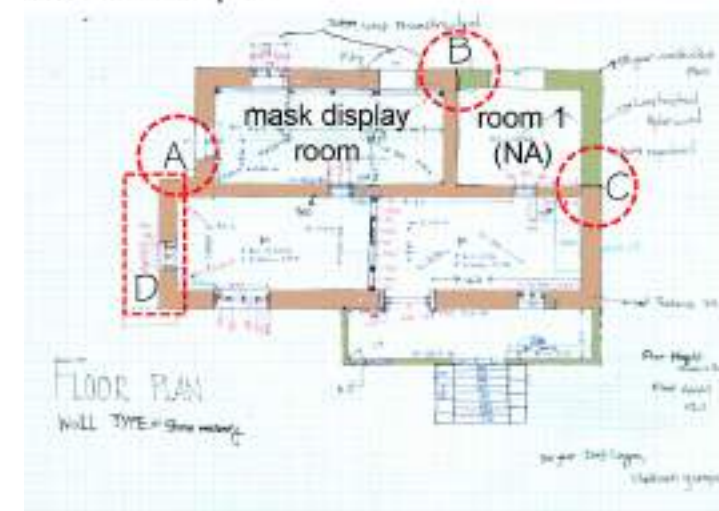


## 2.13.7 Chronology and Architectural Observation

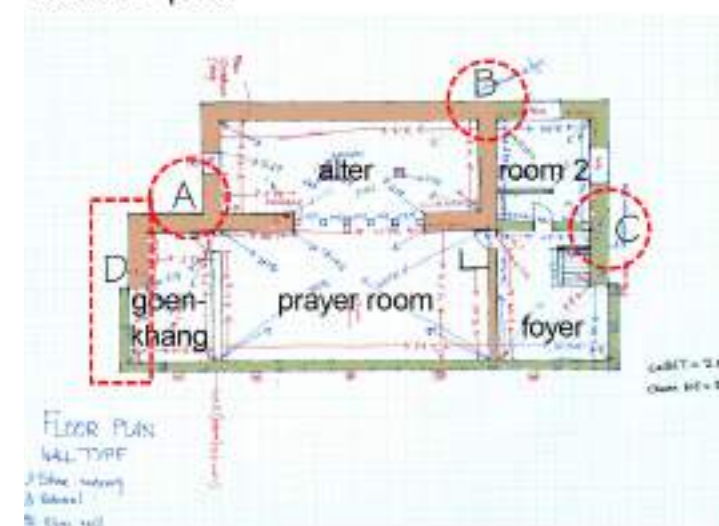
8th Century → 11th or 20th Century



Ground floor plan



First floor plan



Second floor plan

Chronological Analysis



A. Trace of extension of the goenkhang area ( different levels of khemar)



B. Trace of extension at the back (wall extension joint & different types of window)



C. Trace of extension at the side (wall extension joint, different coursing of stone & size of khemar)



D. Trace of extension at the side (different wall pattern & levels of khemar)

Architectural Observations





## 2.14. Gyetsa Chukchizhel Lhakhang

### 2.14.1 Location



Gyetsa Chuckchizhel lhakhang is located at Gyetsa village under Chhumei gewog. It is below the Trongsa- Bumthang highway at a geographical location of 27.50216°N and 90.64529°E with an elevation of 2961 meters above sea level.

### 2.14.2 History

It is a community-owned lhakhang that is collectively managed by the six households of Gyetsa village. The lhakhang was built by King *Songtsen Gampo* in the 7th century. The lhakhang was initially built as a one-storied structure but later timber flooring was added to divide the structure into two floors during the reign of second King Jigme Wangchuck. The name of the lhakhang is associated with the name of the village and the main inner relic which is an eleven-faced statue of *Thuji Chenpo Chenrizig*.

### 2.14.3 Significance

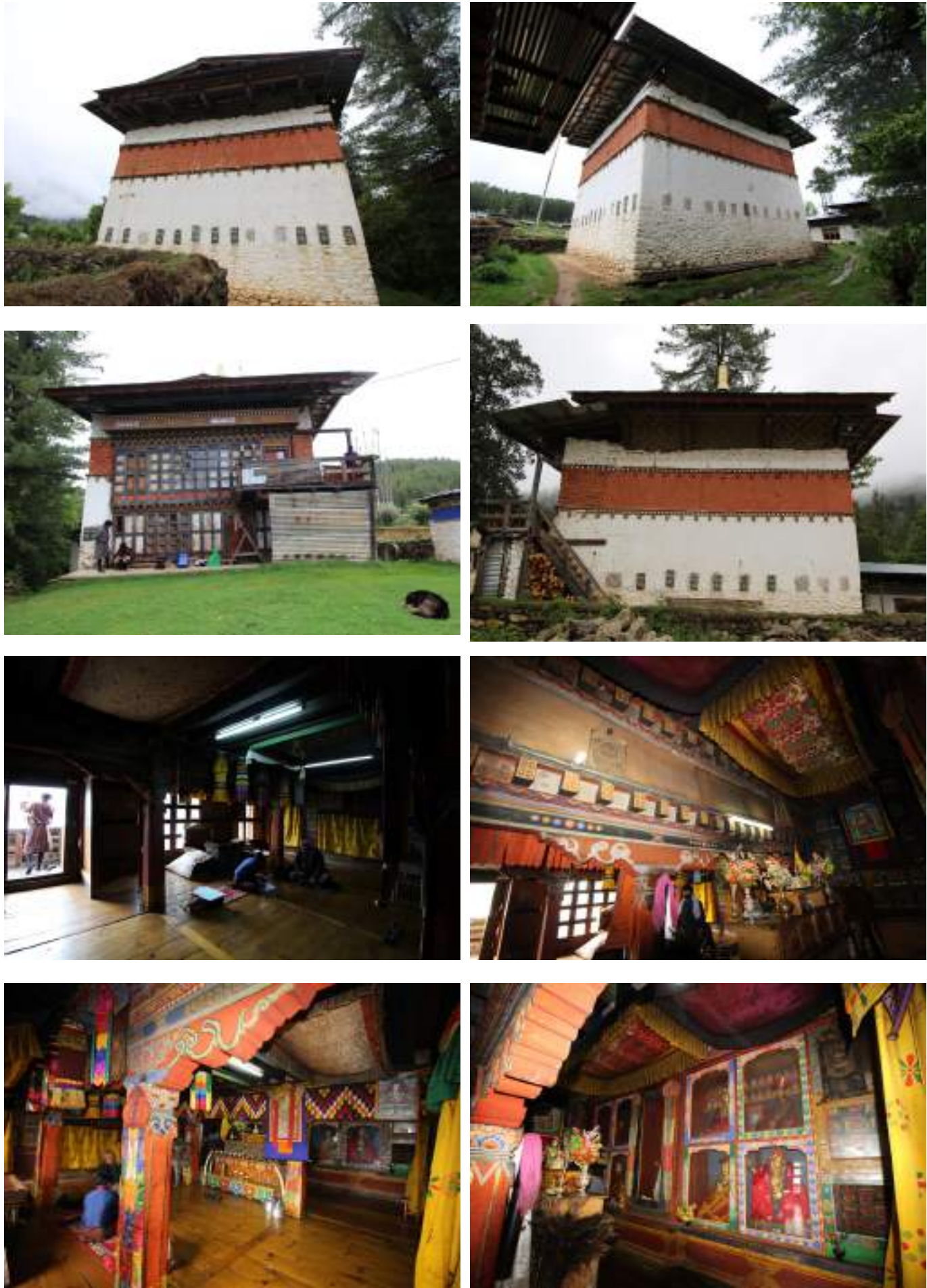
The inner relic, the statue of *Thuji Chenpo Chenrizig* is considered very auspicious and is said to have spoken and considered wish-fulfilling. It is a very important place of worship for the community and believed that there is no other statue of *Thuji Chenpo Chenrizig* in Bhutan except at Yongla Goenpa in Trashigang. The lhakhang is used to hold final funeral rites of the deceased members of the community, where the funeral materials are taken from the lhakhang.

### 2.14.4 Description of Architectural features

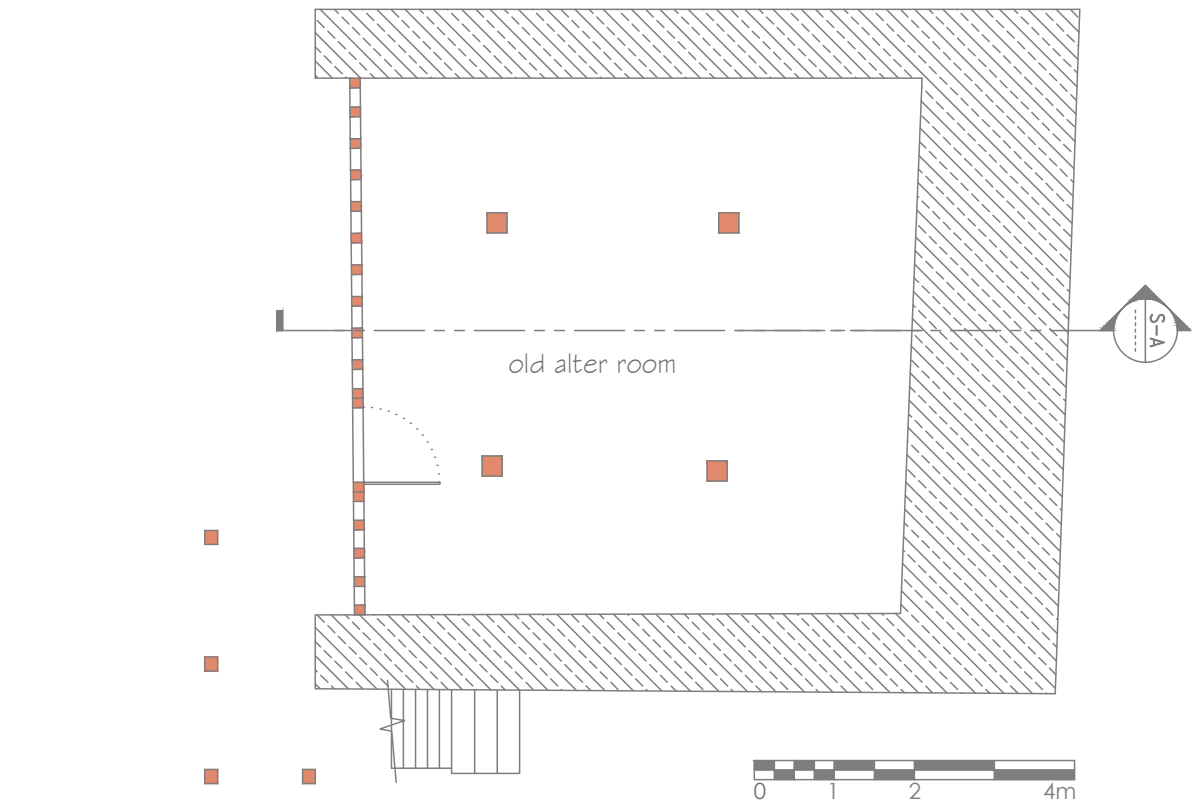
The lhakhang is one-storied structure with high room height and has mural (wall) paintings on uneven wall surfaces. It was later divided into two floors of shorter heights. It has stones for the foundation and plinth and the rest of the walls are rammed earth. It also has a wide band of *khey-mar* which has a thickness of one and a half meters. It has *lingo rabse* and gabled roof, *jamthok*, and the pinnacle is a *gyaltshen*. It has a vertical crack on the western wall and a through stone was placed to strengthen the cracked wall. The materials used are stone masonry, mud plaster, and timber for all the timber components.



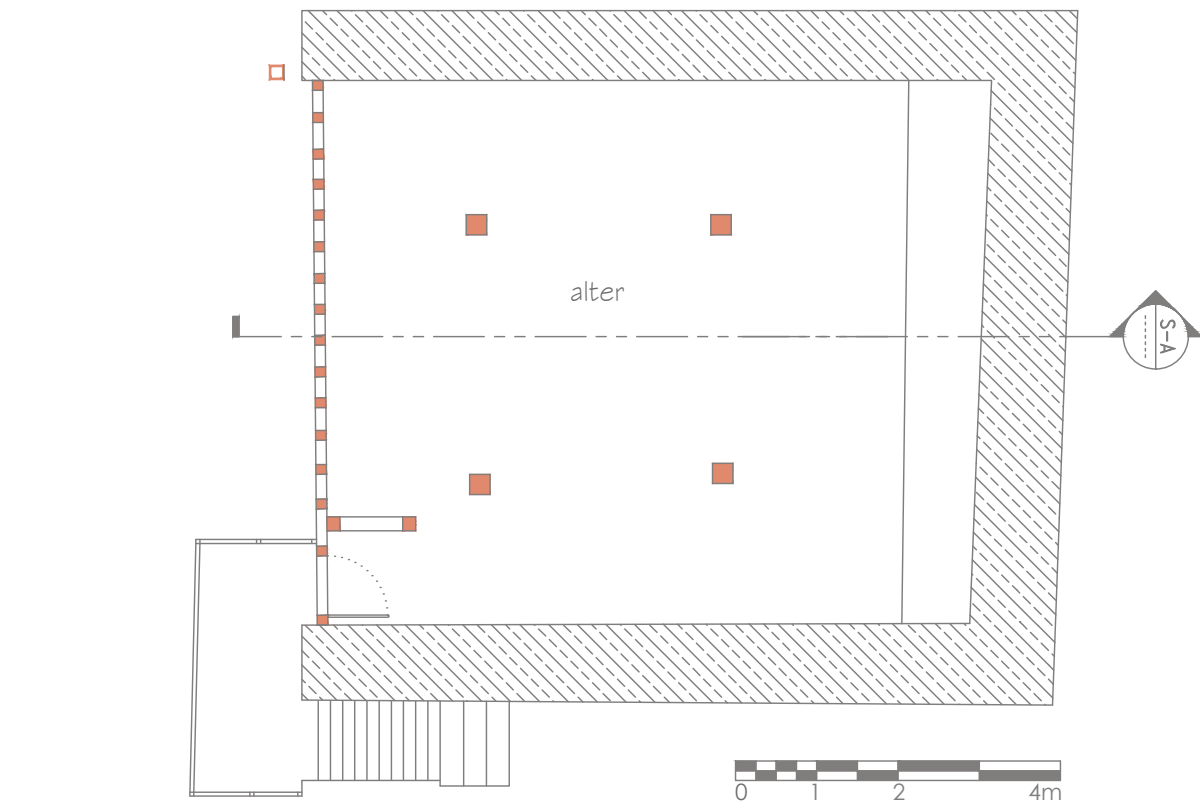
2.14.5 Pictorial Documentation



2.14.6 Architectural documentation



GROUND FLOOR PLAN

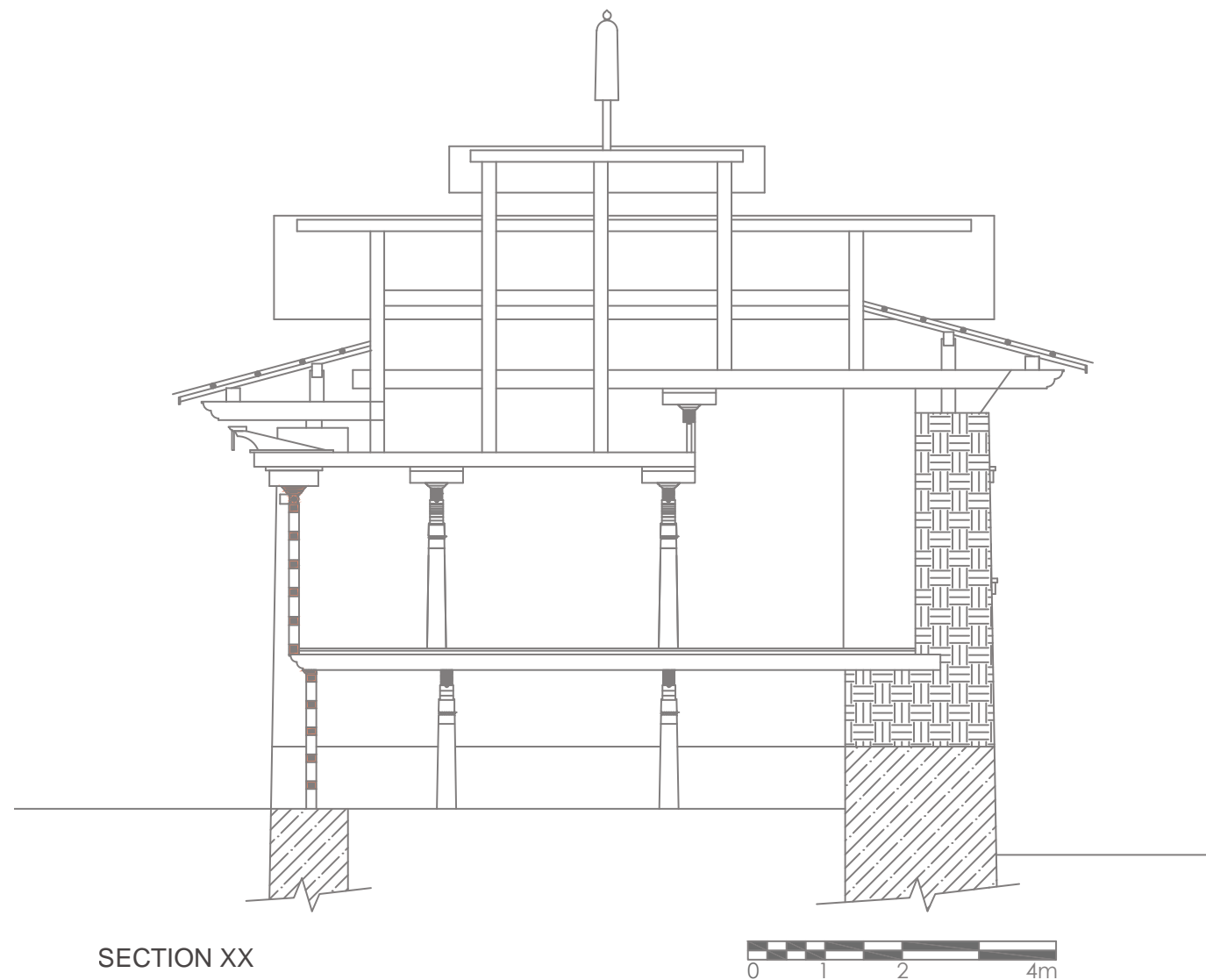


FIRST FLOOR PLAN

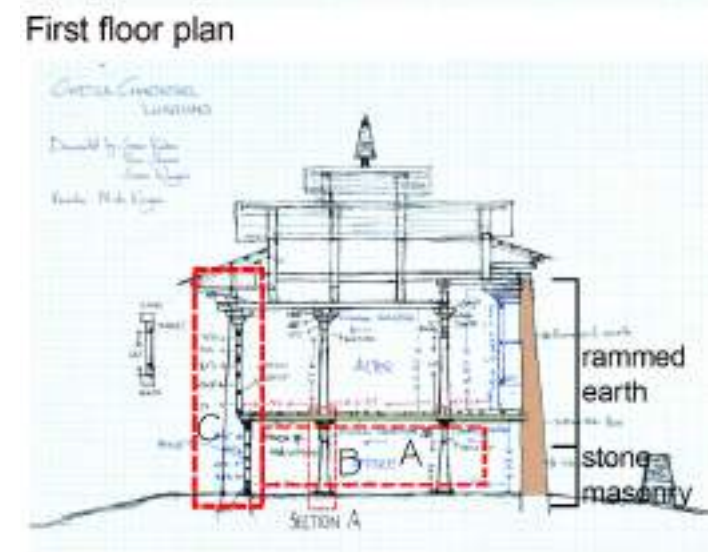
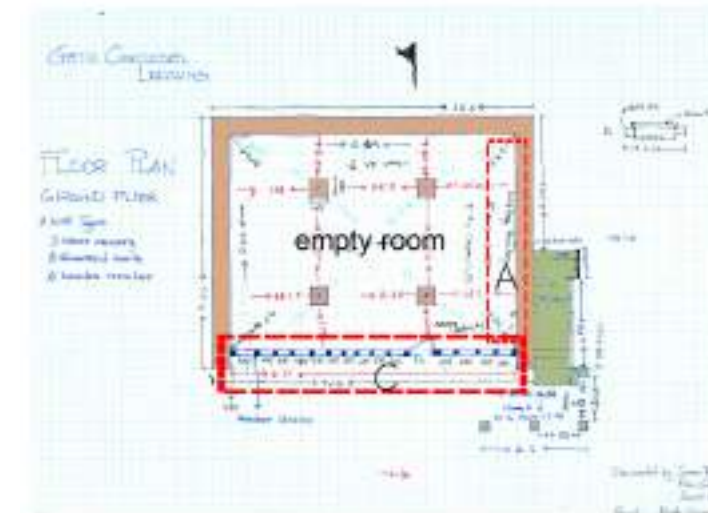




## 2.14.7 Chronology and Architectural Observation



7th Century → 20th Century



A. Trace of half murals on the ground floor (addition of first floor)



B. old shortened kachen reused with phue in ground floor



C. Lingo rabsel - rare type of rabsel hardly found in other parts of Bhutan

Chronological Analysis

Architectural Observations



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs







## 2.15. Bumthang Phok Lhakhang

### 2.15.1 Location



The Bumthang Phok lhakhang is also known as Bumphug lhakhang. It is located at the hilltop overlooking the valley at Sarmeth village under Tang gewog. The geographical location is at 27.60017° N and 90.89384° E at an elevation of 2867 meters above sea level. It is around 20 minutes walk from the nearest farm road.

### 2.15.2 History

Bumthang Phok lhakhang was built against the cliff face site where *Guru Rinpoche* is believed to have once mediated. According to the caretaker Sonam (2021), it is said the lhakhang was built by *Gyalwa Lhanangpa* in the 13th century. It is orally said that *Drupthop Melong Dorji* and *Zhabdrung Rinpocho's* father *Tempai Nima* are said to have visited the site. The lhakhang is marked with minor damages due to several earthquakes. However, the lhakhang was dilapidated, and in the 20th century, it was completely razed to the ground by a fire incident but the relics were retrieved safely. After the fire incident, *Chojam lama Pema Tshewang* undertook the renovation work and his son Wangdi is said to have painted the painting on the wall. The holywater below the site is believed to have naturally formed after the statute of Buddha was found (Sonam, 2021). On the left side, there is a cave which was the meditation site of Guru with remains of the footprints. The demon that harmed the livestock was subdued and is said to have transformed himself into a snake and on the rock which can be seen today

### 2.15.3 Significance

The name of the lhakhang "Bumthang Phok" is associated with the cave where *Guru* once meditated and in their native language, the cave is called as Phok. It is said that the name of the district as "Bumthang" flourished from this place. The visit of the Guru and sanctification of the place led to the growth of the settlement as there was no settlement which is believed to be a place for demons

### 2.15.4 Description of Architectural features

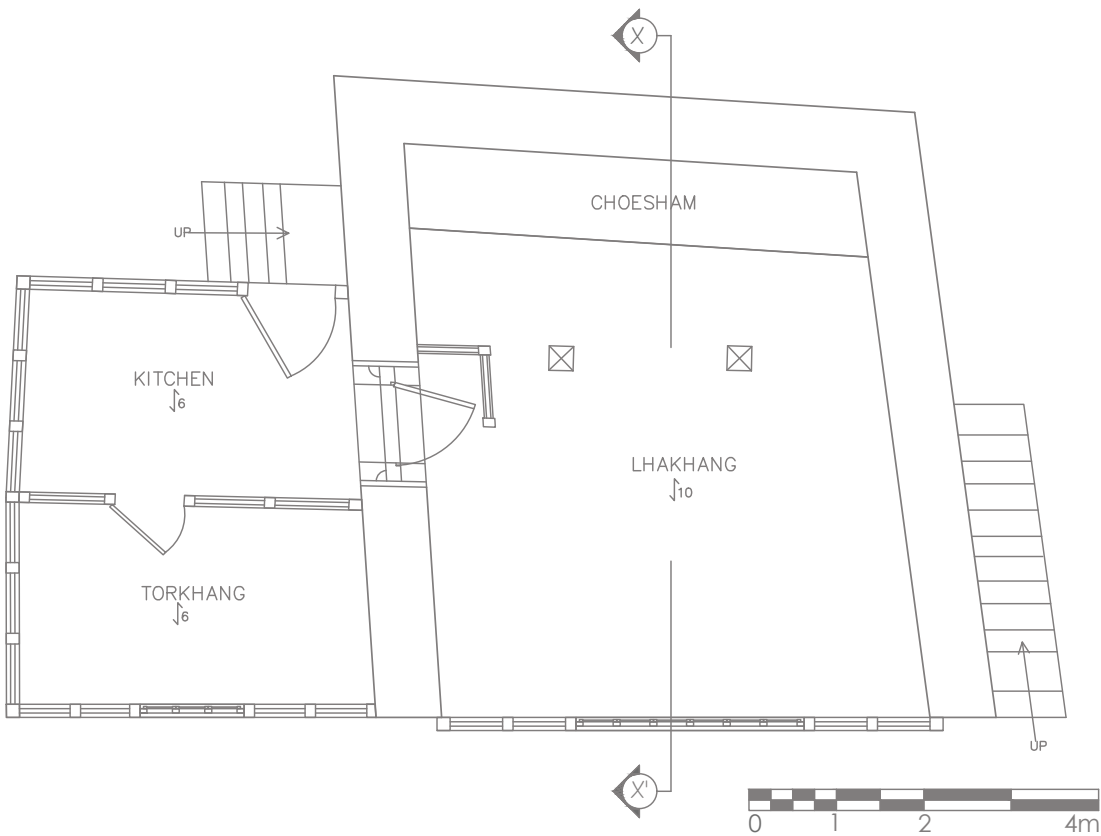
The overall complex consists of the main lhakhang, a *karmikhang*, and a traditional toilet. The structure is a one-storied which is raised above the ground due to poor soil condition and water seepage. The structure used to be just the main lhakhang but it was extended to accommodate the kitchen and the *torkhang* in 2001. Inside the lhakhang, there is a kitchen space and from there it leads to the main lhakhang on the rightside and *torkhang* on the left side. The *torkhang* is a small room with a *go-cham rabse*. Inside the main lhakhang, the two side walls has wooden frames attached to support the *debri*. The *debri* of Bumthang Phok unlike many other lhakhangs was being supported on a wooden frame and not pasted on the wall. The lhakhang had a *go-cham rabse* with the top tier being very long in length. The materials used are stones, mud, and timbers.



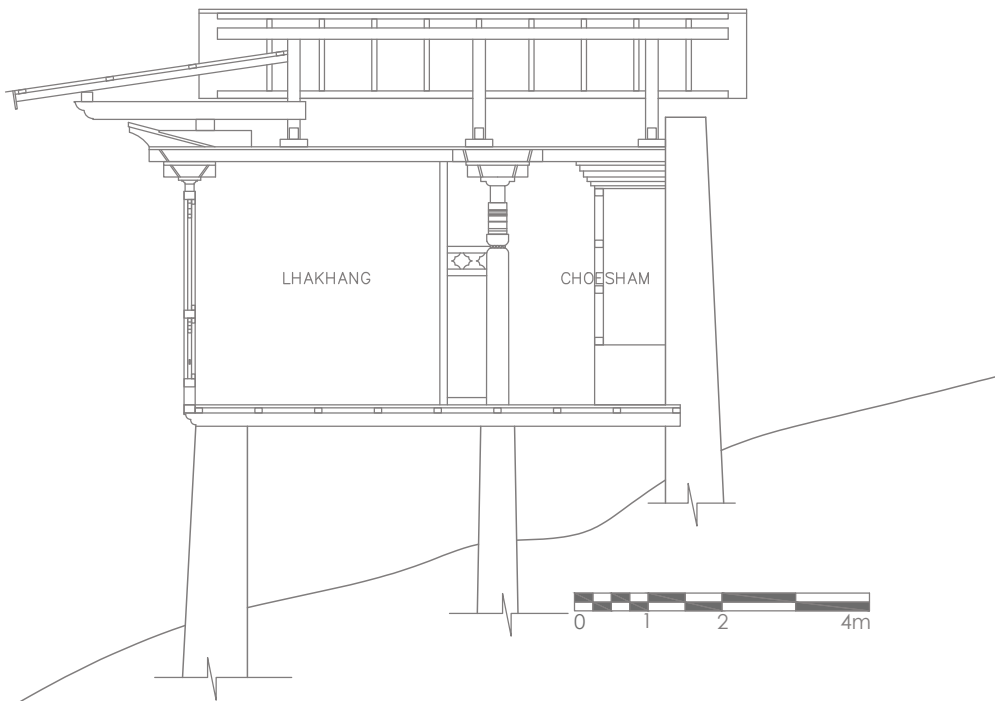
2.15.5 Pictorial Documentation



2.15.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



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Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





2.15.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS

13<sup>th</sup> Century

20<sup>th</sup> Century

2001

Main Lhakhang

Renovation

Extension

Legend

1 – Main Lhakhang

2 – Kitchen

3 – Torkhang

4 – Entrance

The main Lhakhang was built during the 13<sup>th</sup> century by Gyalwa Lhanangpa.

In the 20<sup>th</sup> century, Chojam Lama Pema Tshewang renovated the Lhakhang.

In 2001, extension was made to add kitchen and torkhang.

The front facade of Bumthangphok Lhakhang showing the old Lhakhang and the extension.

GROUND FLOOR PLAN

OBSERVATIONS

GROUND FLOOR PLAN

Traces of vertical joints

SECTION DRAWING

The structure was raised during renovation by Chojam lama Pema Tshewang after it was destroyed by fire.

Praying area

Choesham





## 2.16. Jakar Lhakhang

### 2.16.1 Location



The lhakhang is located at Jakar village under ChhoeKhor gewog. It is below the hill of Jakar dzong near Kaila's farmhouse. It lies at the geographical location of 27.54892°N and 90.74919°E at an elevation of 2605 meters above sea level. It is accessible by road

### 2.16.2 History

The lhakhang was founded by the descendant of the great *Nyingmapa Lama Dorji Lingpa* known as *TrulkuTshokten Gyalpo* in 1445. According to oral history, the main statue of *Guru Pema Jungney* is believed to be built by 100,000 daknis in one night according to the prophecy while monks were conducting *kanjur*. In the morning, the dakinis were unable to offer the hat to the statue so *Namkhai Nyingpo Rinpoche* later offered it as a tribute. It is also believed that the statue had once spoken and all the wishes were answered. It was a private lhakhang before it was handed over to the government. The lhakhang is a place of worship for the communities of Jakar. It is considered important for the communities of the vicinity as it is the lhakhang for the children born in Jakar (*kay-lha*) and a place where they conduct final rites (*yi-lha*).

### 2.16.3 Significance

The lhakhang plays a vital role in the lives of Jakar community as its place of worship for well-being. Further, the names of the newborn babies are given and final rites are conducted (*kay-lhayi-lha*) in the lhakhang. The most famously known festival *kanjur* is conducted collectively by 30 households where two hundred monks take part and it is conducted annually on the 2nd day of the 10th month according to the Bhutanese calendar. This is the oldest festival of Jakar lhakhang conducted for good health, well-being, and good harvest. This festival is associated with the construction of the main statue of *Pema Jungney* by dakinis in one night.

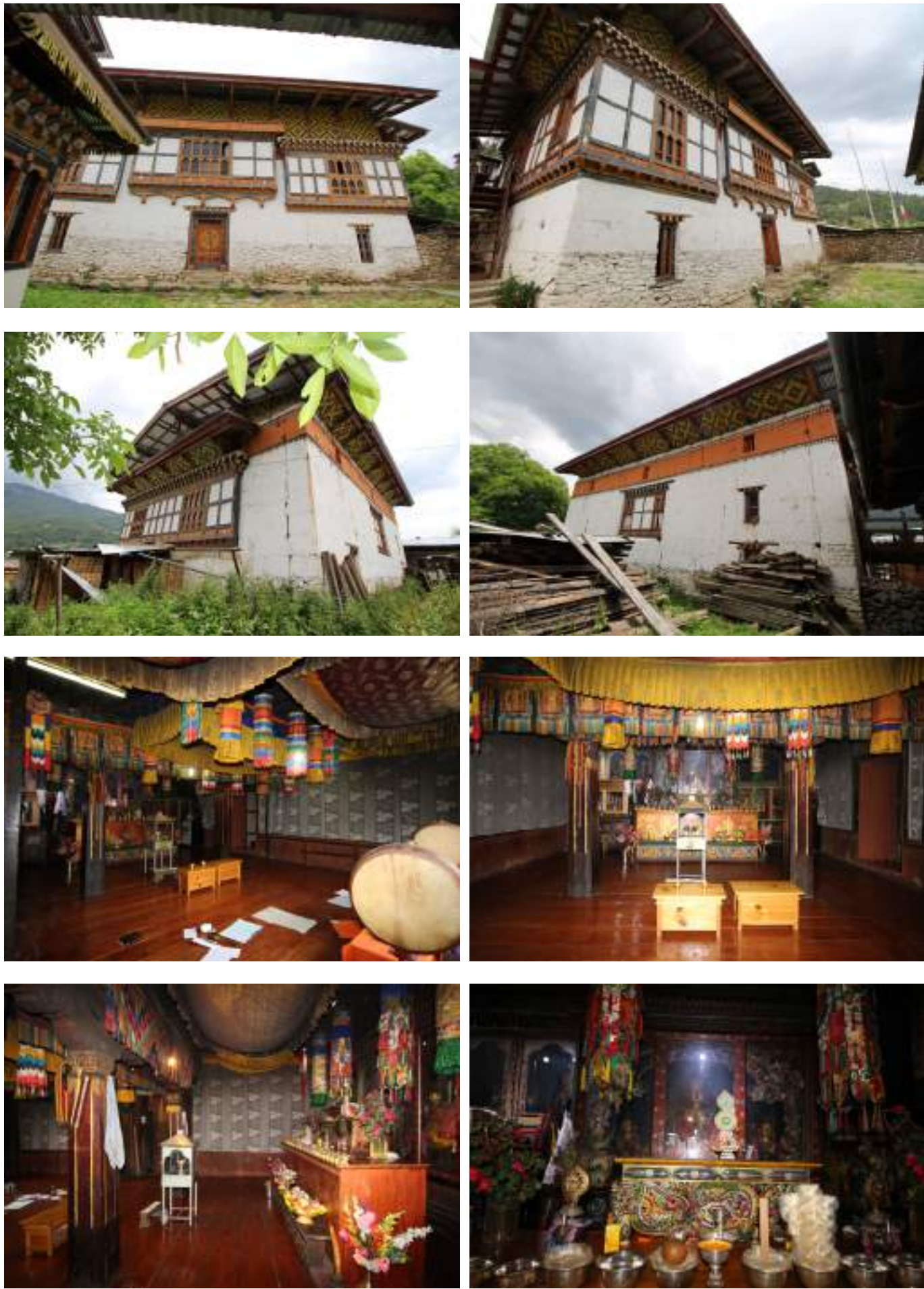
### 2.16.4 Description of Architectural features

The lhakhang is a two-storied structure constructed with stone rubble masonry and timber components. The *rabse* projected on the front façade of the lhakhang has two-tier windows. The wooden partitions inside the structure are added later to the main structures during renovation. It has gable roofing with a single *jamthok* and *sertog* installed on it. The *chenkhep* roofing is provided for the entrance area on the first floor. There is a visible trace of *kheymar* on the rear side of the lhakhang.

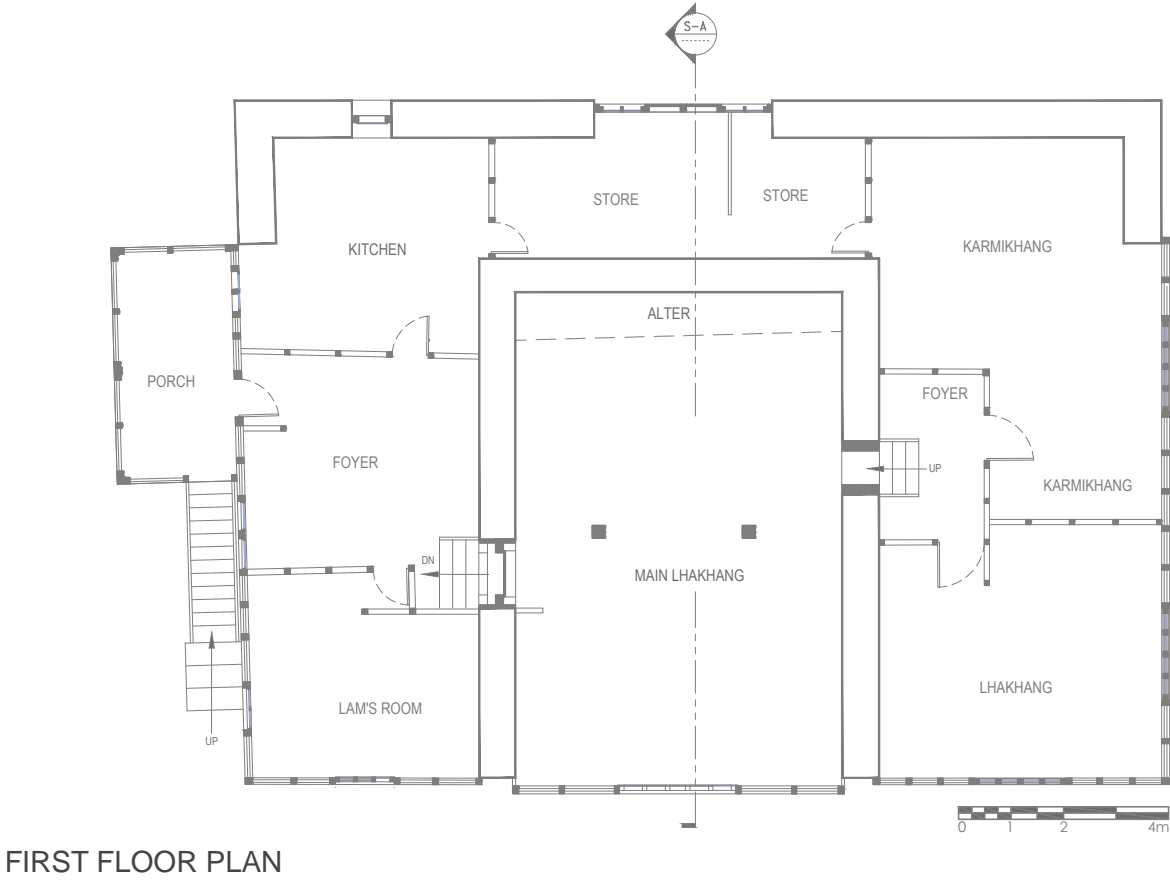
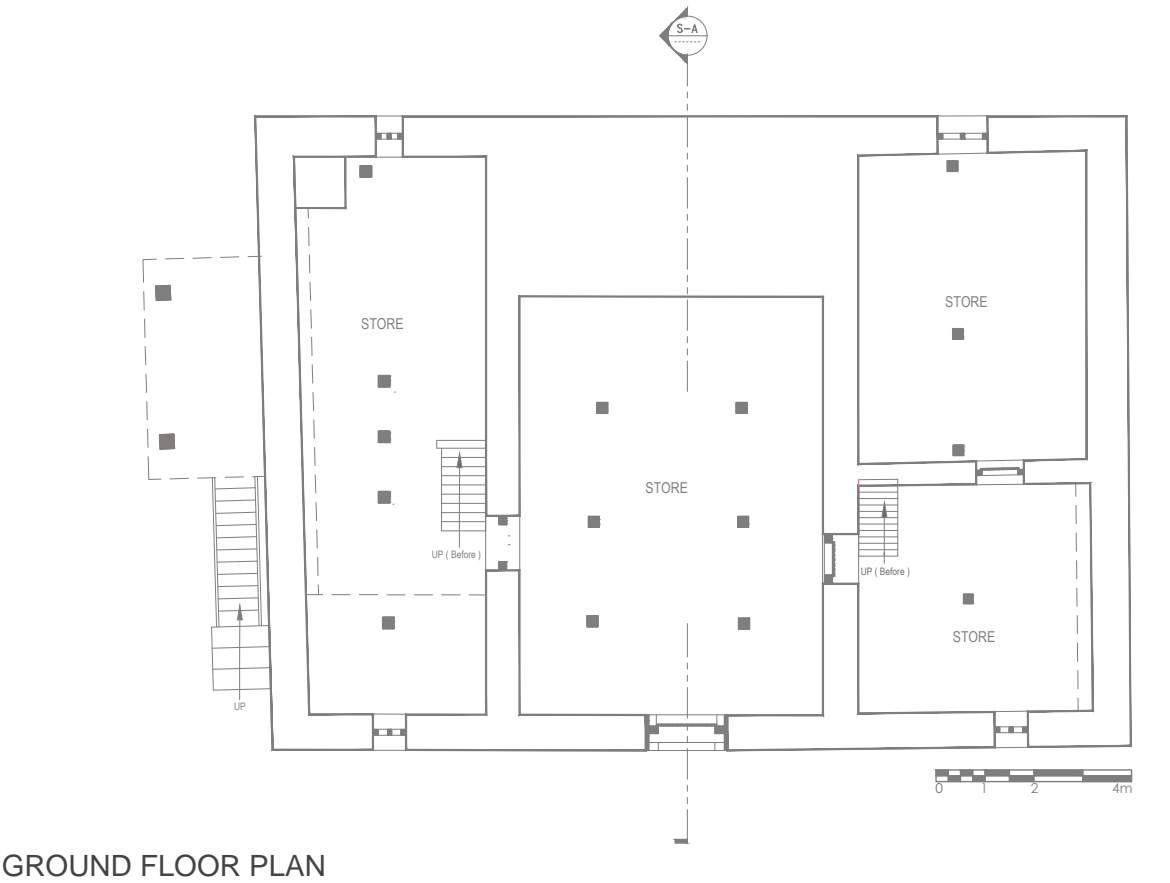
The lhakhang was built as a residential complex but later was fully converted and used as a lhakhang. The ground floor level is not the same for all rooms and one room has a very low floor level. The first floor has a wall of rammed earth in the center but there isn't a wall in the same alignment on the ground floor. The ground floor of the lhakhang was used as an animal shelter before. However, it is now converted to store.



2.16.5 Pictorial Documentation

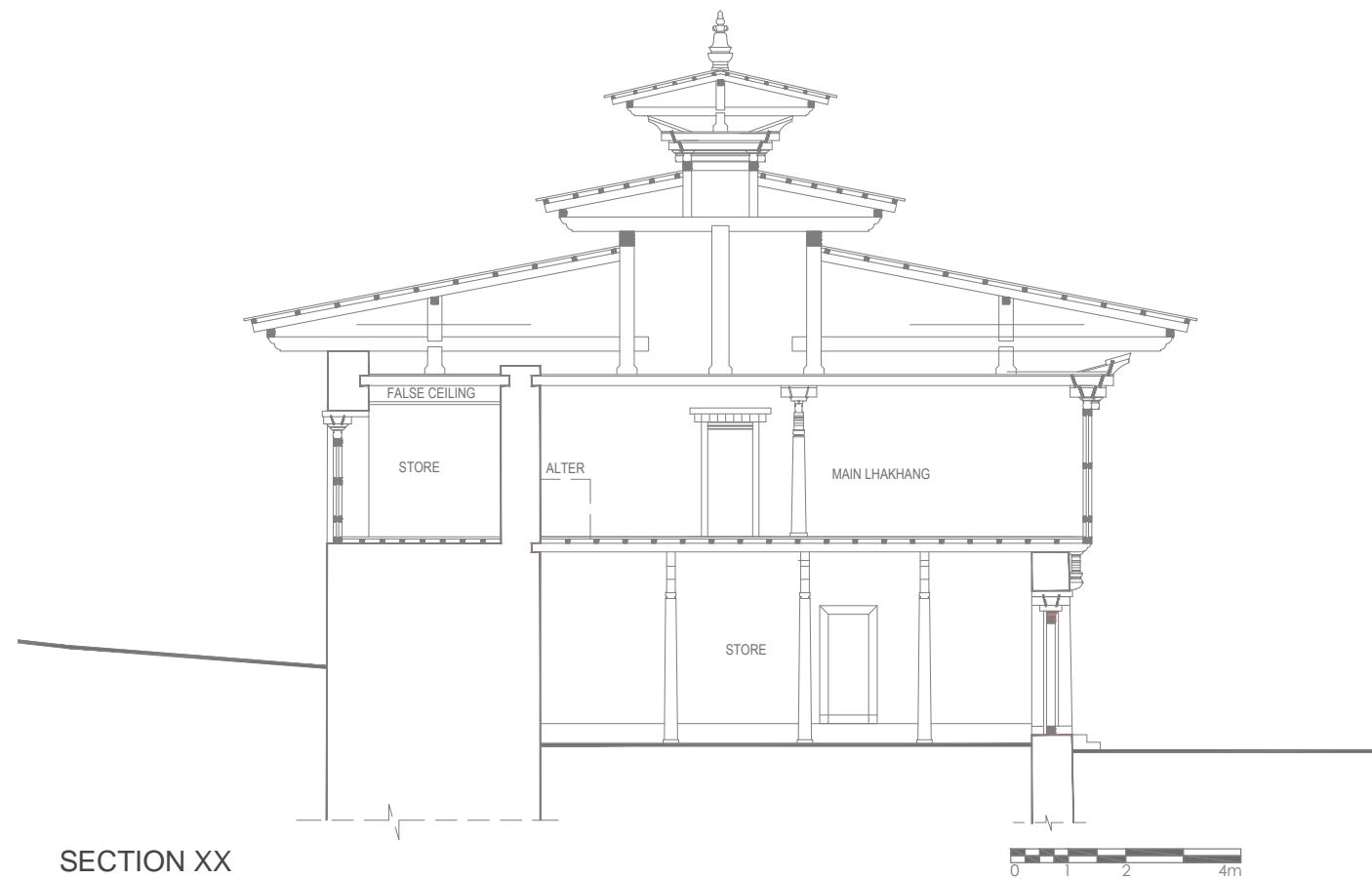


2.16.6 Architectural documentation



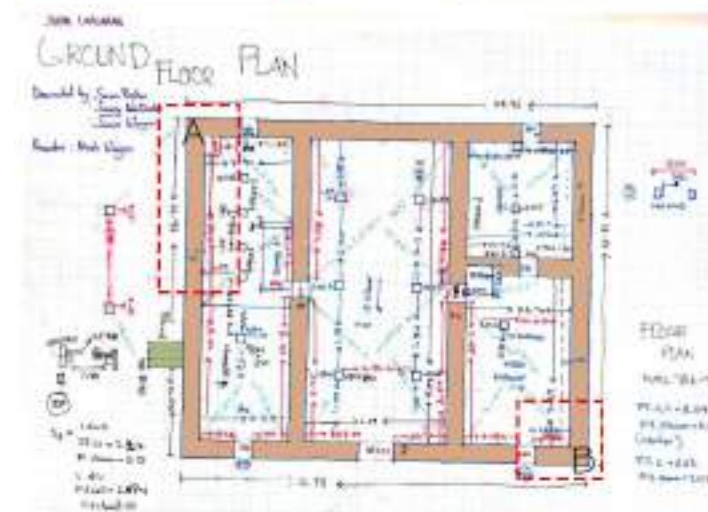


## 2.16.7 Chronology and Architectural Observation

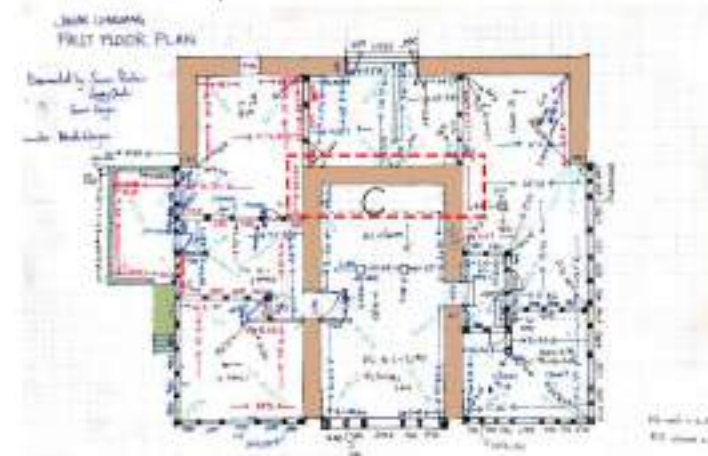


SECTION XX

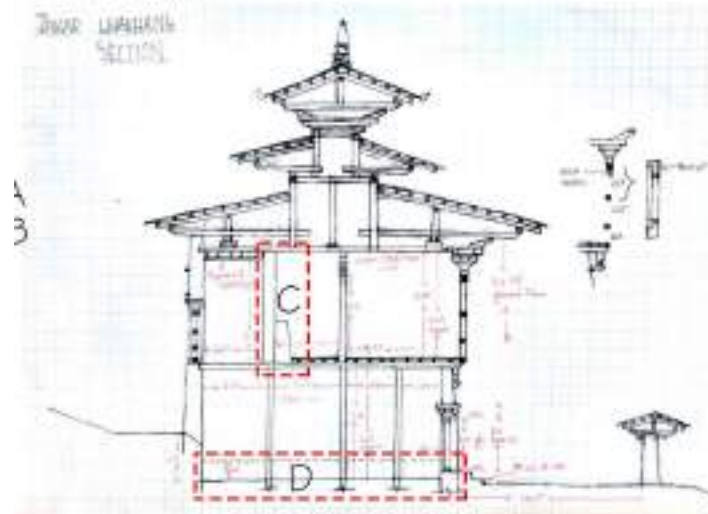
19th Century → 20th Century



Ground floor plan



First floor plan



Section

Chronological Analysis



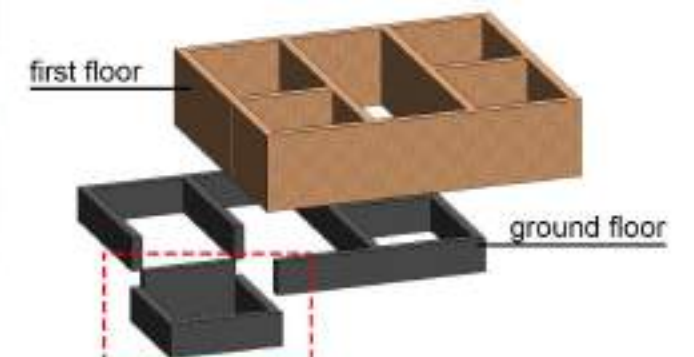
A. Stone masonry for plinth & rammed earth for main wall



B. Stone masonry in wall corner for structural support



C. Change in wall size & alignment



D. Difference in floor level in the ground floor

Architectural Observations



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs







## 2.17. Kenchogsum Lhakhang

### 2.17.1 Location



Kenchogsum lhakhang is located opposite to Kurje lhakhang and above the road to Tamzhing lhakhang. It is accessible by road which is around 10 to 15 minutes drive from Chamkhar town. It falls under Kenchogsum village under Chhoekhor gewog. It is located at the geographical location of 27.58548°N and 90.73943°E with an elevation of 2623 meters above sea level.

### 2.17.2 History

Kenchogsum lhakhang is also known as Chhoekhor or Bumthang Tsilung lhakhang. It was built in the early 9th century upon the instruction of *Guru Rinpoche*. *Guru Rinpoche* instructed the king *Thrisong Deutsen* of Tibet to build a three-storied temple similar to Samye Monastery of Tibet in Bumthang to serve as a center for flourishing dharma, peace, and happiness as Bumthang was believed to be the land of demons in the past. Accordingly, king *Thrisong Deutsen* sent his minister *Bamir Thrizer* to build the lhakhang.

The lhakhang was constructed under the supervision of *Bamir Thrizer* with the support from the communities of Chhoekhor gewog. *Guru* himself is said to have visited Bumthang to design and perform the auspicious consecration ceremony after the completion. Later, the lhakhang was renovated by *tertoen Pema Lingpa* in 1479 after it was destroyed by an earthquake. The wall paintings were painted by Kuenga from Lhodrak, Tibet.

As prophesized by *Guru*, *tertoen Pema Lingpa* revealed two pieces of gold from the statue of Buddha Vairocana and the gold was enough to paint the statues and wall paintings of the lhakhang. The main treasures or relics are the statue of Buddha Vairocana and the three statues of *Due Sum Sangay* (Buddha of the past, the present, and the future) which is believed to have flown from Kusumphe, Kurtoe. Thus, the presence of the Buddha statue as the main relic gave the name of the lhakhang "Kenchogsum". Another sacred relic preserved at the lhakhang is the large broken bell (*Choedril*) which is believed that the religious bell was offered by a *Tsomem* (mermaid) to *Guru Rinpoche* while he was performing salang (foundation laying) ceremony to build the lhakhang.

To the grievance of the community of Chhoekhor, in February 2010, the lhakhang was razed to the ground by the fire. However, the nangtens were safely retrieved from the fire disaster. The 11th reincarnation of *Ter-toen Pema Lingpa*, His Holiness *Lhalung Sungtrul Rinpoche*, Jigdre Kuenzang Pema Dorji has taken up the task of reconstructing the lhakhang and it was completed in 2014. Currently, it is managed by *Lhalung Draktshang* under *Sungtrul Rinpoche*.

### 2.17.3 Significance

The lhakhang of three jewels resembles the Samye monastery in Tibet due to traces of a lotus flower pillar base and the evidence of a similar bronze bell makes it more auspicious and important. The main relic of the statue of Buddha three times (*Di Sum Sangay*) is believed to be flown from Kusumphe, Kortoe as per the prophecy which is believed to be auspicious.



It was built for the propagation of Buddhism to bring peace, prosperity, and harmony. The important treasures were discovered as prophesized by *tertoen PemaLingpa* which was hidden by *Guru Rinpoche*.

The well knows festival Phala Choedpa is conducted at Tamzhing lhakhang for three days where people witness the dances of *Tertoen Pema Lingpa* which is known as *Peling Sung Cham*.

### 2.17.4 Description of Architectural features

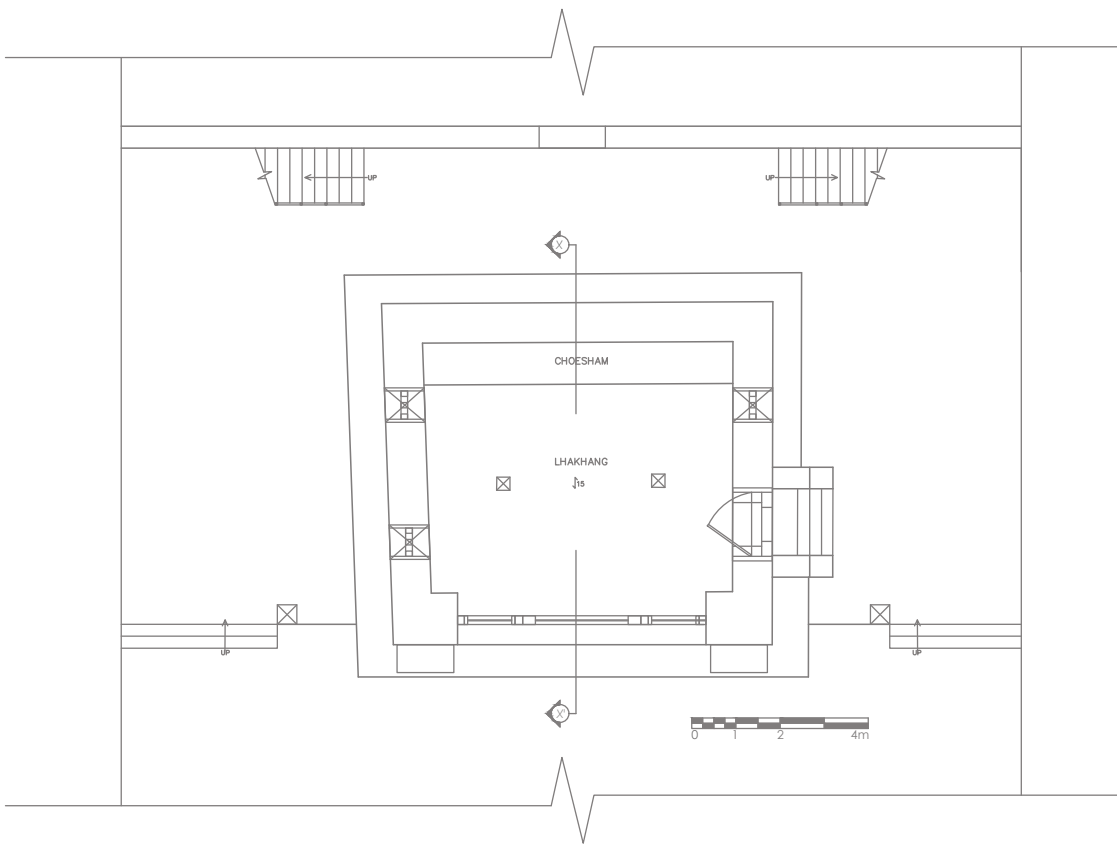
The lhakhang is newly reconstructed after the fire incident using mud plaster, stone masonry, and timber for all the wooden components. The remains of the lhakhang are surrounded by the new walls to keep the old lhakhang at the center intact. The old lhakhang including the new extension has a two-storied structure. The ground floor has the remains of the old lhakhang and the extended part is the spacious area for monks to pray and conduct their rituals. The interior of the lhakhang at the center has a double-heightened ceiling carved with mandalas. The columns rise up to the double-heightened ceiling as the main structural component. The lhakhang's interiors are decorated with *debri* on the walls and intricate wood carvings on the pillars.

There are traces of lotus structured stone base (*kabden*) which proves the oral history that the Kenchogsum lhakhang was the replicate of Samye lhakhang in Tibet. The complex consists of a newly constructed drasha for the monks and lams. The lhakhang has a *jabzhi* roof at the center with *chenkheps* on four sides. The exterior of the roof was decorated with *Sertog* on the east, west, and center. The north and south roof has *gyeltshen*.

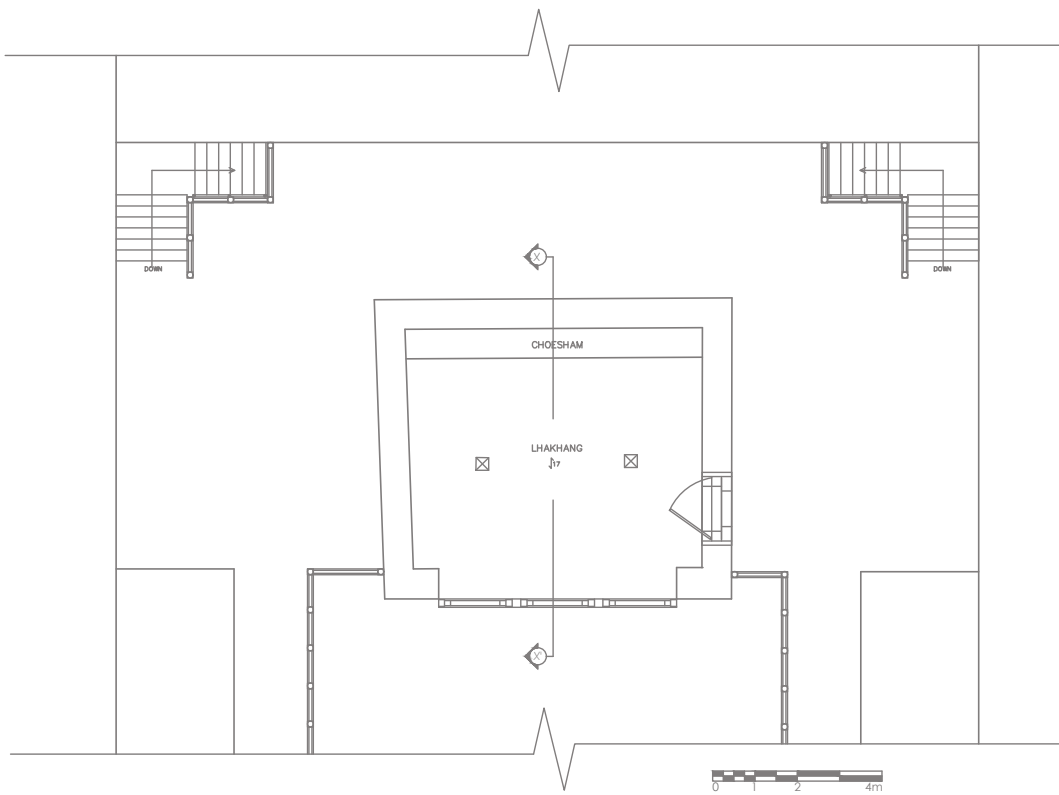
### 2.17.5 Pictorial Documentation



### 2.17.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

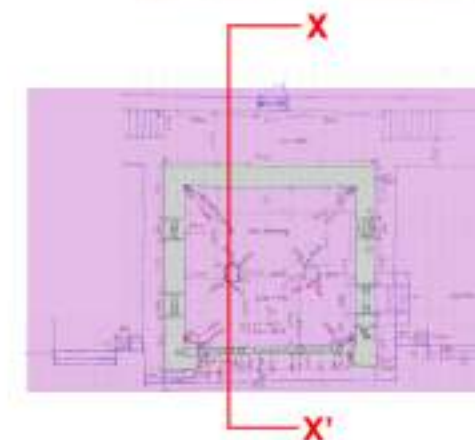
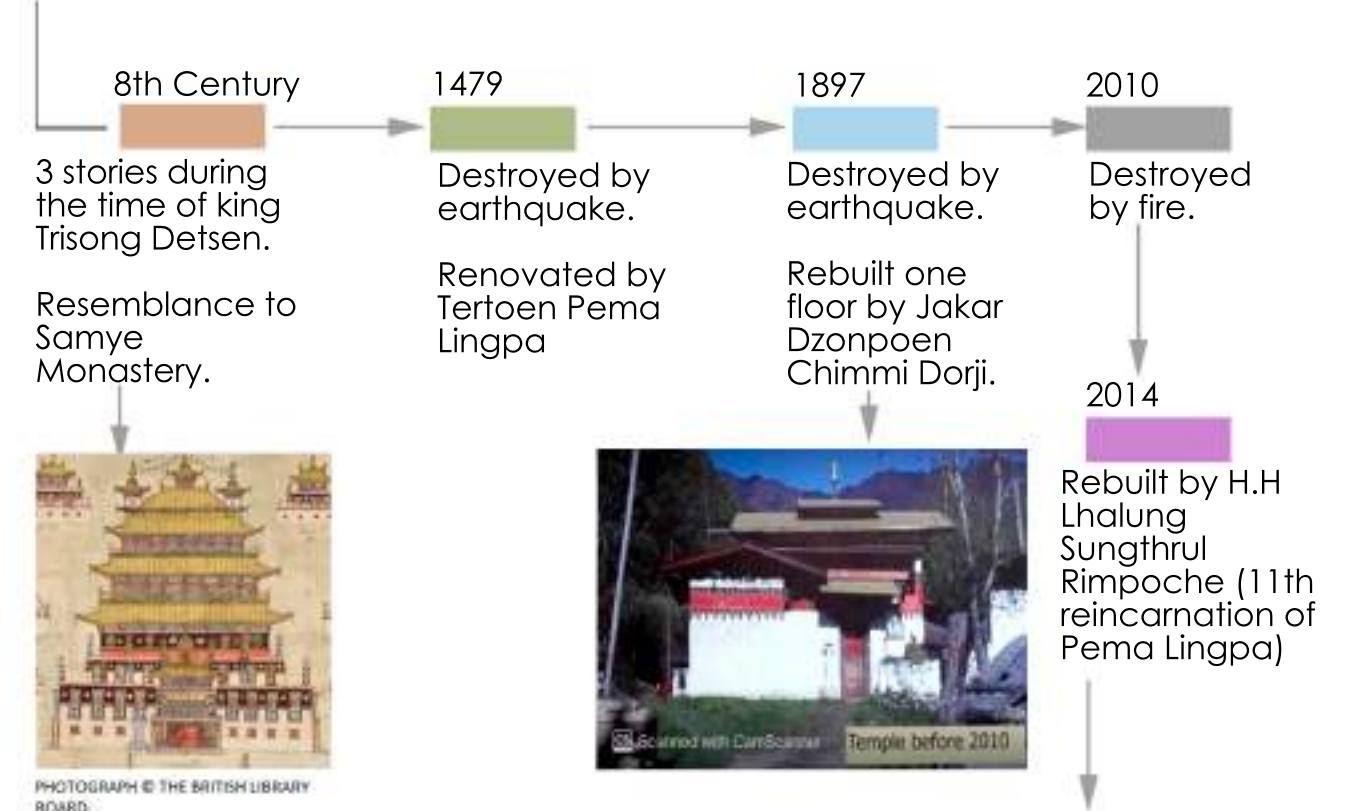
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## 2.17.7 Chronology and Architectural Observation

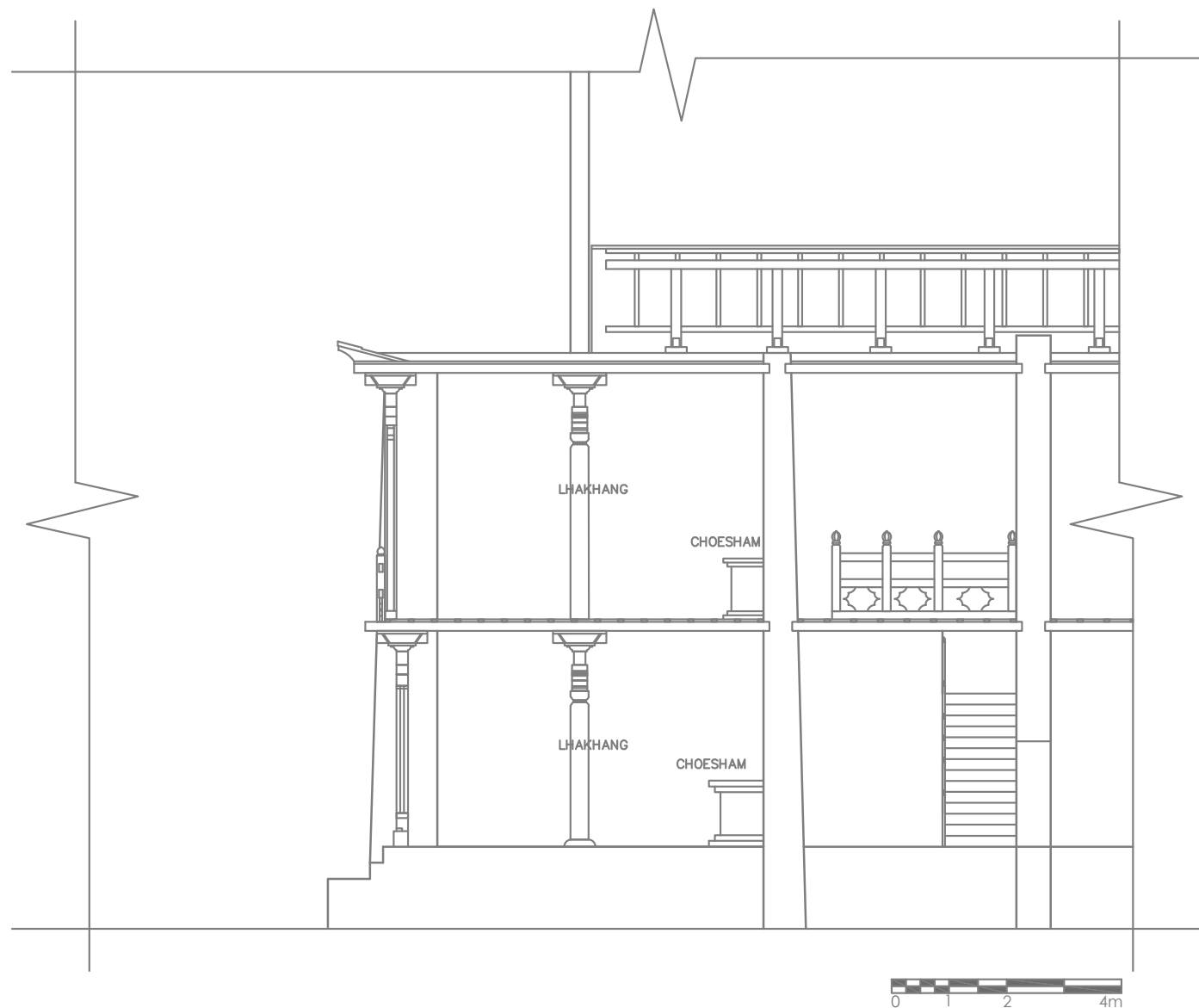
### CHRONOLOGICAL ANALYSIS



GROUND FLOOR PLAN



SECTION XX'



SECTION XX



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





OBSERVATIONS



Layout of the plan is in the form of a giant mandala.  
Old structure of Könchogsum Lhakhang is constructed with thick stone masonry wall painted with lime on the outside.



NEW EXTENSION



2.18. Kurje Lhakhang



Traces of lotus flower pillar base which resembles Samye Monastery in Tibet.



Jabzhi roof with Chenkhep on four sides.



Another Evidence of similar bronze bell of Samye Monastery.



Photo Courtesy: The Tibet Album.  
"Bronze bell hanging at the entrance of the Utse, Samye" 05 Dec. 2006. The Pitt Rivers Museum.



## 2.18.1 Location



Kurje lhakhang is around five kilometers north of Chamkhar town and the magnificent complex structure is located on the right bank of Chamkhar chhu opposite to Kenchogsum lhakhang. The complex consists of three buildings enclosed by 108 choetens. It is built at Kurje village under Chhoeckhor gewog. The geographical location is at 27.58743°N and 90.73022°E with an elevation of 2648 meters above sea level.

## 2.18.2 History

Kurje lhakhang is one of the most sacred sites in Bhutan which is blessed by *Guru Rinpoche*. *Guru* left the imprint (*je*) of his body (*ku*) on a rock at the cave where he once meditated. According to oral history, in the 8th century, Bumthang was under the rule of an Indian king Sindhu Raja whose palace was the “iron castle” known as Chakhar. The king was at war with King *Nawchoe*. The son of the king, Taklamebar, was killed in the war and the king became distraught. He then stopped worshipping the local deity known as *Shelging Karpo*. The local deity was angry and withdrew the vital principle of the king and as a result, he fell seriously ill. They conducted rituals but were of no help to restore the health of the king. As a last resort, his ministers decided to invite *Guru Rinpoche* whose supernatural powers were well known all over the Himalayas.

*Guru Rinpoche* arrived in Bumthang and he meditated at a large rock cave, leaving the imprint of his body on the rock near the cave where the deity *Shelging Karpo* lived. Then he asked his consort (daughter of King Sindhu Raja) to go and fetch some water in a golden vessel. While she was away, he transformed into his eight manifestations and began to dance in the meadows. The dance was so amazing that all the local deities came to watch except *Shelging Karpo*. When his consort was back, *Guru Rinpoche* transformed her into five princesses each holding a golden vessel. The vessels reflected the sun’s rays directly on *Shelging Karpo*’s rock. Curious about this unusual flashing, *Shelging Karpo* decided to take the form of a white lion and come out to see what was going on.

*Guru*, turning himself into a holy griffon, (garuda/jachung subdued *Shelging Karpo* and forced him to give back the king’s vital principle. He was made to promise not to cause any trouble for Buddhism and to become a protective deity. *Guru Rinpoche* planted his walking stick (*Chakhar*) on the ground where it grew into a cypress tree which is still seen behind the *Guru lhakhang*. Sindhu Raja recovered and converted himself into a Buddhist. *Guru Rinpoche* compelled the two kings to meet and make peace at a place in the Black Mountains called Nabji, where a stone pillar commemorates this meeting which has a thumbprint of both the kings and *Guru*. This episode constitutes the first conversion and flourishing of Buddhism in Bumthang. The history of why *Guru* came to Bumthang highlights the establishment of Kurje lhakhang.

### *Guru lhakhang:*

*Guru lhakhang* is the oldest lhakhang which was built on the rock where *Guru Rinpoche* meditated and left the body imprints. It was founded by *Guru Rinpoche*. According to Bhutan Cultural Atlas, it is said to be built by *Sindhu Raja* after he devoted himself to Buddhism (ILCS, 2016). The lhakhang was rebuilt by Minjur Tenpa in 1652 in the 17th century while he was Trongsa Penlop before he became the 3rd Desi of Bhutan. It was later, renovated by Trongsa Penlop Ugyen Phuntsho in the 19th century. In 2008, the old existing structure was extended and *Shelging Karpo*’s neykhang was added.

### *Sampa lhundrup lhakhang:*

It was built in 1900 by the first king Ugyen Wangchuck when he was Trongsa penlop. The main relic is the statue of *Guru Rinpoche* which is 32 feet tall.

### *Ka Gon Phur Sum lhakhang:*

It was sanctified in June 1990 by the great master Dilgo Khyentse Rinpoche. The construction of the lhakhang was undertaken by the Royal Grandmother *Ashi Kesang Choeden Wangchuck* as a dedication to all the past kings of Bhutan with deepest prayers for the long life, the eternal happiness, and well-being of the kingdom of Bhutan in particular and all sentient beings in general.

## 2.18.3 Significance

Kurje lhakhang is considered as very important place of pilgrimage for the Bhutanese as well as the Buddhists from all over the world. The pilgrims come to attend the *Kurje Tsechu* and *Grub* ceremony for the blessing. The Kurje tsechu is well known to Buddhists all over Bhutan. It is conducted by the monks from Trongsa dzong which is held on the 10th day of the 5th Bhutanese month according to the Bhutanese calendar and a thangka is unfurled to the public for the blessing. It is conducted for three days with varieties of mask dances and cultural dances.

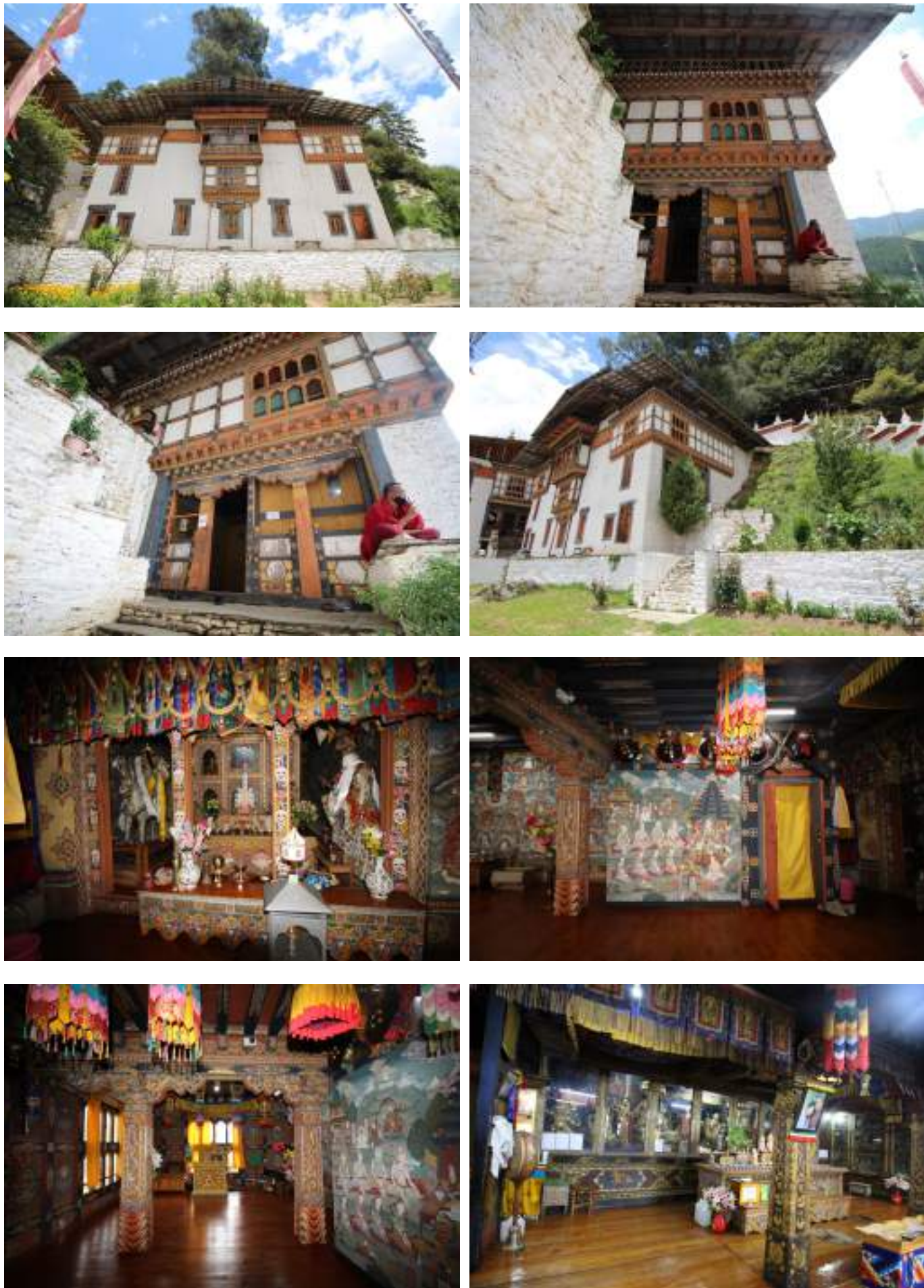
Grub ceremony is conducted annually on 4th Bhutanese month through the funding by Royal Grandmother *Ashi Kesang Choeden Wangchuck* for the well-being of the kings and the country in the Ka Goen Phur Sum lhakhang since 1990.

## 2.18.4 Description of Architectural features

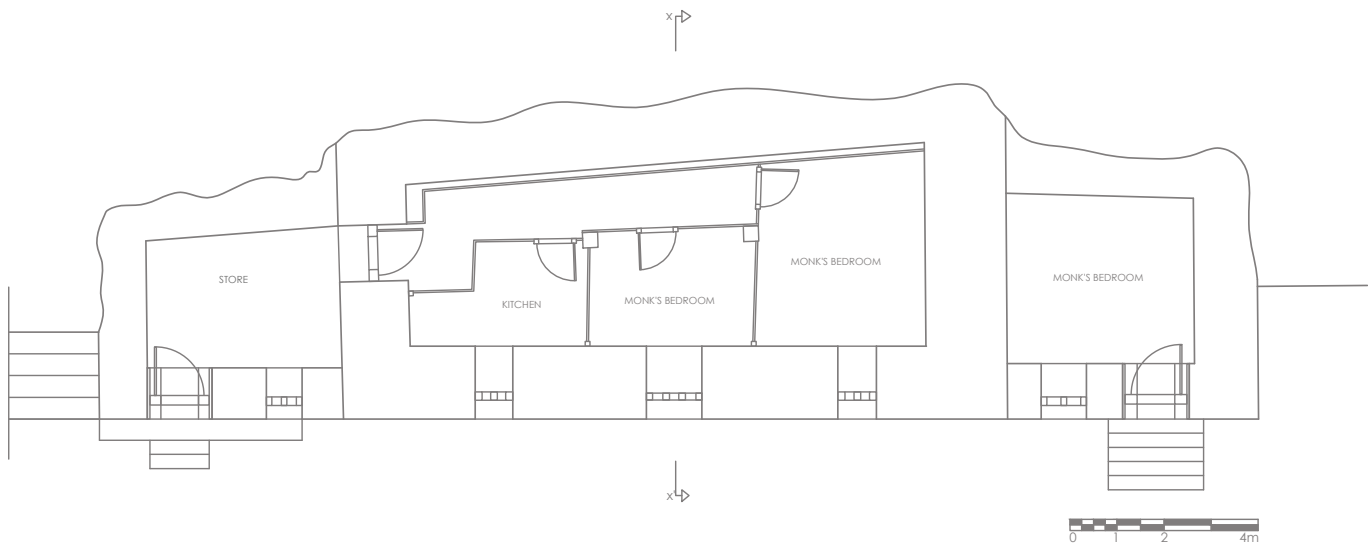
The lhakhang is a three-storied structure composed of stone masonry, mud plaster and timber. The lhakhang is nestled on the rocky side of the hill surrounded by 108 *choetens* walls. The complex has three structures namely *Guru lhakhang*, *Sampa Lhundrup lhakhang*, and *Ka Goen Phur Sum lhakhang*. The structure is as magnificent as the *dzong* with *nyimchu rabsel* projected out from the third floor. It has a white-washed wall with dedicated wood carvings and fine paintings. The main lhakhang is built adjoining to the organic surface where *Guru* left the imprint on the third floor where he meditated and subdued the powerful local deity *Shelging Karpo*. The *Shelging Karpo neykhang* was added to the main structure in 2008. The ground floor is currently used as a residence for monks and for storage. The trace of *gedkars* is still visible on the front façade of the lhakhang which was closed during the renovation. Above the lhakhang, the tall cypress tree can be seen which is believed to be sprouted from the *Chakhar* (walking stick) of *Guru Rinpoche*. In front of the lhakhang, there is a small crawl-through rock passage that is believed to cleanse the sins if one can make it through.



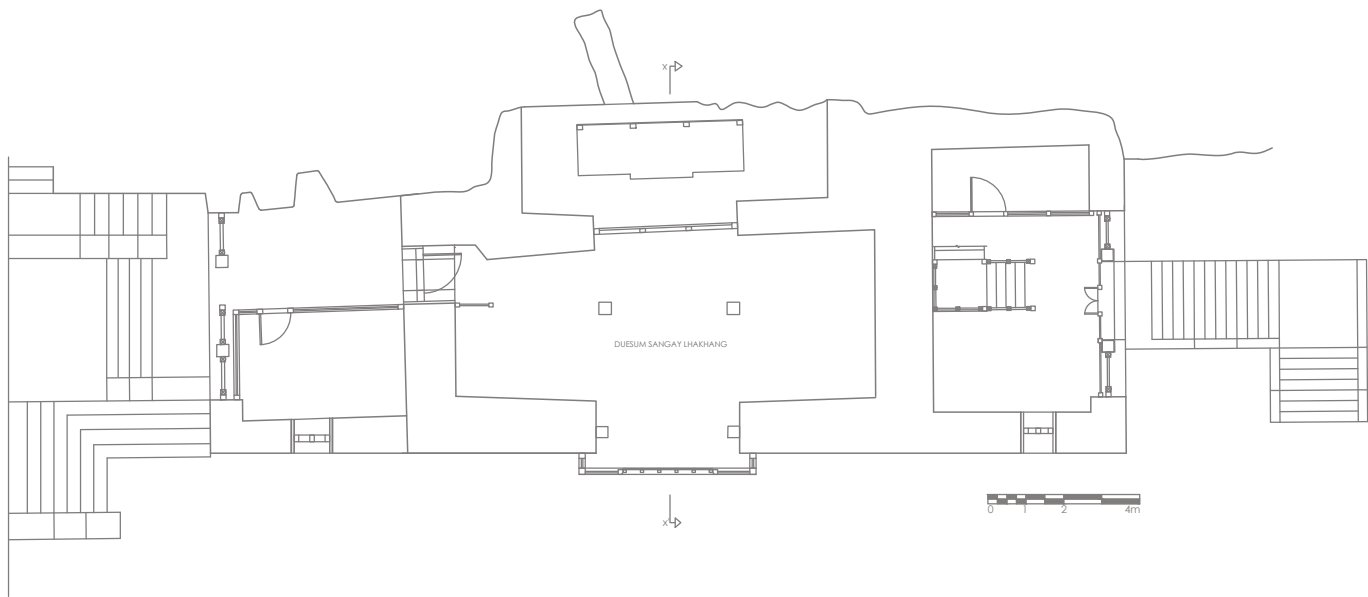
2.18.5 Pictorial Documentation



2.18.6 Architectural documentation



GROUND FLOOR PLAN



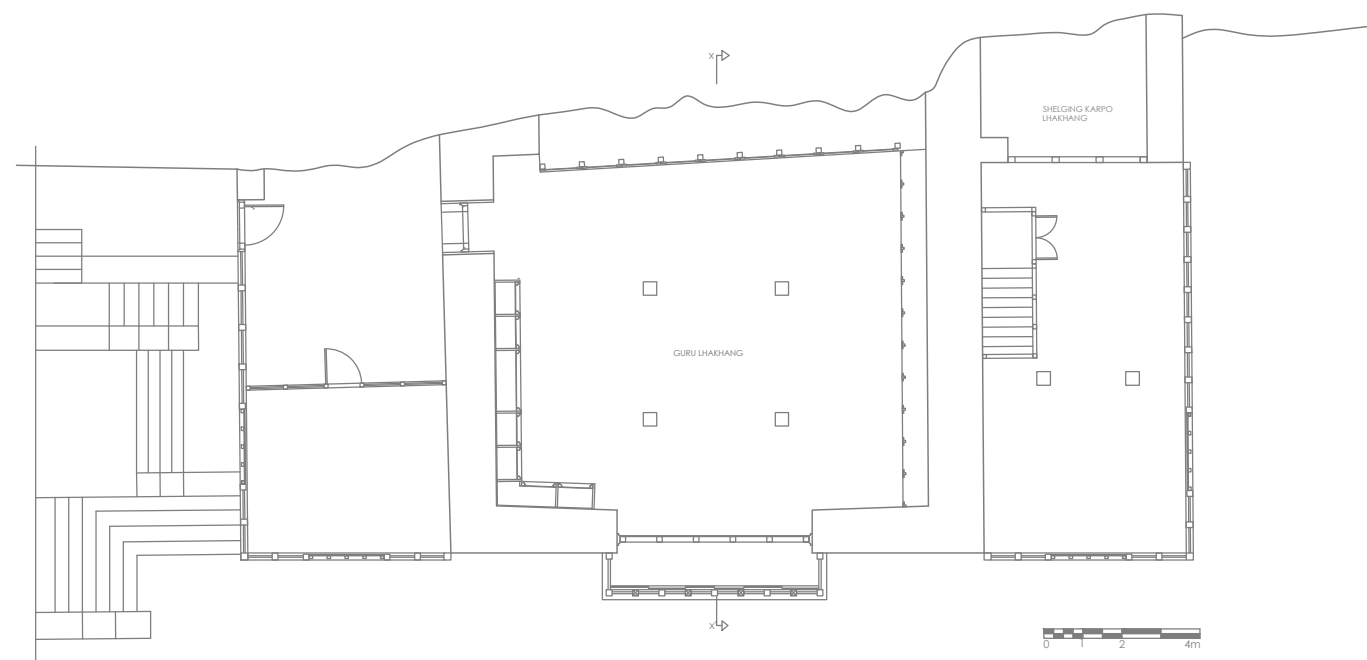
FIRST FLOOR PLAN



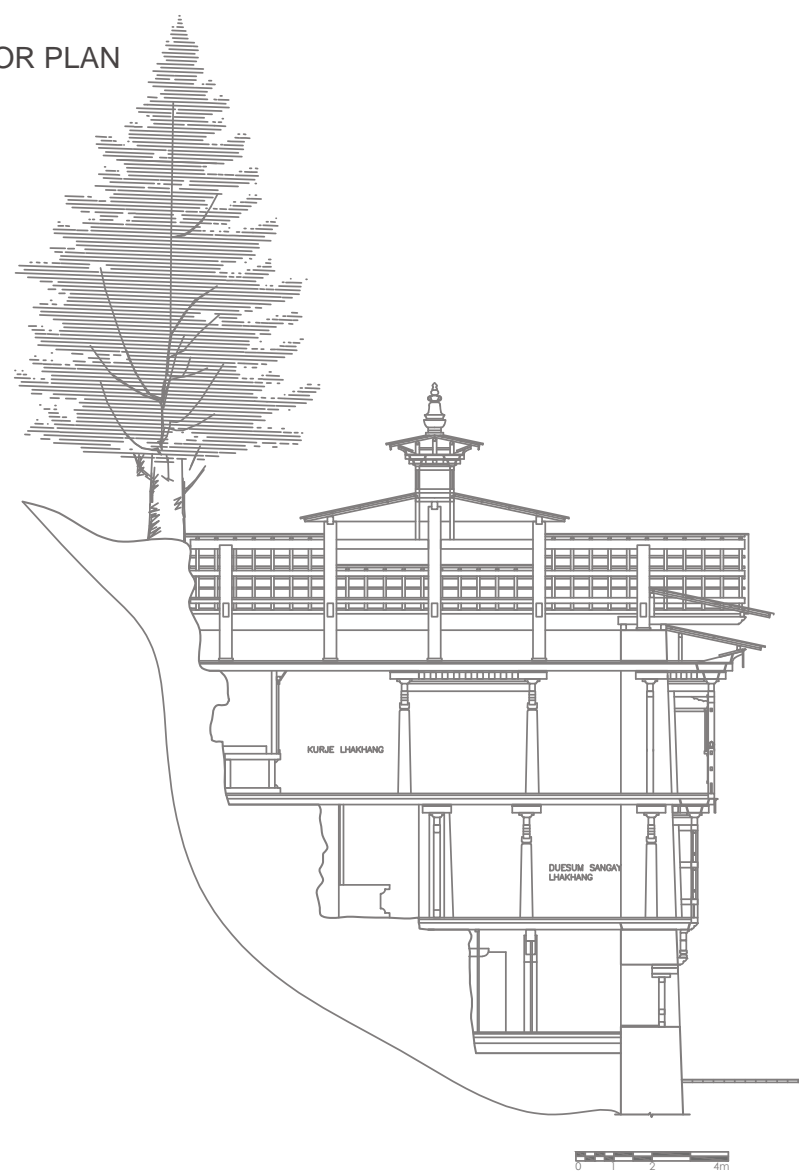
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing  
Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs







SECOND FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

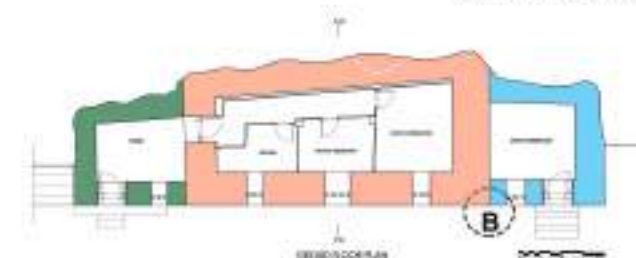
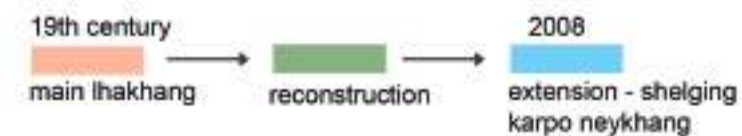
DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

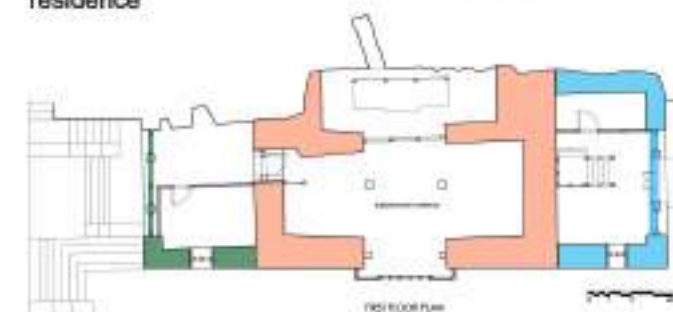


## 2.18.7 Chronology and Architectural Observation

### CHRONOLOGY



Ground floor - used for store and temporary monks' residence



First floor - Duesum sangay lhakhang



Second floor - Guru (Kurje) lhakhang

C. Gyekars of first and Second floor are closed as there is visible trace mark on the walls.



### OBSERVATIONS

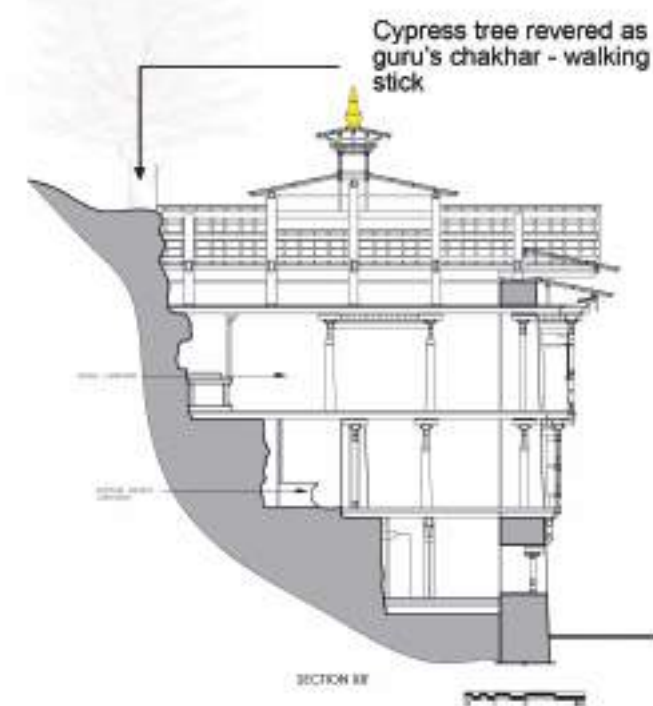


A. Photo of Kurje lhakhang before reconstruction



reconstruction extension shelging karmo neykhang

B. There is traces of visible gap between old lhakhang and the structures added later.



Cypress tree revered as guru's chakhar - walking stick





## 2.19. Nagtshang Owner's Residence

### 2.19.1 Location



Nagtshang owner's residence is well known to the tourist as Balakha farmhouse. It is located at Ngang village under Chhoeckhor gewog. The geographical location is at 27.66275°N and 90.75389°E at the elevation of 2819 meters above sea level. It is connected by a farm road.

### 2.19.2 History

The Nagtshang is located at Ngang village under Chhoeckhor gewog. It was founded by *tertoen Pema Lingpa* in the 15th century. It was initially built as a one-storied residence during his stay at Chhoeckhor. Later, he went to Tamzhing lhakhang. In the 16th century, Angay Dechen extended it to a four storied structure. Subsequently, the structure was extended in the 19th century and 20th century by the descendants. However, the initial ground floor was completely covered which was inaccessible. The structure is different from any other old house with a red band of *khey-mar* and three *lhadhars* (flag) which signifies the residence of a noble family. In 2006, it was converted into a farmhouse for tourists.

### 2.19.3 Significance

Nagtshang is the old existing heritage structure of the 15th century which was built as the residence of *tertoen Pema Lingpa*. The structure is different from any other old house with a red band of *khey-mar* and three *lhadhar* (flag) on the roof which signifies the residence of a noble family. Currently, it serves as a farmhouse for tourists. The overall management of the Ngang lhakhang is managed by the owner of the Nagtshang.

### 2.19.4 Description of Architectural features

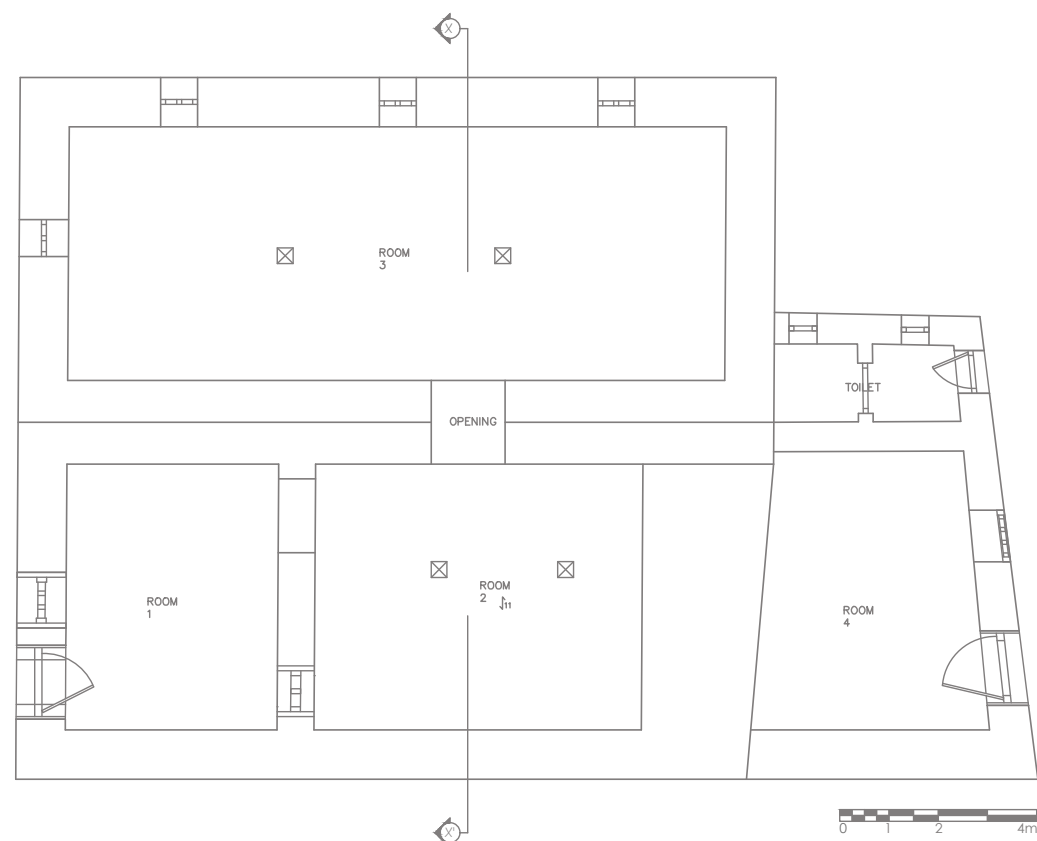
Currently, it is a three-storied structure. It was once a four-storied structure but later, the basement was completely covered. At present, Nagtshang stands as a 3 storied structure. The walls of Nagtshang are stone masonry with mud mortar. The doors, windows, and structural components of the roof are made up of timber. The structure consists of a two-layered *jabzhi* roof with three *lhadars* on top of the roof. The left side of the structure which is newly extended has a lean-to-roof or a *chenkhep*. The structure also has red bands of *khey-mar* that can be seen around it which makes it very unique because *khey-mar* is only seen in sacred religious structures like lhakhangs and *choetens*. The three *lhadars* and *khey-mar* of the Nagtsang signifies that the structure belonged to a noble family. The ground floor of the structure has four rooms and a toilet. All the rooms are being used as storage. The first and second floor was being used as living quarters for the tourists. The first floor consists of an entry porch, six rooms, two toilets, and a hallway. There is a stair which leads to the top floor. The second floor consists of the living room, kitchen, *choesham* and three more rooms with two toilets which were used by the owner and the families. *Go-cham rabse* were used as windows for the second floor.



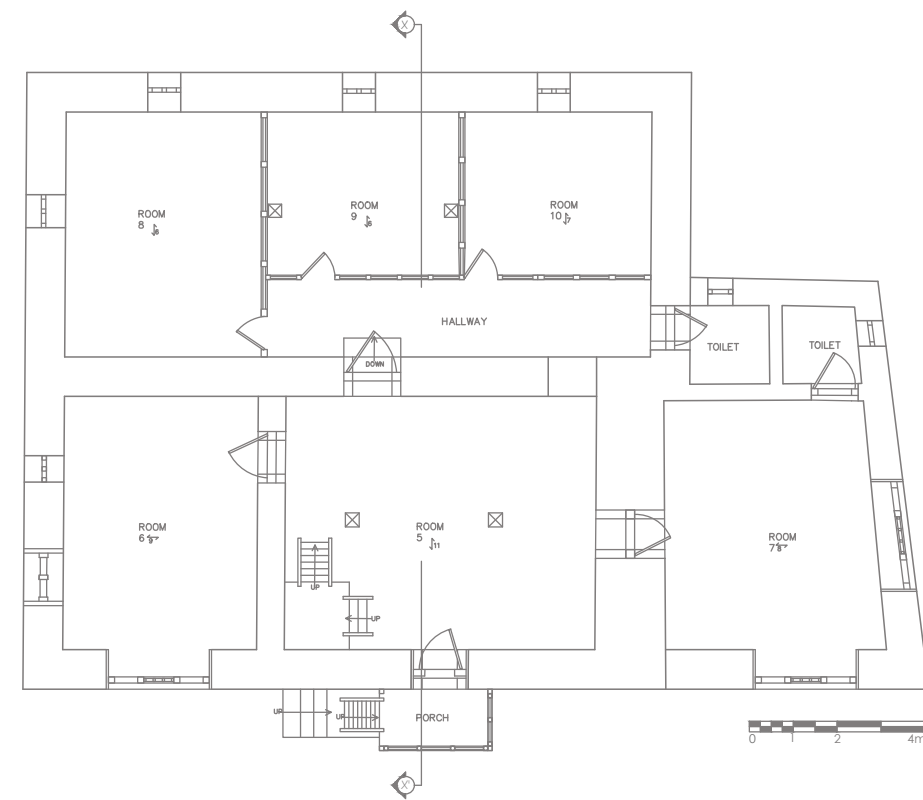
2.19.5 Pictorial Documentation



2.19.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing

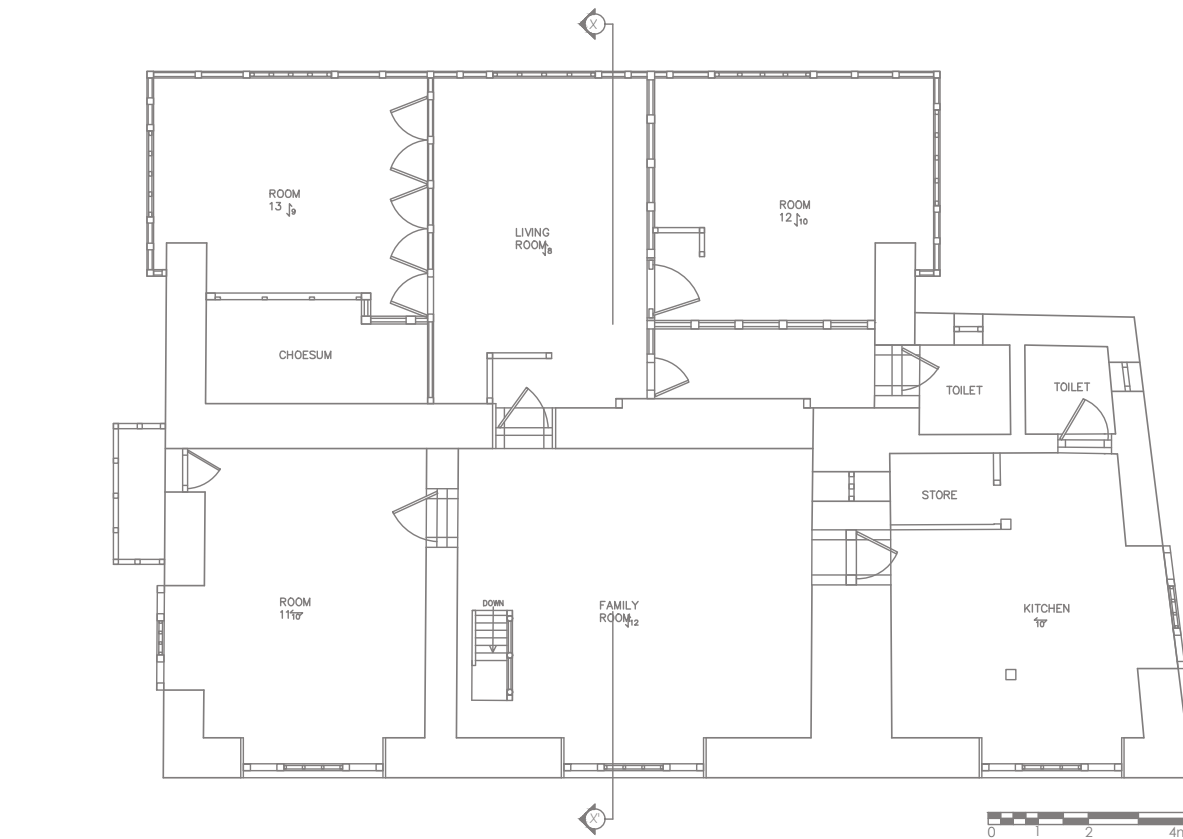
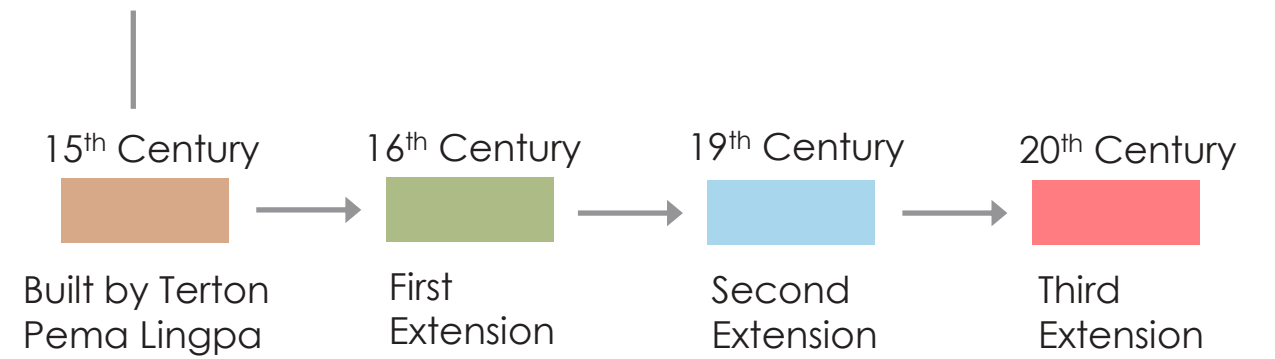
Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





## 2.19.7 Chronology and Architectural Observation

### CHRONOLOGICAL ANALYSIS

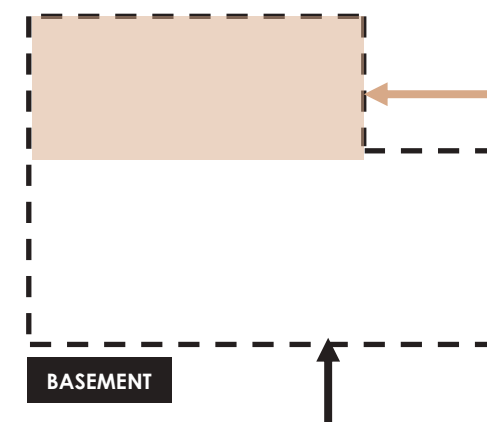
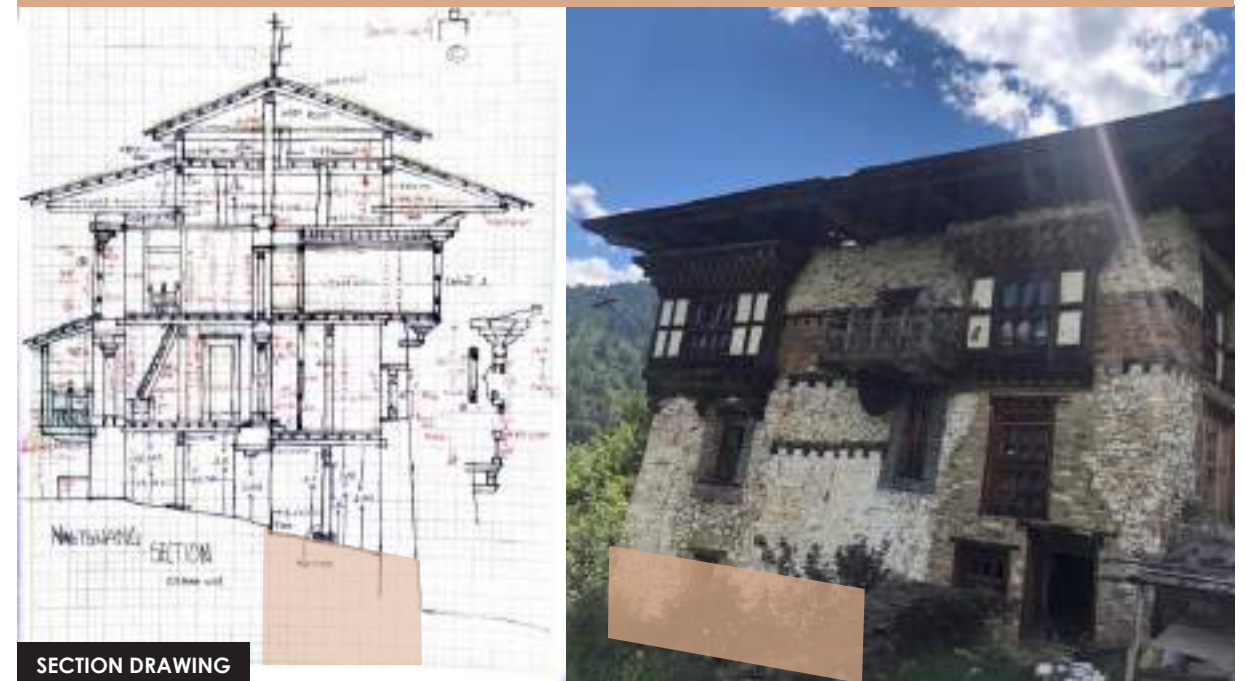


SECOND FLOOR PLAN



SECTION XX

### 15<sup>TH</sup> Century – Terton Pema Lingpa built the structure.



Outline of the current floor plan of the structure

Initially a one storied structure built by Terton Pema Lingpa as his residence in the 15<sup>th</sup> century. Currently, the space is inaccessible and is filled with earth.



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





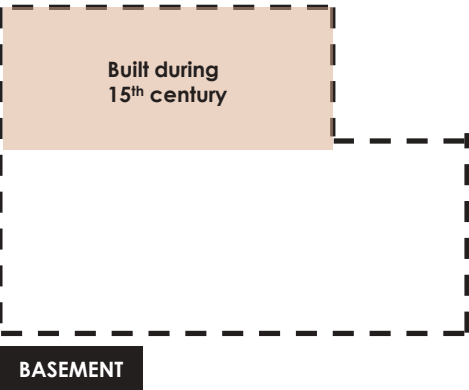
CHRONOLOGICAL ANALYSIS

FIRST EXTENSION

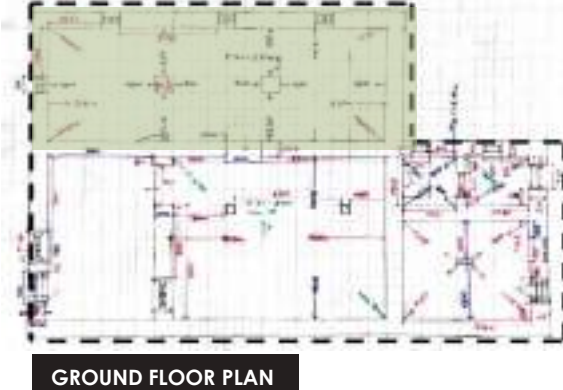
16<sup>TH</sup> Century – Angay Dechen extended Pema Lingpa’s residence and made it into a four storied structure.



SECTION DRAWING



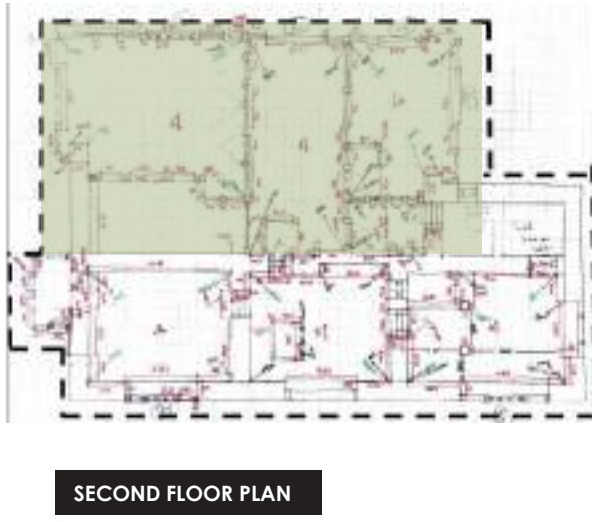
BASEMENT



GROUND FLOOR PLAN



FIRST FLOOR PLAN

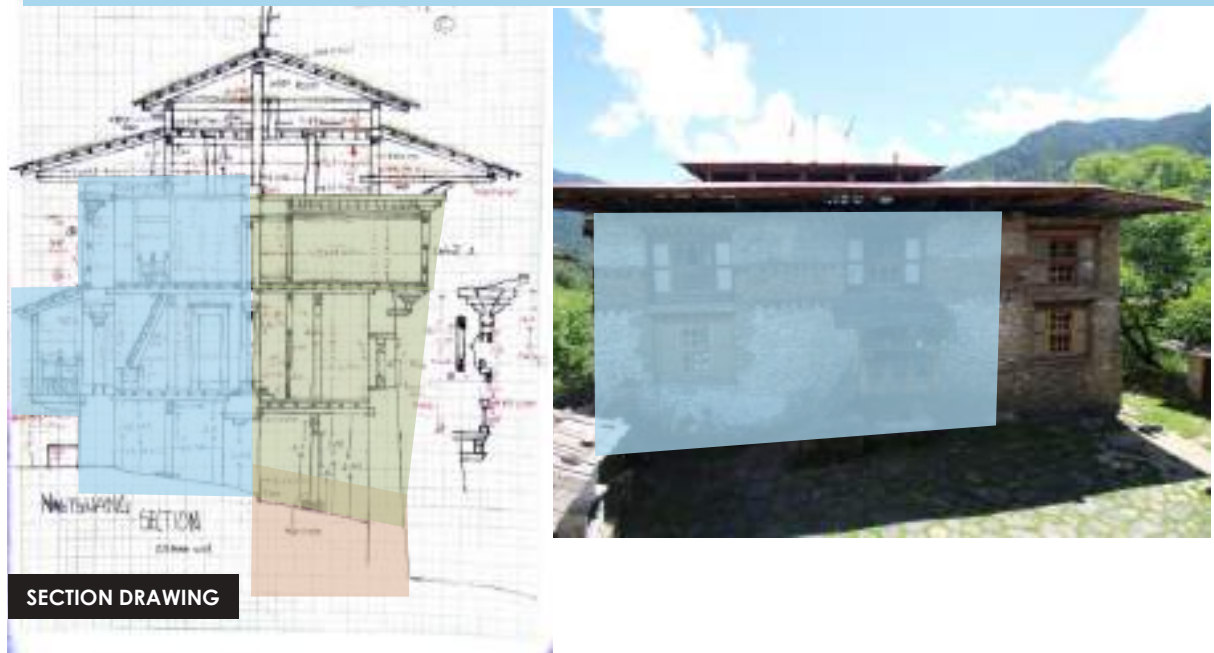


SECOND FLOOR PLAN

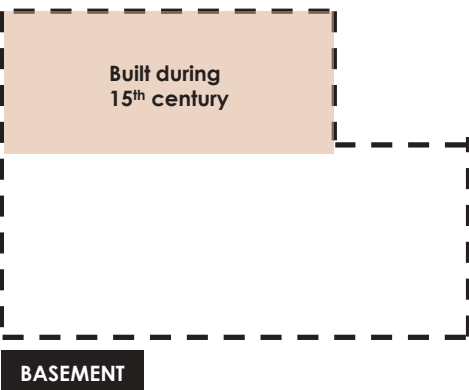
CHRONOLOGICAL ANALYSIS

SECOND EXTENSION

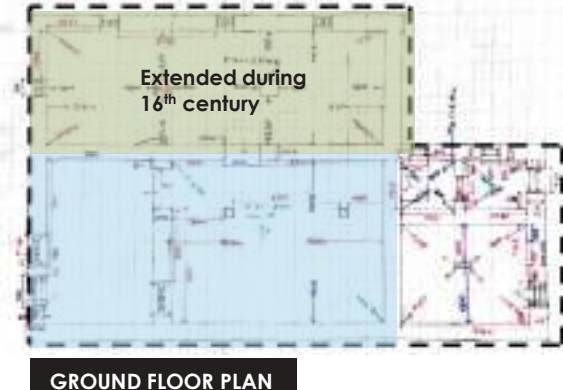
19<sup>TH</sup> Century – The second extension which is currently the front facade of the Nagtshang was done during Lama Kolay’s time.



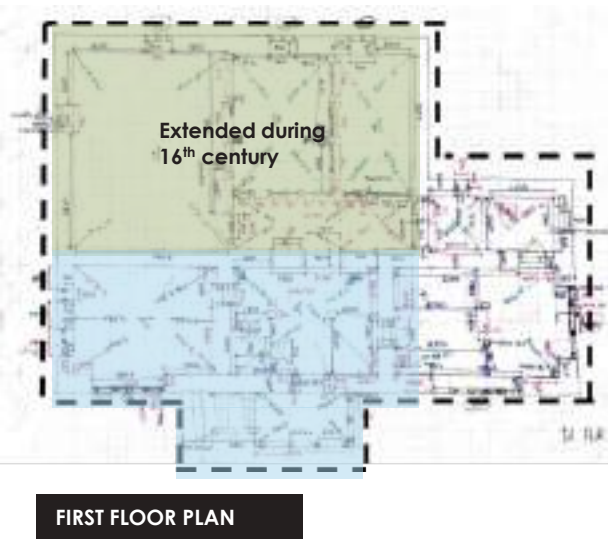
SECTION DRAWING



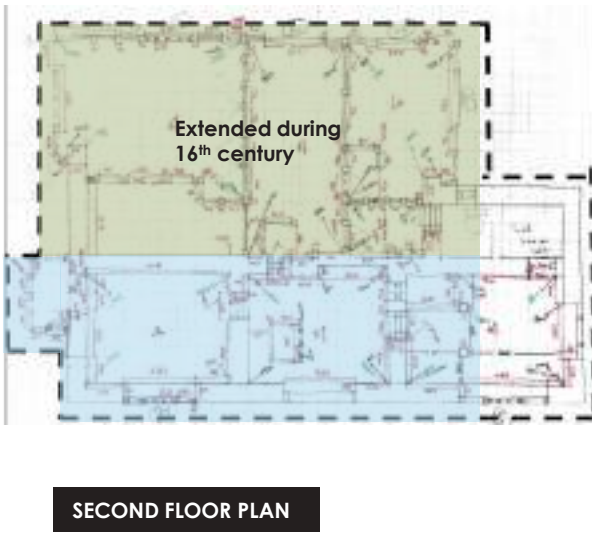
BASEMENT



GROUND FLOOR PLAN



FIRST FLOOR PLAN



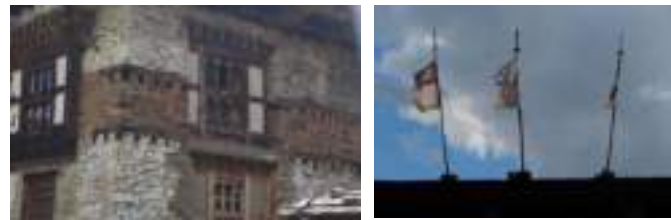
SECOND FLOOR PLAN



## OBSERVATIONS



Presence of keymar and three lhadars on the roof of Nagtshang represents that the structure belongs to a noble family.



Traces of vertical joints showing the old and extended structures.



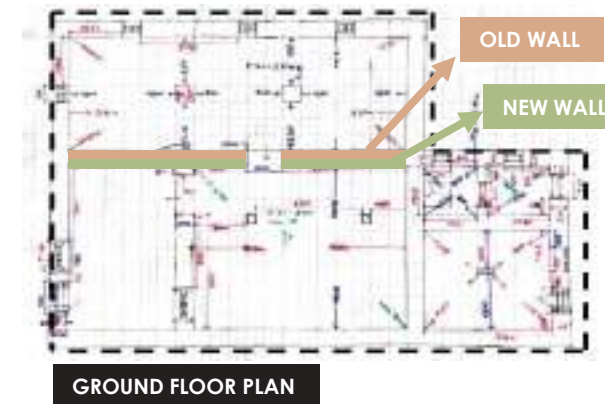
Basement is completely covered and not being used anymore. Traces of door for the basement can be seen at the rear side of the structure.



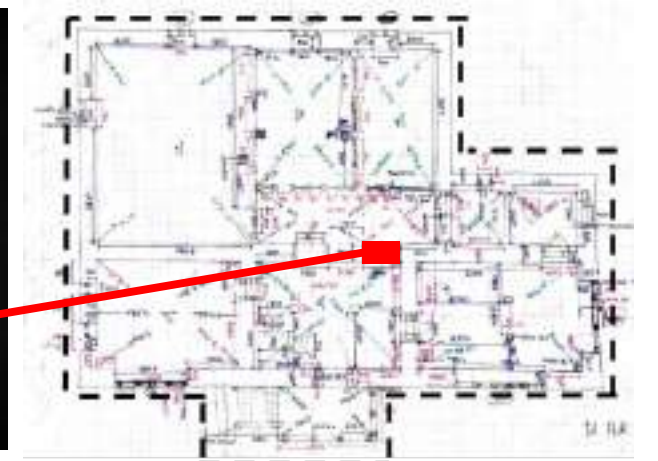
More traces of vertical joints can be seen on Nagtshang.



## OBSERVATIONS



Traces of vertical joints showing the old and new wall on the ground floor.



Traces of old door which is now covered and made into an opening.



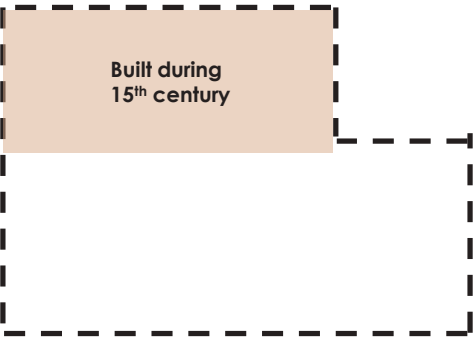
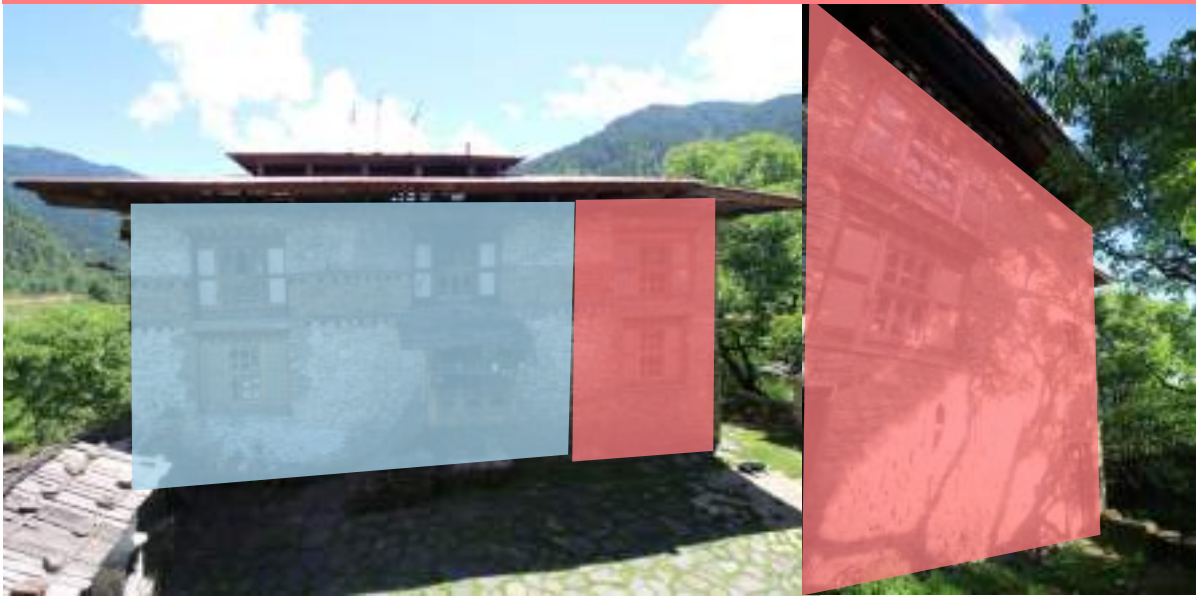
Window at the interior wall on the second floor.



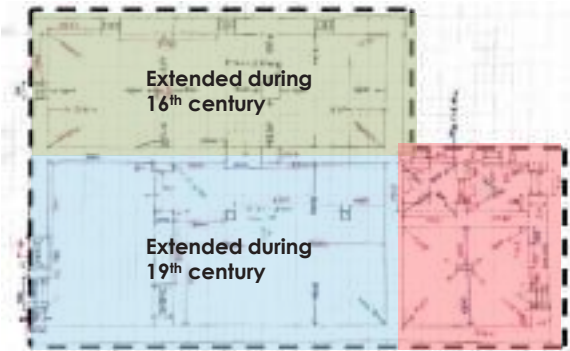
CHRONOLOGICAL ANALYSIS

THIRD EXTENSION

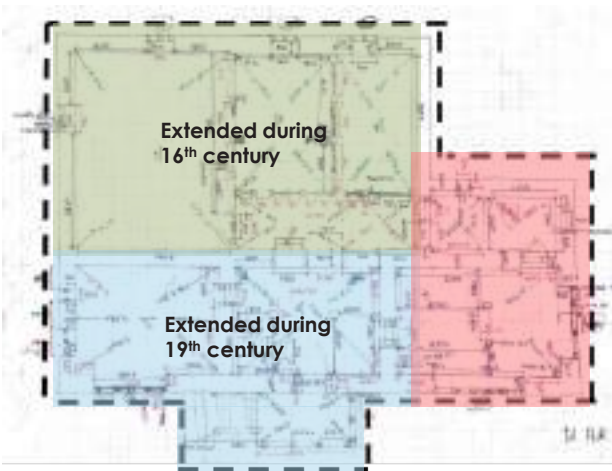
20<sup>TH</sup> Century – Further extensions were done by the descendants of Pema Lingpa.



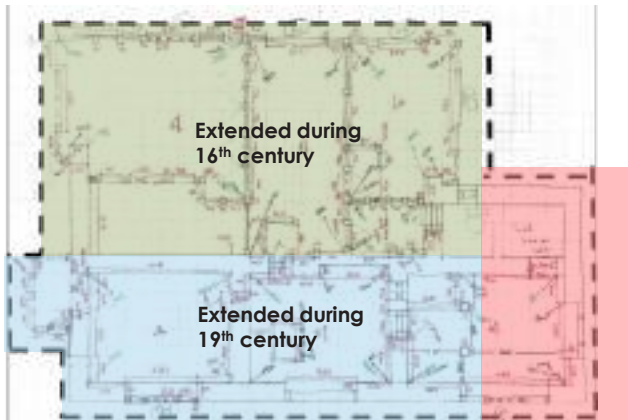
BASEMENT



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECOND FLOOR PLAN



2.20. Ngang Lhakhang





## 2.20.1 Location



It is located at Ngang village under ChhoeKhor gewog. The geographical location is at 27.66275°N and 90.75389°E at an elevation of 2819 meters above sea level. It is connected by a farm road.

## 2.20.2 History

Ngang lhakhang is a private lhakhang founded in the 15th century by a Tibetan *Lama Namkha Samdrup* who was well known as *Tshampa lama*. He is also said to have built Namkhoe lhakhang in Tang valley. The oral history says that *Lama Namkha Samdrup* walked from Lhodrak Kharchu in Tibet and settled in the north of Bumthang. The lhakhang is said to be built as per the prophecy made by *khandrom* (angel) in a dream. The next day, he walked south. When he reached the place where the lhakhang stands today, he saw two beautiful swans (*Ja Ngangpa*) came flying in circles and landing on a lake. The lama considered this as an auspicious sign and decided to build a one-story structure as his residence. The lhakhang is believed to have been built on the lake with the help of lay monks (*Gomchens*) and the local communities. The lhakhang was razed to the ground by a fire in the late 19th century and was restored as two-story by the late 6th *Kolay Lama* who is one of the lama's collateral lineages. Later, it was renovated by the descendants of *Pema Lingpa*.

## 2.20.3 Significance

The Ngang lhakhang plays a vital role in the lives of the communities which keeps them connected together. The communities of three villages have formed a committee where they coordinate and sponsor the *Ngangbi Rabney* every year on a rotational basis. The *tshechu* is considered the oldest with unique culture intact. It is said to be initiated by the founder *Lama Namkha Samdrup* during the consecration ceremony of the lhakhang. It is conducted for three days from the 15th to the 17th day of the 10th month of the Bhutanese calendar. The overall management of the *tshechu* is coordinated by the descendants of the founder.

Another famous festival is *nungney* prayer which is conducted for five days starting from the 13th day to the 18th day of the 1st month according to the Bhutanese calendar. It is organized mainly for the good harvest, well-being of the communities, and the country as a whole.

The Khenlop choesum lhakhang has the statue of Khenden Bodhisattva which is said to be very auspicious because it is believed that the tooth of the statue had appeared naturally. It is also believed that holy water appears from its mouth during auspicious days.

## 2.20.4 Description of Architectural features

The Ngang lhakhang is built using materials such as stone, mud plaster, bamboo, and timber. It is located on plain land with access to motor road till the lhakhang.

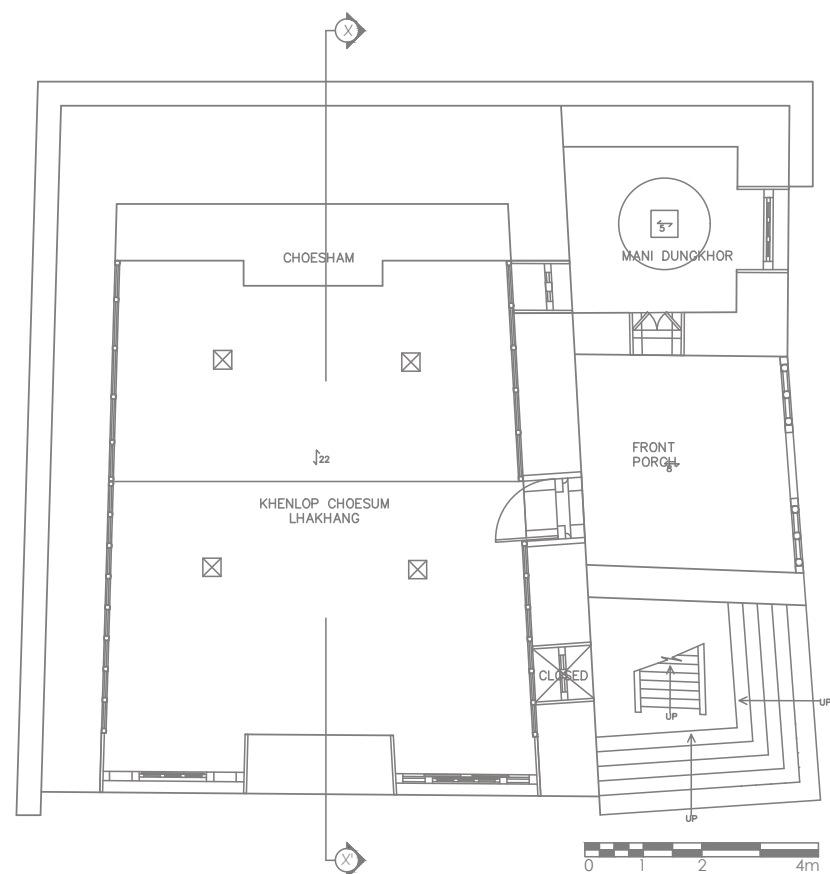
The lhakhang's boundary is demarcated by low height stone masonry wall with a small entrance gate. It is a two-story structure that looks like a traditional house but with the presence of the red band of *kheymar*, one can identify it as a lhakhang. The walls of the lhakhang are made up of stone masonry with mud mortar as the binding agent. The doors, windows, and structural components of the roof are made up of timber. The original structure has a two-layered *jabzhi* roof with a *sertog* on the top whereas, for the extended part of the structure, a lean-to-roof or a *chenkhep* has been used. The ground floor consisted of an entrance porch that leads to Khenlop Choesum lhakhang and a *mani dungkhor* room. The first floor consists of a loft, the *Tsela Namsum* lhakhang, a *goenkhang* and *atorkhang*. It has *Parop rabsel* covering the front part of the structure.

## 2.20.5 Pictorial Documentation

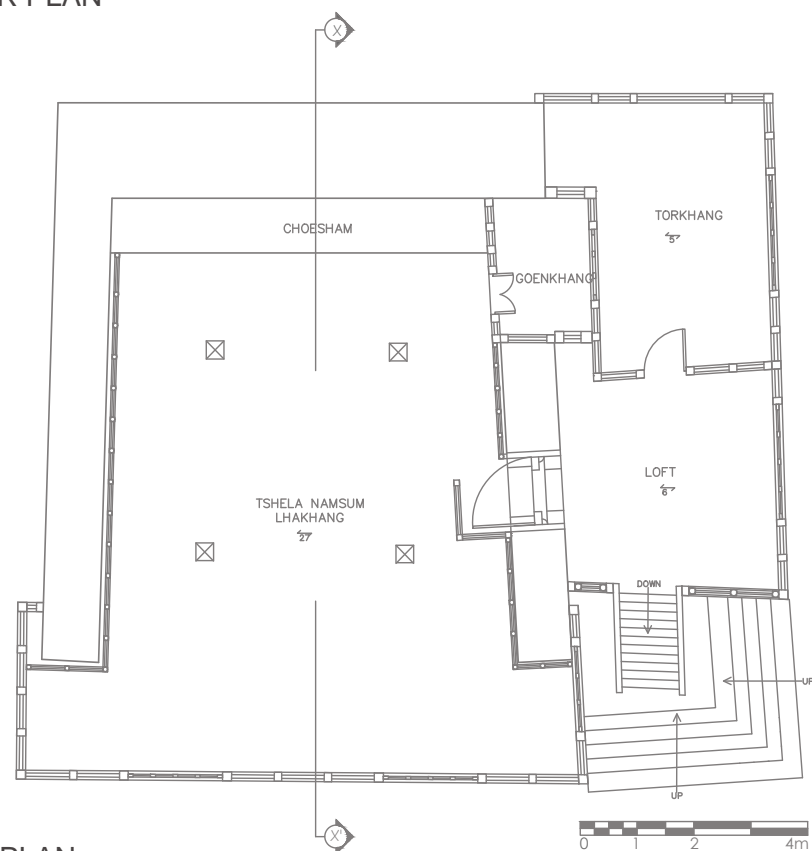




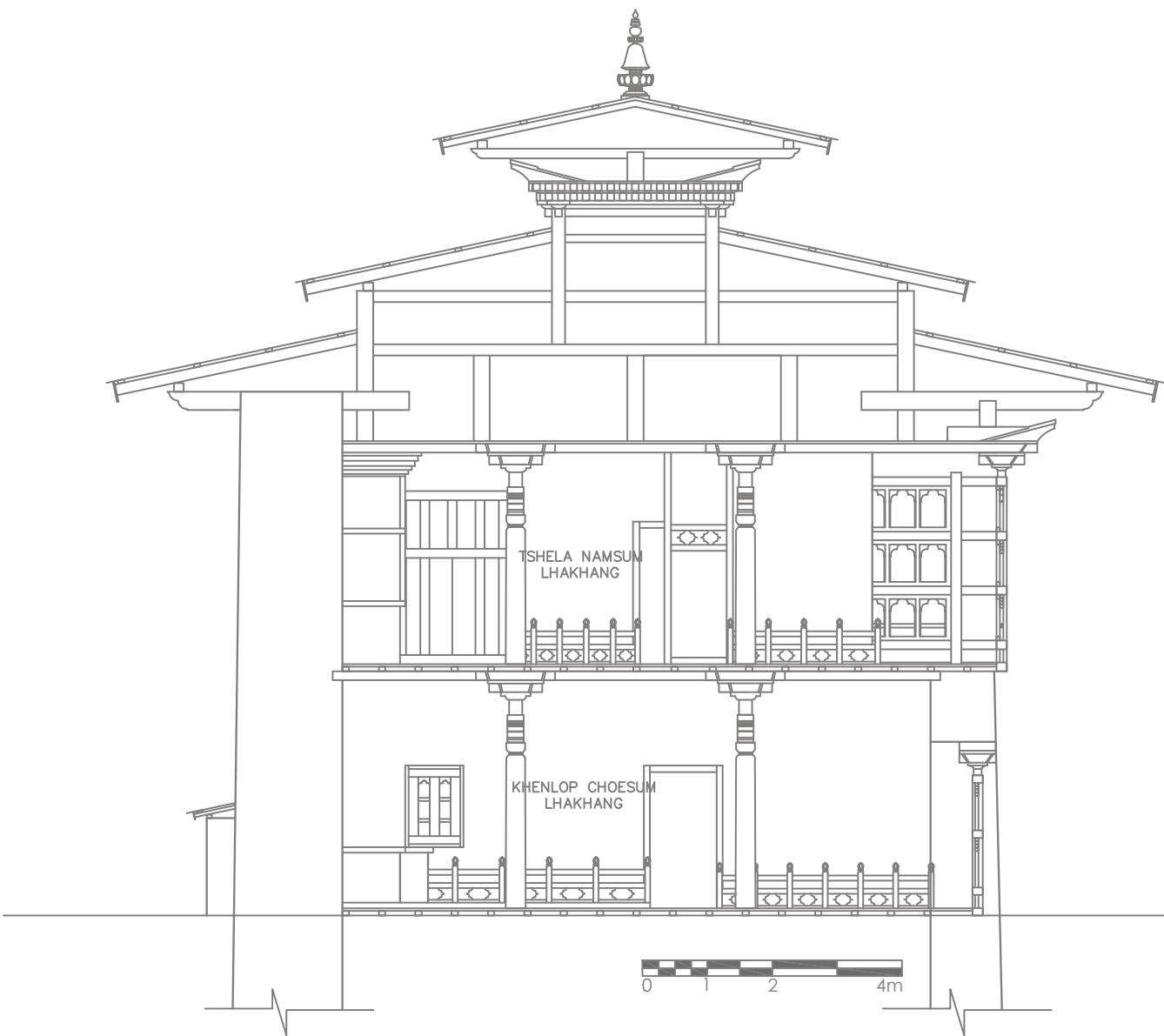
2.20.6 Architectural documentation



GROUND FLOOR PLAN



FIRSTY FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing

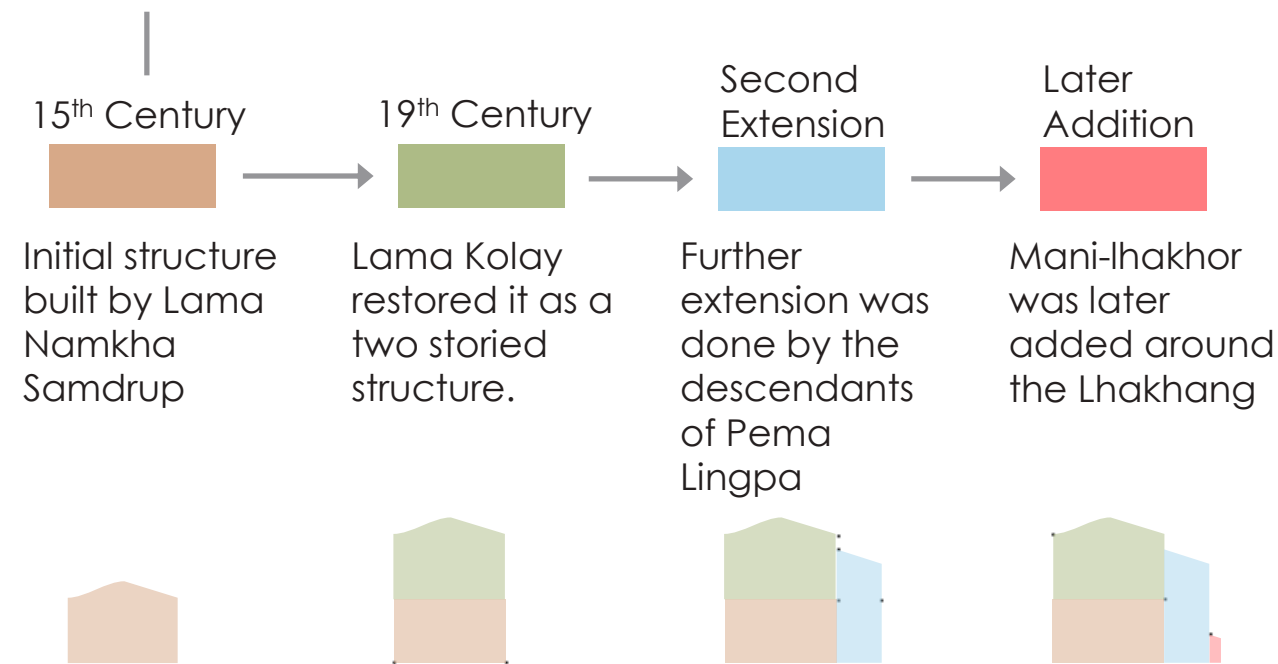
Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



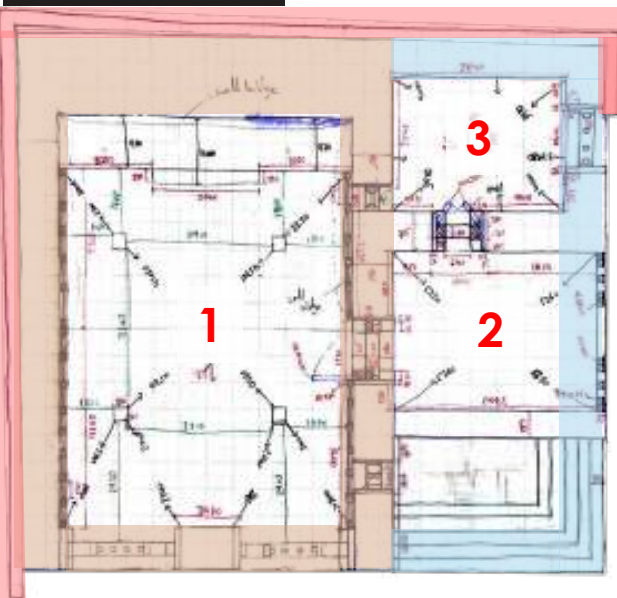


2.20.7 Chronology and Architectural Observation

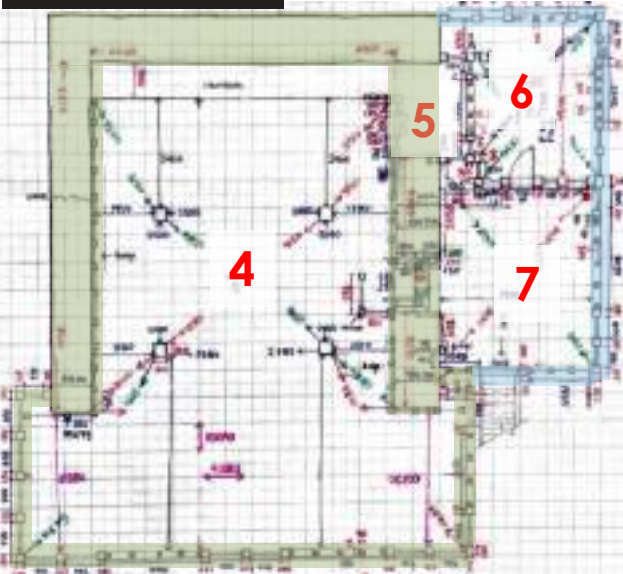
CHRONOLOGICAL ANALYSIS



GROUND FLOOR PLAN



FIRST FLOOR PLAN



Legend

- 1 – Khenlop Choesum Lhakhang
- 2 – Entrance porch
- 3 – Mani-dungkhor
- 4 – Tsela Namsum Lhakhang
- 5 – Goenkhang
- 6 – Torkhang
- 7 – Loft

Initially a one storied Lhakhang, it was built by Lama Namkha Samdrup in the 15<sup>th</sup> century.

After the Lhakhang was destroyed by fire, lama Kolay restored it and added an upper floor making it a two storied structure.

OBSERVATIONS

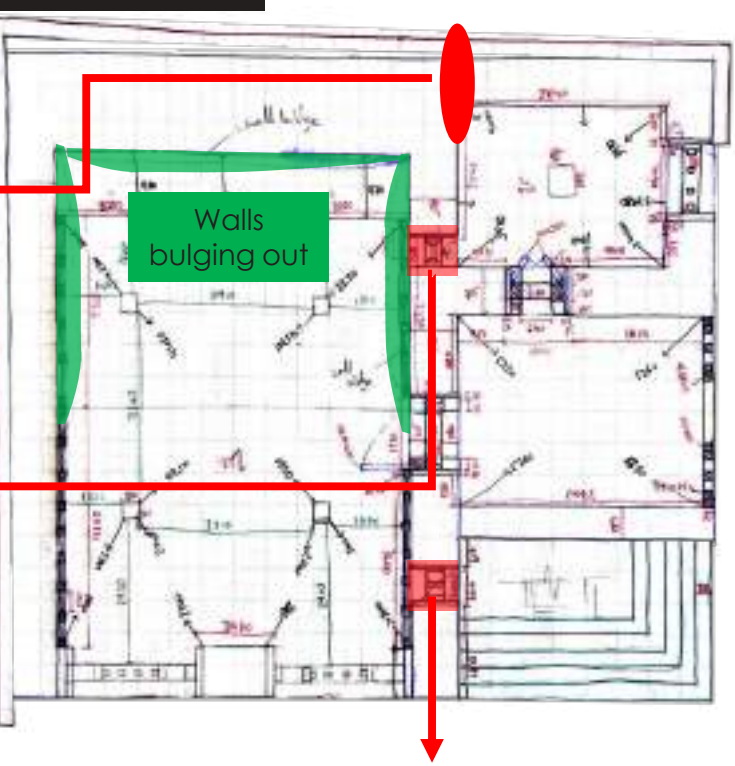
GROUND FLOOR PLAN



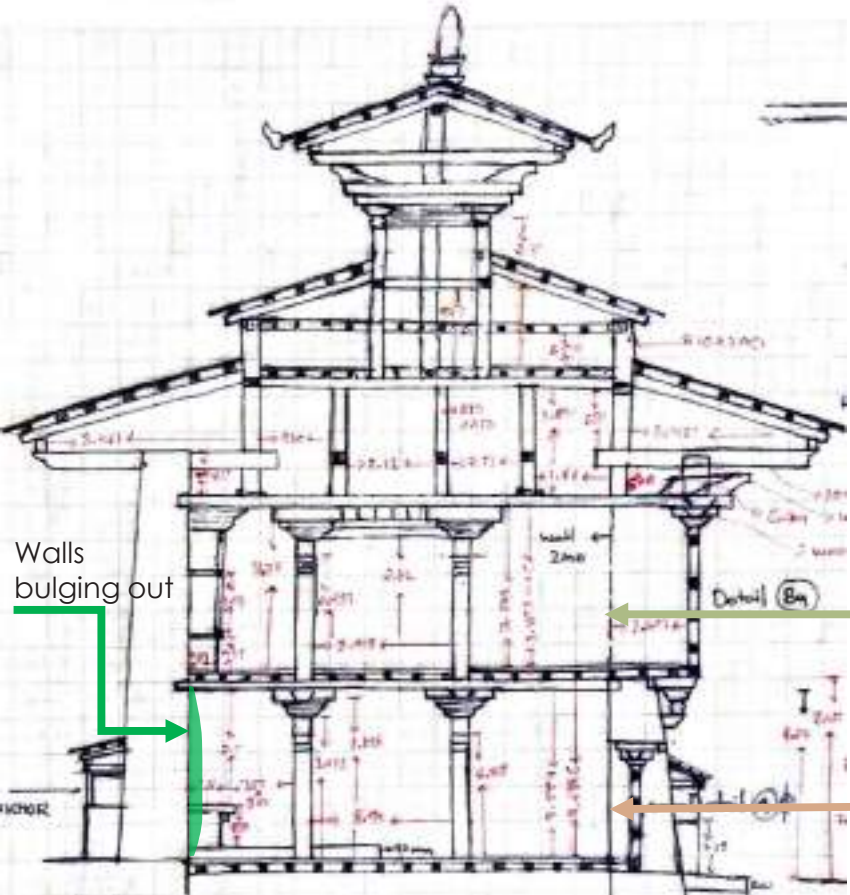
Traces of vertical joints indicating that the structure was extended



Window on the interior wall



Window on the outside is now blocked to accommodate debris inside



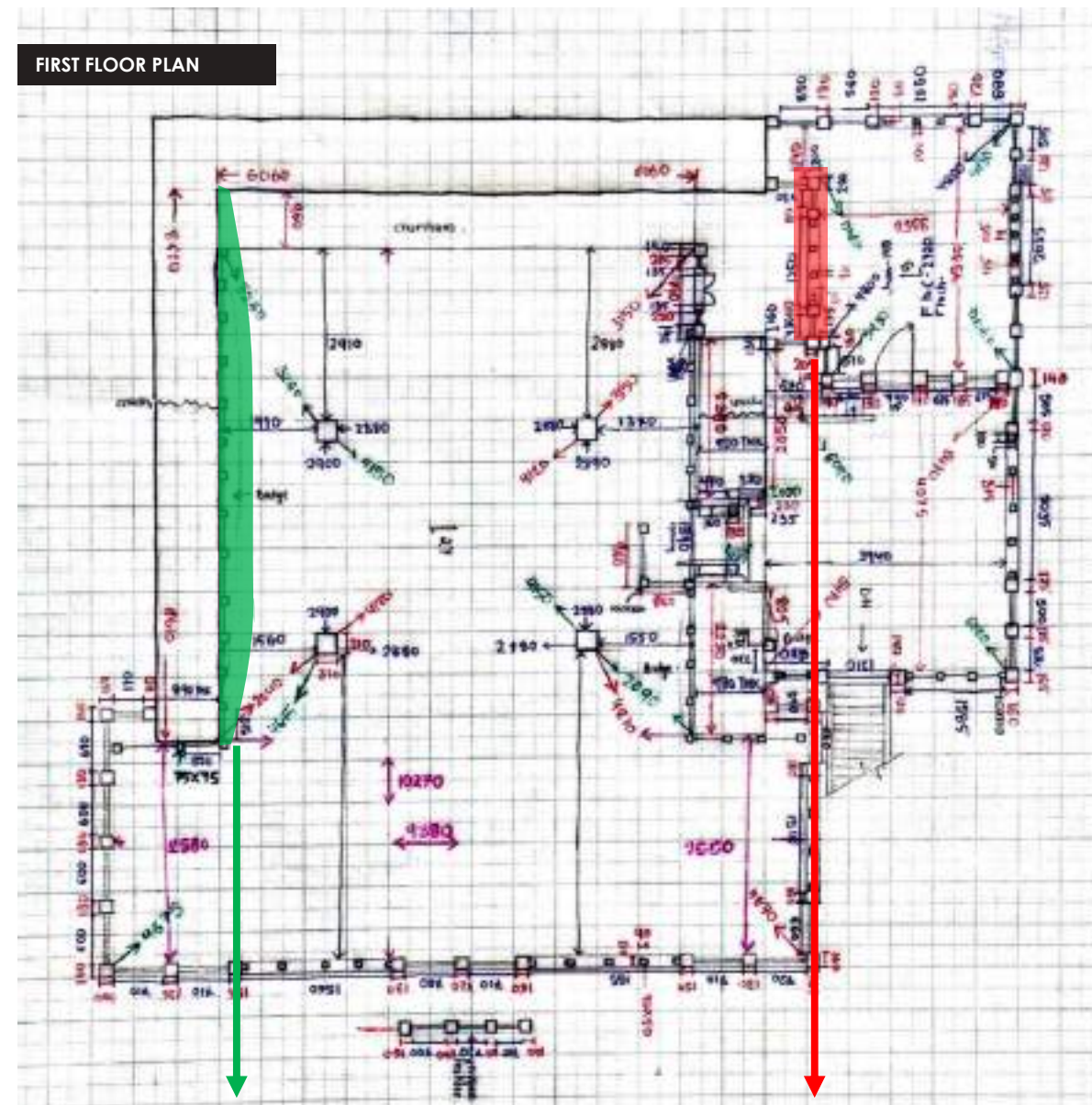
SECTION DRAWING

After the Lhakhang was razed to the ground by fire, Lama Kolay restored the Lhakhang and added another floor making it a two storied structure.

Initially, the Lhakhang was a one storey structure built by Lama Namkha Samdrup in the 15<sup>th</sup> century



## OBSERVATIONS



Wall on the first floor also bulging out similar to the ground floor due to earthquake



Window which is now blocked and covered to use the space inside as Goenkhang.



## 2.21. Taag Rimochen Lhakhang



### 2.21.1 Location



It is located on the west bank of the Tang chu at Rimochen village under Tang gewog. The lhakhang is at a distance of four kilometers from the base of the Kunzang *dra* cliff. The Tang Central School and Gewog office is located a few miles away from the lhakhang which is around five minutes drive. The geographical location is at 27.57925°N and 90.88007°E with an elevation of 2676.4 meters above sea level.

### 2.21.2 History

Taag Rimochen lhakhang is a government owned lhakhang. It was built in the 15th century by *Ta Rimochen Lam* as his residence. It is built on a rock that is believed to be the sacred site of *Guru Rinpoche*. The oral history says that the lhakhang was first built as a residence of *lama*. He had a wife and family so the community decided to build a new residence for him so that they can keep the sacred place clean and pure. The community built another house which is located a few meters away from the lhakhang as his new residence and converted his old residence into a lhakhang. It is believed that *Guru Rinpoche* meditated on the giant rock with his two consorts *Khandro Yeshey Tshogyal* and *Mandarava* in the 8th century where he left a footprint on the rock. There is also the footprint of *Lhacham Pemasel*, who was the daughter of King *Thisong Dutsen* on the rock. She is said to have come for pilgrimage along with *Guru Rinpoche* and believed that she died in Rimochen. Her dead body was concealed inside the rock with mystic treasure named as "The mystic keys to future".

However, according to the KMT research, it was stated the lhakhang was restored by *Tertoen Pema Lingpain* the 14th century. The establishment of lhakhang was predicted by *Kuenkhen Longchenpa* who was a great *Nyingma* master. The place was visited by *tertoen Dorji Lingpa* who started the descent in Tang Ugyenchoeling. His descendant, *Trongsa Penlop Tshokey Dorji* in the 19th century had restored lhakhang. Later, *tertoen Sherab Mebar* visited the place in the 13th century and discovered the text called *Gyud BumChung* (little son tantra) from a box buried under a rock infested with a snake. *Tertoen Pema Lingpa* is said to have discovered treasures such as the image of Buddha and other religious texts from the rock. The sacred place was further visited and blessed by other great Buddhist masters.

### 2.21.3 Significance

Taag Rimochen lhakhang is the sacred site of *Guru Rinpoche* and many treasures were discovered. The festival known as *Prichoe* is the oldest festival conducted for generations coinciding with the birth anniversary of *Guru Rinpoche*. The festival is conducted for three days for the well-being and the good harvest. The *tsechu* is conducted collectively by the communities of *Dazor*, *Pralang*, and *Rimochen*. It is conducted for three days starting from the 10th to the 12th day of the 4th Bhutanese calendar. The lhakhang is worshipped as *kay-lha yi-lha* (birth and death).

### 2.21.4 Description of Architectural features

Taag Rimochen lhakhang is a two storied structure constructed using stone masonry walls with mud mortar on the outside and the doors, windows, and the roof structural members are made up of timber. The lhakhang currently stands right under the cliff from where the name of the place is obtained meaning the "tiger's stripes". The extended structure on the outside of the lhakhang has a *mani dungkhor*. The smaller prayer wheels surround the outer part of the lhakhang for the people to circumambulate in a clockwise direction. On the right side of the lhakhang, there is a *karmikhang* (butter lamp place). Other ancillary structure includes the Lama's residence, toilet, and a common kitchen which has been built recently. The lhakhang has a gabled roof with *jamthok* on the top.

The symbolic element *sertog* is also mounted on the top of *jamthok* roof. The red *kheyamar* band runs around the lhakhang like any other lhakhangs. The front elevation of the lhakhang has three *go-mang rabsel* projecting from the first-floor level from the outside. One can also notice two narrow double-eyed windows on the ground floor of the lhakhang. At the rear elevation, one can notice a narrow corridor created by the tapered cliff surface and the rear blank wall of the lhakhang. The approach toward the interior part is from the center of the front elevation led by three-sided steps leading towards the main entrance door. On the ground floor, one can notice the dark room which is mainly used as a lobby room and store at its rear end. The rooms are dark due to narrow windows at their front elevation and a lack of opening at their rear end. The pillars are being consolidated by stone masonry walls to a certain height of *Zhu*. Most of the rooms on the ground floor is used for storage purpose.

The entrance to the first floor of the lhakhang is from the steep traditional wooden steps located on the extreme left of the ground floor. On the first floor, a small lobby area with two doors can be noticed. One leads to a small room where butter lamp preparation is done (*torkhang*) and another door leads to the main lhakhang. Besides the main altar, there is a newly converted alter room called *Dema lhakhang* which was previously used as a living room for *lama*. The interior part has some of the unique and important paintings of *Jutsen Milarepa* painted on canvas. The *go-mang rabsel* provides good lighting on the interior part of the lhakhang. The intricate wood carving on *kachen* makes the alter room look unique.

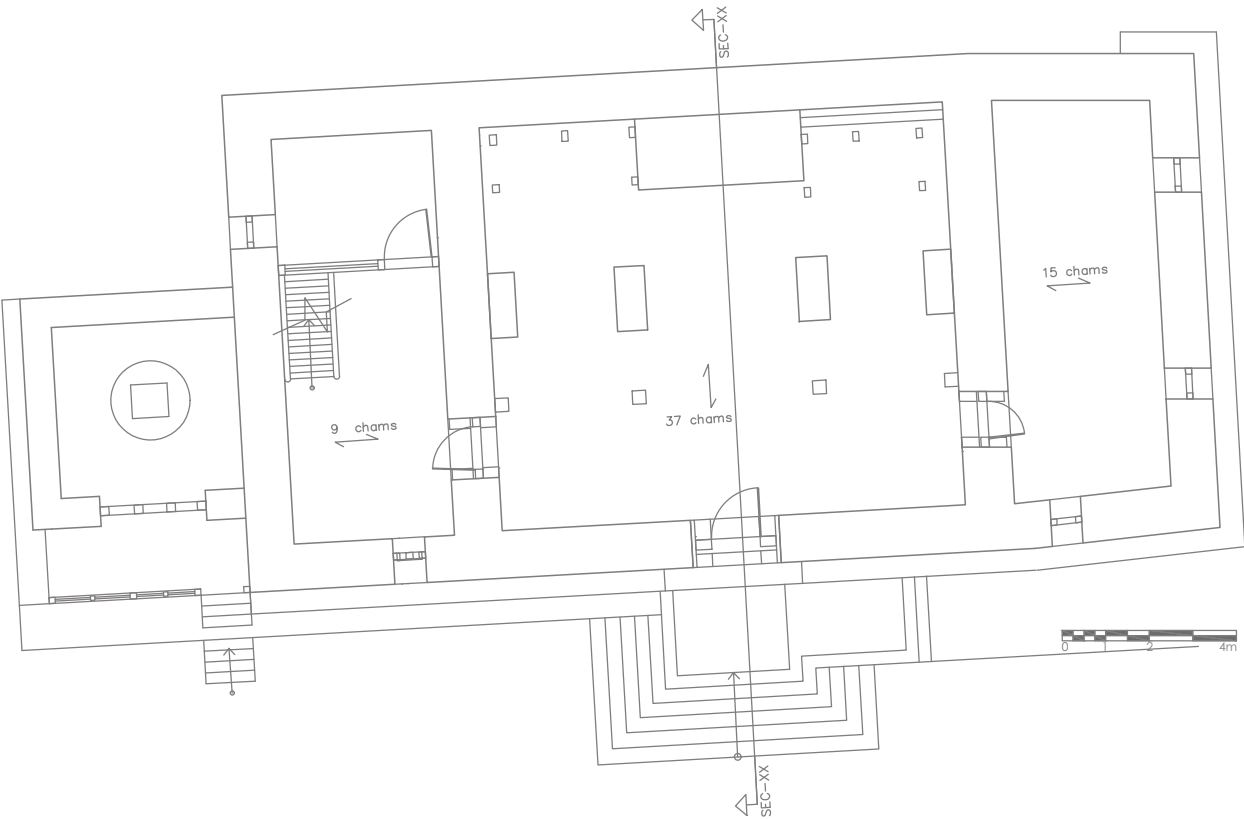




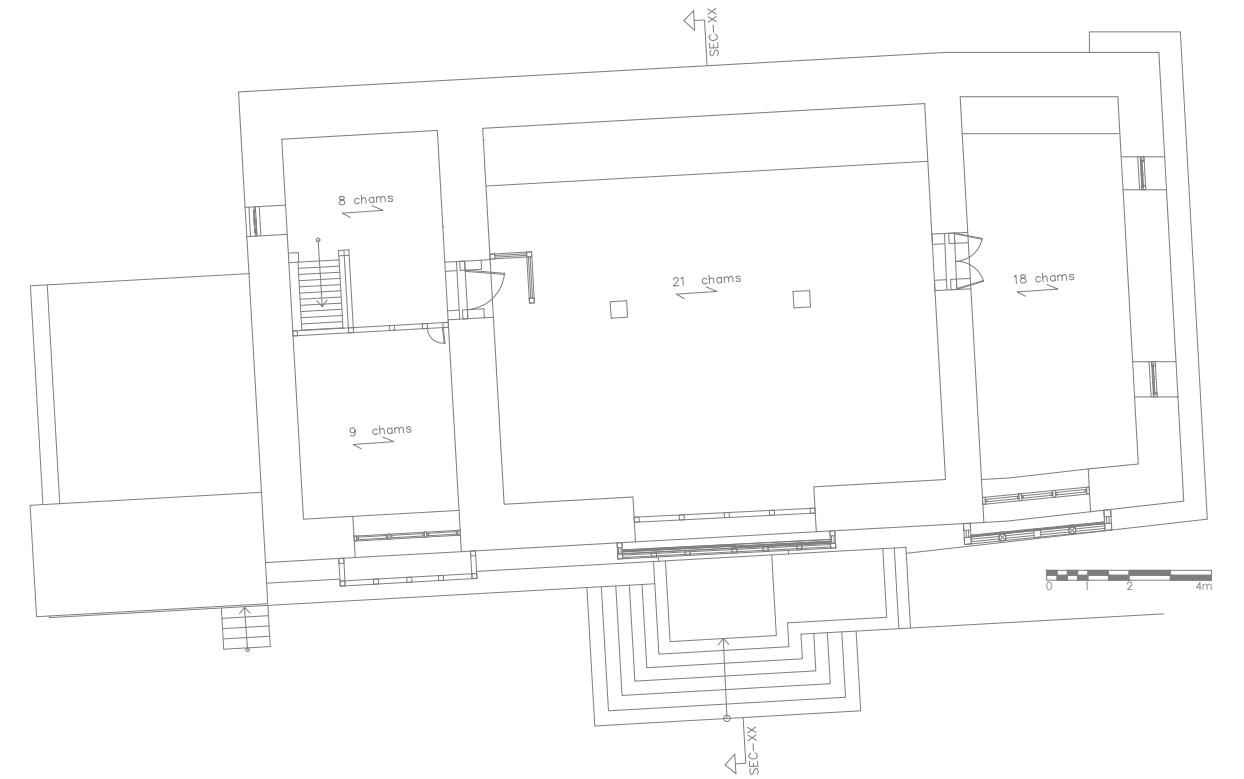
2.21.5 Pictorial Documentation



2.21.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



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DRAWING TITLE: Architectural drawing

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## 2.21.7 Chronology and Architectural Observation

### CHRONOLOGICAL ANALYSIS



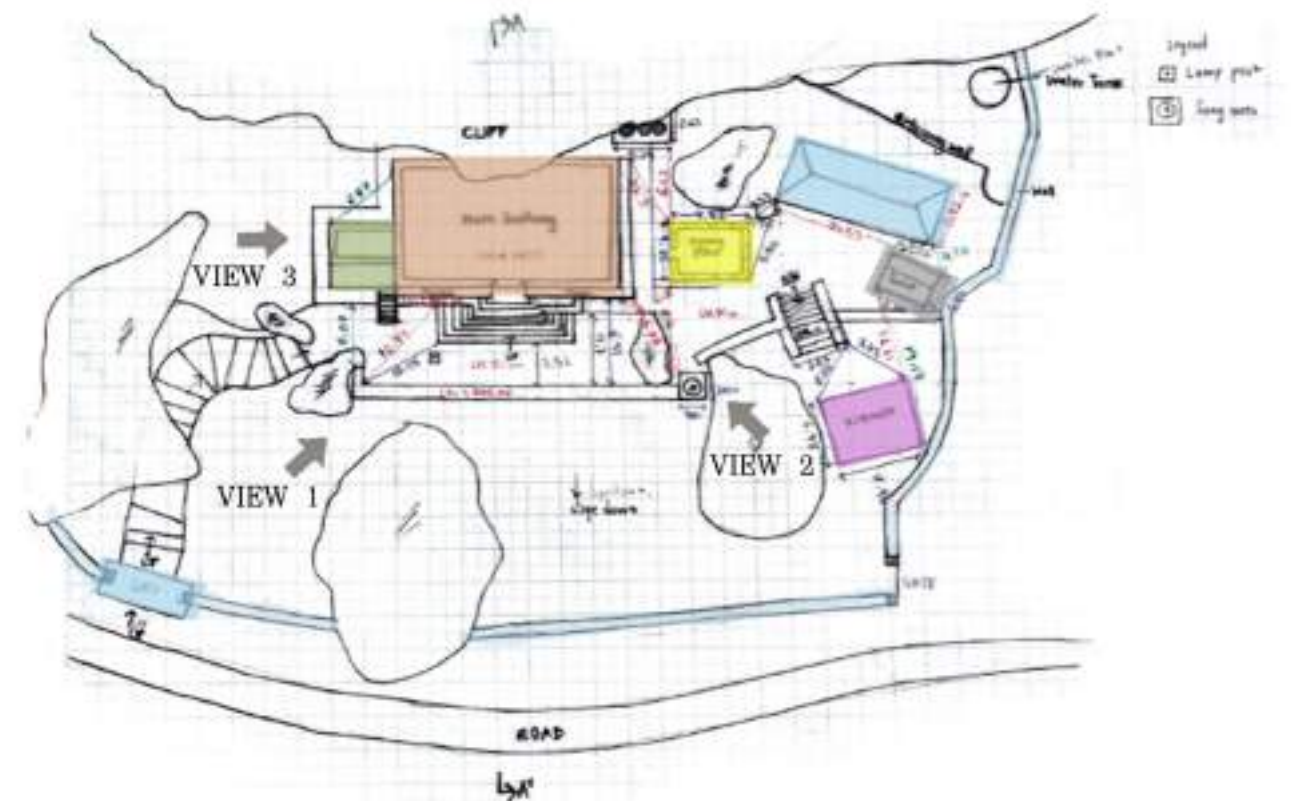
VIEW 1



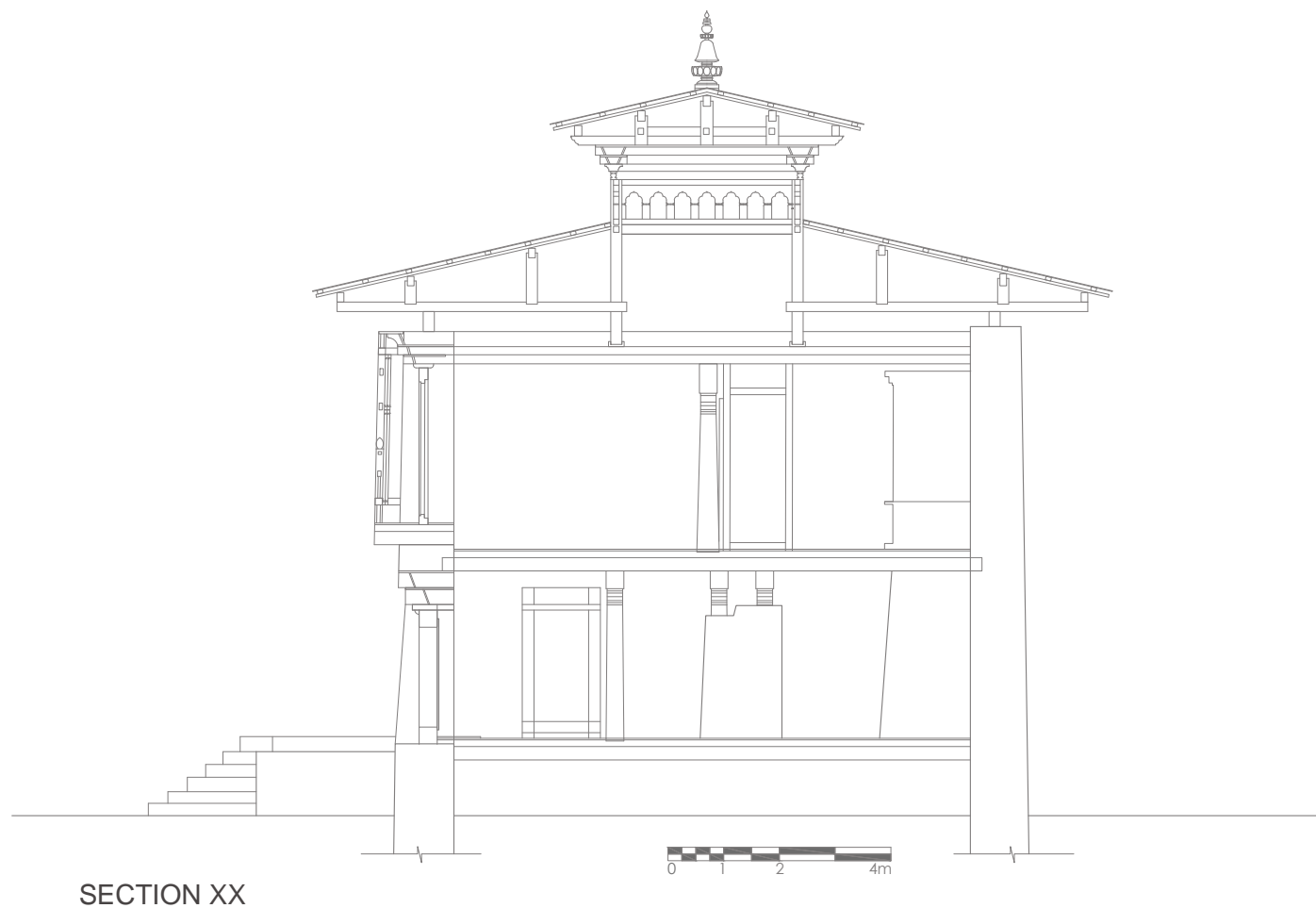
VIEW 2



VIEW 3



SITE PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





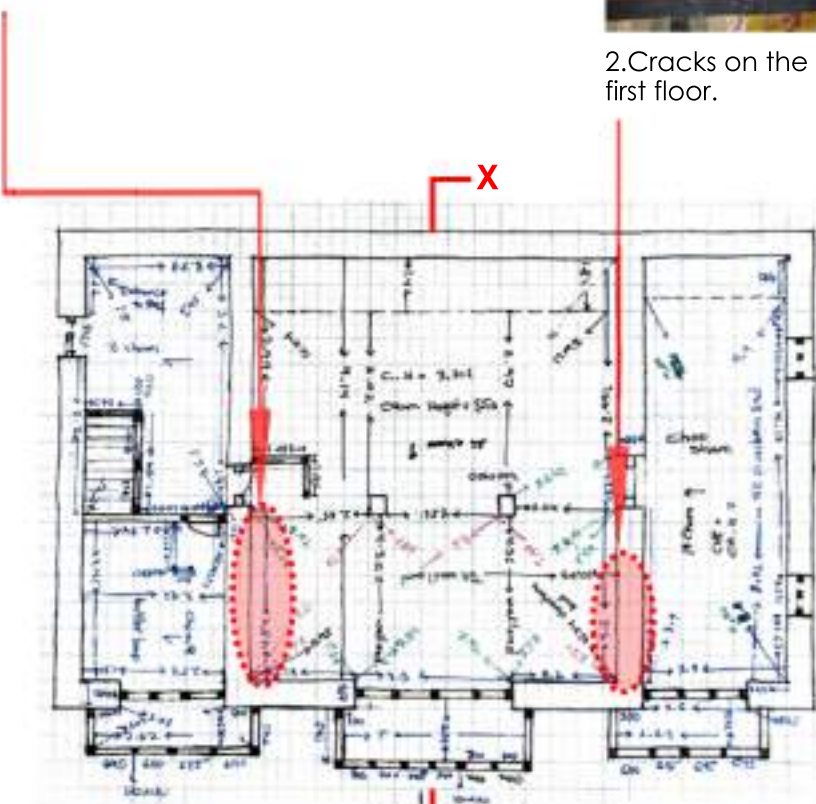
OBSERVATIONS



1. Seepage of water causing damage to debris on the walls.



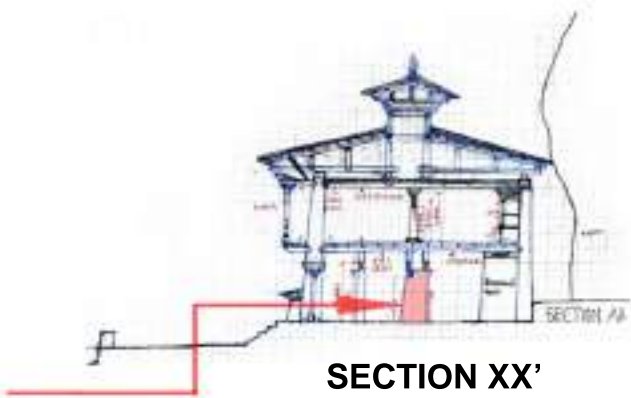
2. Cracks on the wall of first floor.



FIRST FLOOR PLAN



3. Kachen has been consolidated with bigger stone masonry pillars on the ground floor.



SECTION XX'



2.22. Tagko Lhakhang



### 2.22.1 Location



Tagko lhakhang is located beyond Kurje lhakhang which is around 30 minutes drive from Chamkhar town through the beautiful upper Chhoeckhor valley. It is located at Thangbi village under Chhoeckhor gewog. The geographical location is at 27.61048°N and 90.71122°E at the elevation of 2678 meters above sea level.

### 2.22.2 History

Tagko lhakhang is a community owned lhakhang. It was built in the 11th century by *Nogpa Choki Dorji* who was from *Kham*, Tibet. The oral history says that *Nogpa Choki Dorji* came to Thangbi from Sephu and meditated in a cave above the lhakhang. The *lama* is believed to have thrown the stone to find out where he should build his residence and the stone landed on the place where the current lhakhang stands today. It is believed that the lhakhang is built on the lake which caused harm to the communities in order to subdue the demons. Currently below the lhakhang, we can see the water flowing from the lake.

### 2.22.3 Significance

The lhakhang was built on the lake mainly for the well-being and protection of the community from the lake which was causing harm. It is a community lhakhang worshipped as *Kay Iha Yi Iha* (birth and funeral).

### 2.22.4 Description of Architectural features

The lhakhang is single storied with a square-shaped floor plan constructed using stone, mud, and timber. The Lhakhang is characterized by an enclosed stone wall without any opening on its three directions and a large entrance is provided at one end. An extension of space is seen as of now which is a single storied structure. The roof of Lhakhang is gabled roof with *sertog* mounted on it.

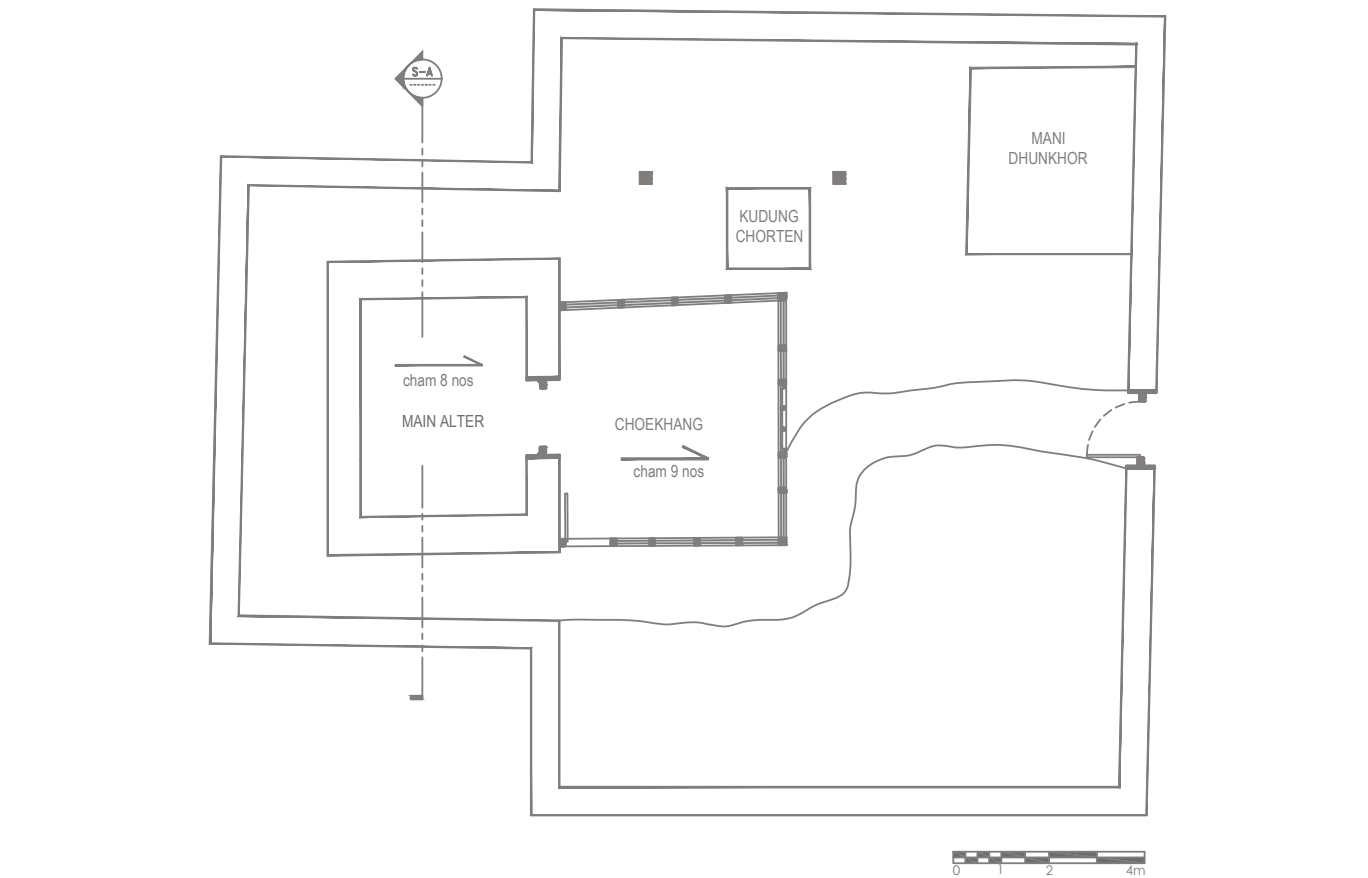
A small space above Lhakhang which is used as a store increases the vertical perception of the Lhakhang making it taller when viewed.

### 2.22.5 Pictorial Documentation

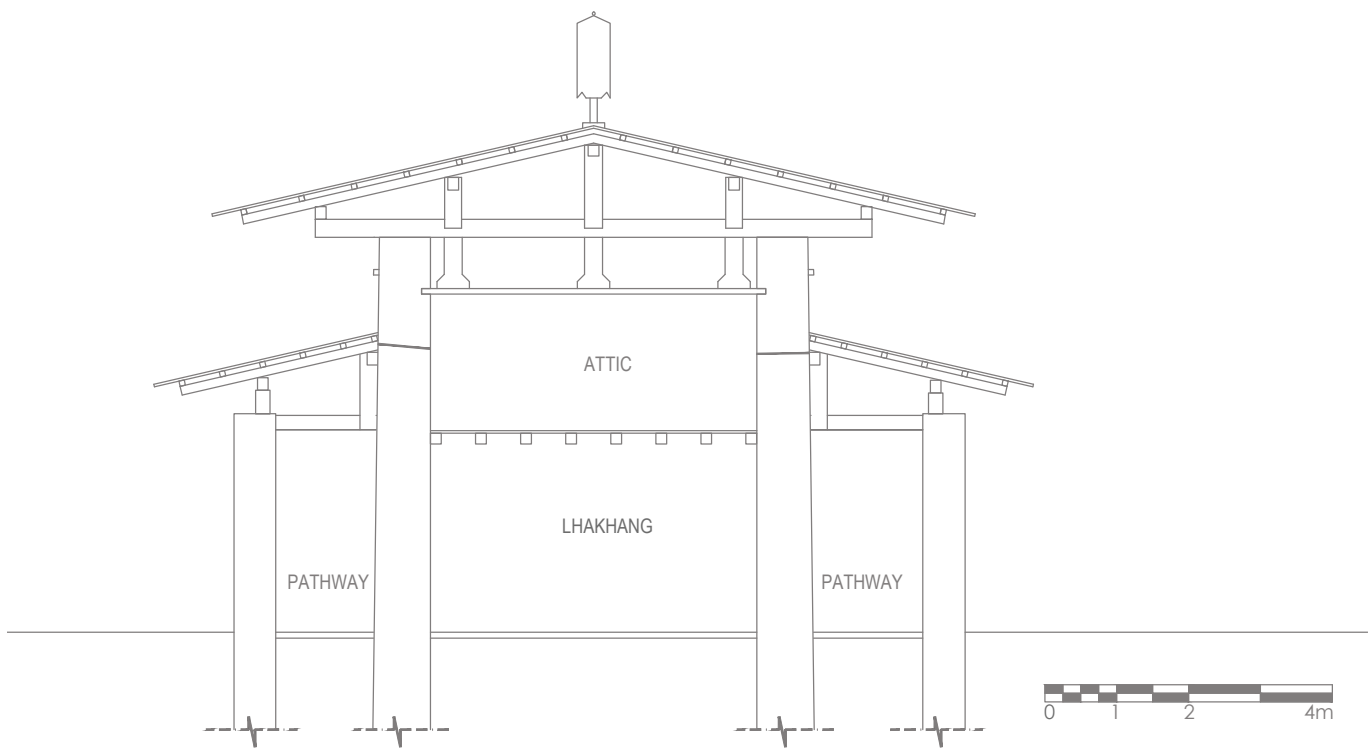




2.22.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX

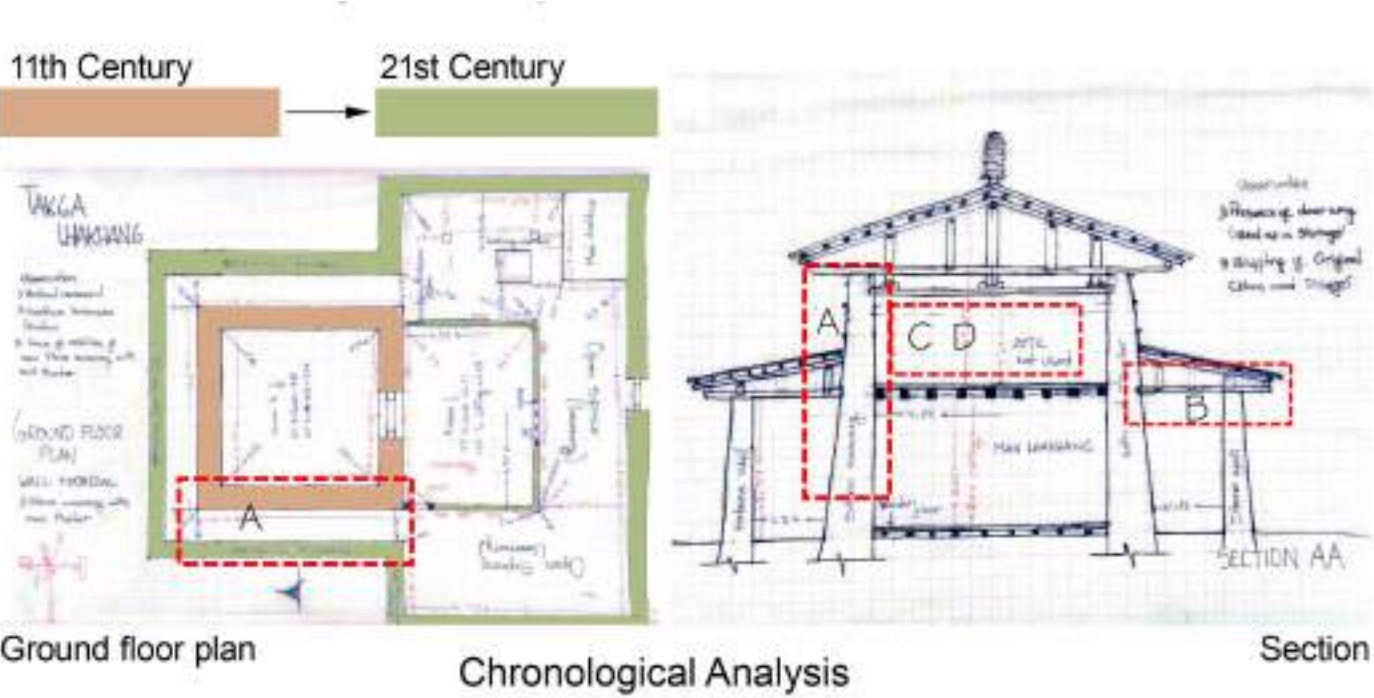


PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan  
DRAWING TITLE: Architectural drawing

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2.22.7 Chronology and Architectural Observation



A. Lhakhang extended vertically with two bands of khemar



B. Roofing of circumambulating space raised & attached to the wall of Lhakhang



C. Attic of the Lhakhang used as storage for old statues and woodblock printings



D. Old wall with mural/plaster & extended wall without plaster

Architectural Observations





## 2.23. Thangbi Lhakhang in Bumthang

### 2.23.1 Location



The Thangbi lhakhang is located on the way to Shugdra at Thangbi village under Chhoeckhor gewog in central Bhutan. It is accessible by farm road which is around 30 minutes drive from Chamkhar town. The geographical location is at 27.61048°N and 90.71122°E at the elevation of 2678 meters above sea level.

### 2.23.2 History

Thangbi lhakhang is a community lhakhang and it is also known as Thangbi Lhendrup Choling. It was originally founded as a one-storied structure in the 15th century by the 4th reincarnation of *Zhamar Rimpoche Changnga Choki Drakpa* and *tertoen Pema Lingpa* as per the prophecy of *Karmapa* to flourish Buddhism in Bumthang. It is believed to be built on a place that resembles a *jachung* (garuda) and that all the measurements for the structure were given by *tertoen Pema Lingpa*. The main inner relic is the Buddha of three times (past, present, and future, *Di Sum Sangay*) which is considered as very auspicious. In the 18th century, the 8th reincarnation of *Zhamar Rimpoche Choki Dondrup* extended it into a two-storied structure. Later, it was again renovated by *Jakar Dzongpon Chimi Dorji* in the late 20th century. The lhakhang is well known for *Thangbi Mewang Tshechu* (fire blessing) which is held on the 8th month of the Bhutanese calendar.

### 2.23.3 Significance

The communities of Goling, Thangbi, and Khartsha worship the lhakhang as *kay-lha yi-lha* (birth and funeral), good harvest and wellbeing.

Thangbi Mewang Tshechu is famously known as the fire blessing. The three-day long *tshechu* is very famous with rich traditions and cultural heritage passed down from generations. It is held from the 13th to the 15th day of the 9th month of the Bhutanese calendar. The *Mewang* ceremony (Fire Blessing) is performed in an open courtyard. The *Gomchens* perform the purification rituals while all the people and guests jump over the flames to get themselves purified from their sins and evil deeds. It is believed that if one is able to jump over the flame three times, he or she is protected from ill luck and misfortunes and purified from sins. The mask dances and folk dances are performed.

Another festival is the *Nungney* (fasting) which is held every year from the 13th to the 17th day of the 1st month according to the Bhutanese calendar.



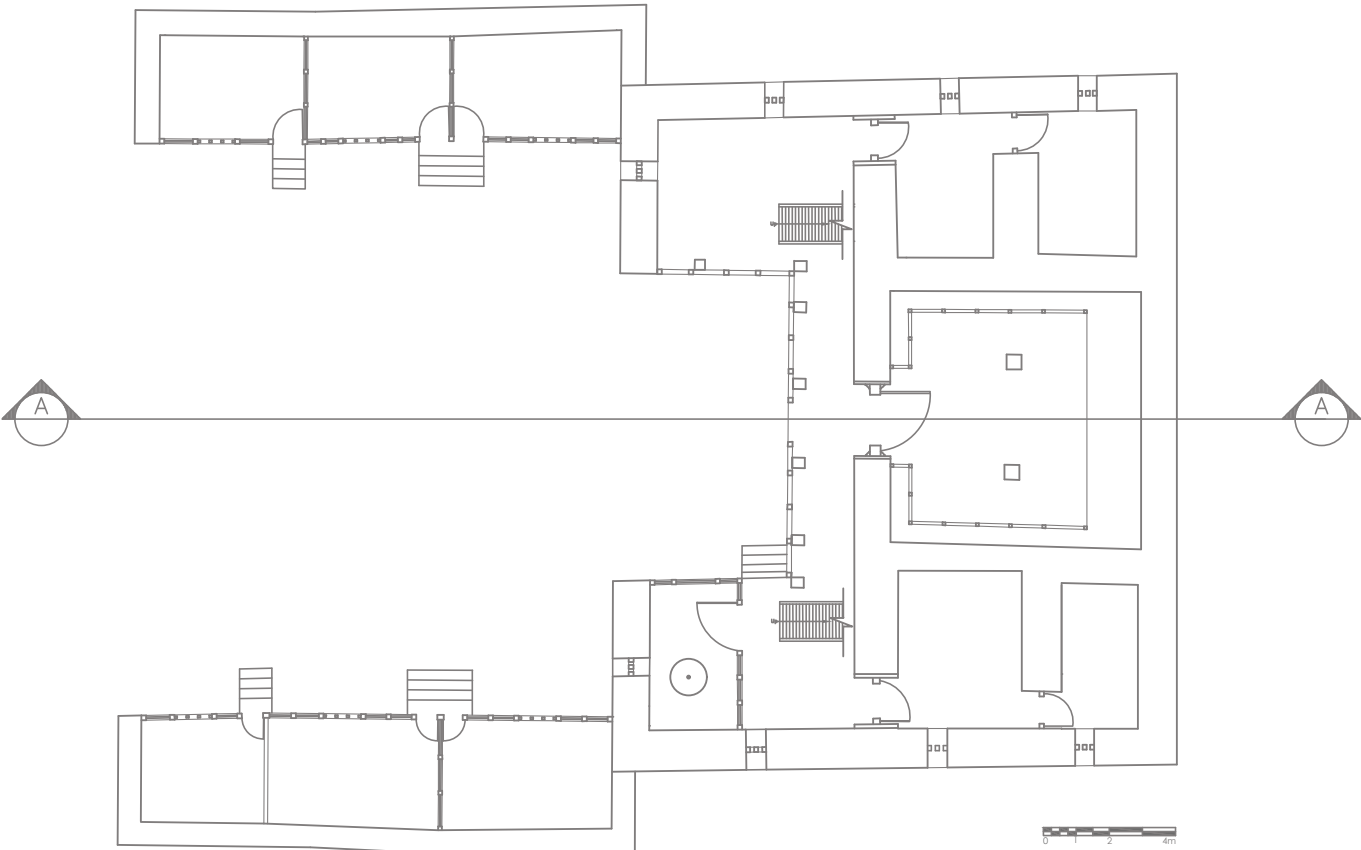
2.23.4 Description of Architectural features

The lhakhang is a traditional two-storied structure that is built with stone masonry wall, mud plaster, and timber components. The layout of lhakhang is different from the typical layout of traditional lhakhang which resembles the layout of the palace of Domkhar palace or Kuenga Rabten Palace. The *rabse* openings are characterized by both *horzhu* and without *horzhu* on the openings. The primary architectural components like *kachen* and roof truss were made up of timber with all the traditional carvings and paintings. The ground floor of lhakhang has spaces for store, lhakhang, and *mani dungkhor* in one room. The upper floor has Kanjur lhakhang, lama's *zimchung*, and the main altar room. The most significant material that one can see at the entrance of the lhakhang is an authentic chain net made by *tertoen Pema Lingpa* which is similar to the one seen at Tamzhing lhakhang.

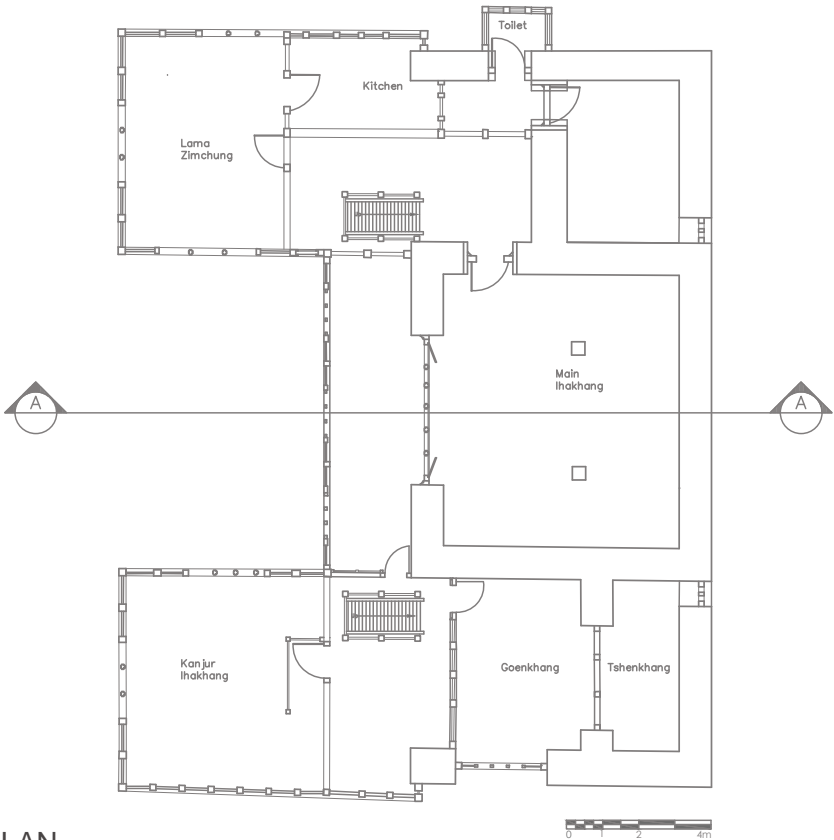
2.23.5 Pictorial Documentation



2.23.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

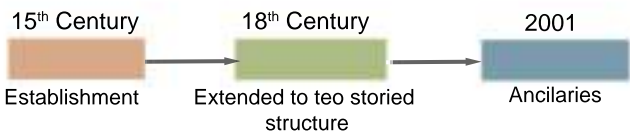
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2.23.7 Chronology and Architectural Observation

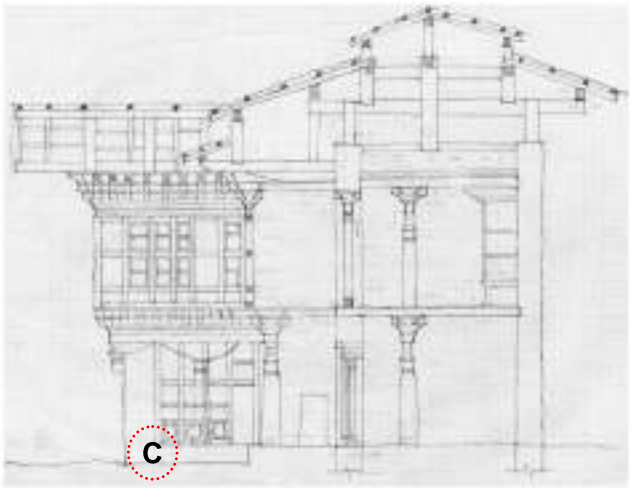
CHRONOLOGY



Ground floor plan



First floor plan



Section X-X

OBSERVATION



A. Extension of rooms of main Lhakhang-the clear line of joint between old wall and new wall is clearly visible.



A. Traces of addition of structure (guestroom) to main structure- the clear line of joint between old wall and new addition. And also there is traces of sealed door.



A. Damped wall is visible on foundation of main wall of the lhakhang.



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

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## 2.24. Thowadra Lhakhang

### 2.24.1 Location



Thowadra lhakhang is located at the extreme north of Chutoed village under Tang gewog. It is built against a high rocky cliff. It is not accessible by motor road and it takes around four hours to walk uphill through the beautiful dense forest from the nearest farm road point. The geographical location is at 27.67541°N and 90.91237°E.

### 2.24.2 History

Thowadra lhakhang is also known as *Tha Dra*. Thowadra is one of the four sacred cliffs of *Guru Rinpoche* and is also known as one of the “gates” leading into the secret valley of Khenpajong. Thowadra was originally founded in 1238 by *Lorepa Drangpa Wangchuk* as a *tshamkhang*. *Lorepa* is the *Drukpa Kagyupa lama* who had established *Choedrak* monastery in Chhumey valley of Bumthang where *Guru Rinpoche* once meditated. According to the oral history, Thowadra was an isolated place where Gelongma Pelmo and her attendant meditated. *Gelongma Pelmo* is believed to be cured after meditating at that holy site from leprosy disease. It was later blessed by *Guru Rinpoche* in the 8th century. A Nyingmapa monastic community was established at the end of the 18th century by *Changchub Gyeltsen* (alias Jigme Kundrel) who was a disciple of the great Tibetan Dzogchen master, Jigme Lingpa (1730-1798). After his death, the lhakhang was not properly managed which led to dilapidated but later, it was restored by the Drukpa hierarch Choeje Ngawang Trinley who meditated there. Choeje Ngawang Trinley also restored Choedrak in Chhumey which was also founded by *Lorepa*.

### 2.24.3 Significance

The lhakhang is considered as *kay-lha* (God for children born) and *yi-lha* (funeral) for the *Chutoed* communities. The fasting festival is very famous. It is conducted through community funding for five days from the 13th to the 17th day of the 1st month of the Bhutanese calendar. The community of *Chutoed* offer the first harvest of grains for the festival.

The *Shakpa* festival is conducted on the 10th day of the 9th month of the Bhutanese calendar. It is mainly for the forgiveness of the sins committed.

*Kanjur Daksa* festival is conducted for 21 days on 2nd month of the Bhutanese calendar by 15 *tshampas* for the wellbeing of all.



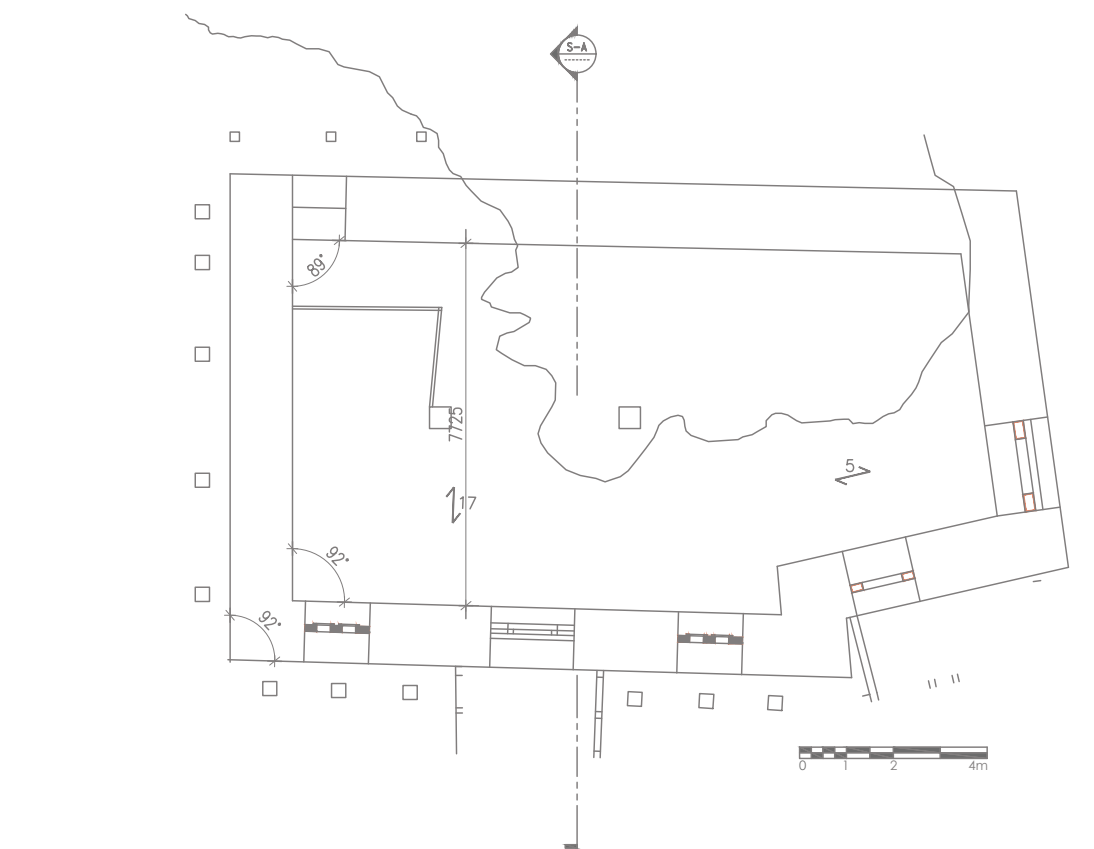
2.24.4 Description of Architectural features

Thowadra is a three-storied structure built using stones, mud, and timber. The lhakhang is built on a cliff, north of Tang valley and it represents the typical cliff architecture of the olden days. The lhakhang is built covering a rock (mini mountain) and has space to circumambulate around the lhakhang. It has a thick stone wall and the roof follows the gradient and profile of the cliff behind the lhakhang. Between the mini-mountain and the cliff, there is enough space for a person to walk sideways, and the space is known as the door of the apocalypse. The cornice is shaped like a bird's neck (*ngangpa*) and the lhakhang has two pinnacles, the one ancient *Gyeltshen* and the other modern one *Sertog*. The surrounding area has many holy sites related to *Guru Rinpoche* and *Gelong Ma Pelma*

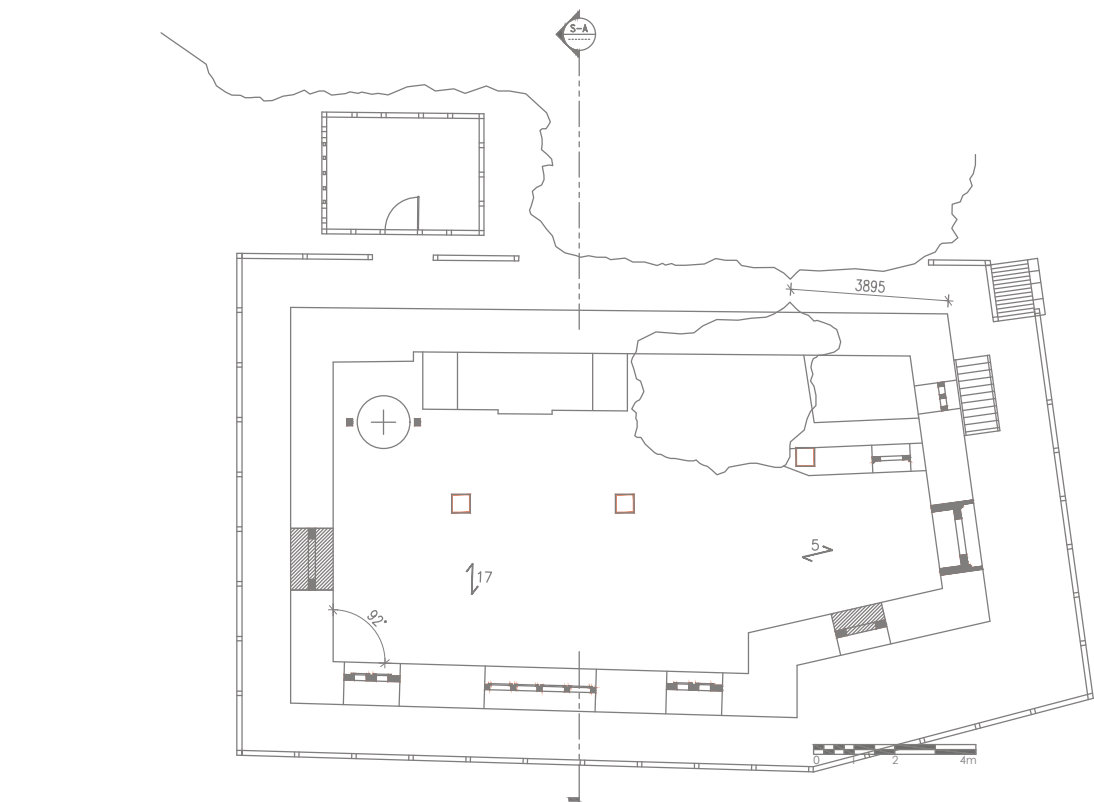
2.24.5 Pictorial Documentation



2.24.6 Architectural documentation



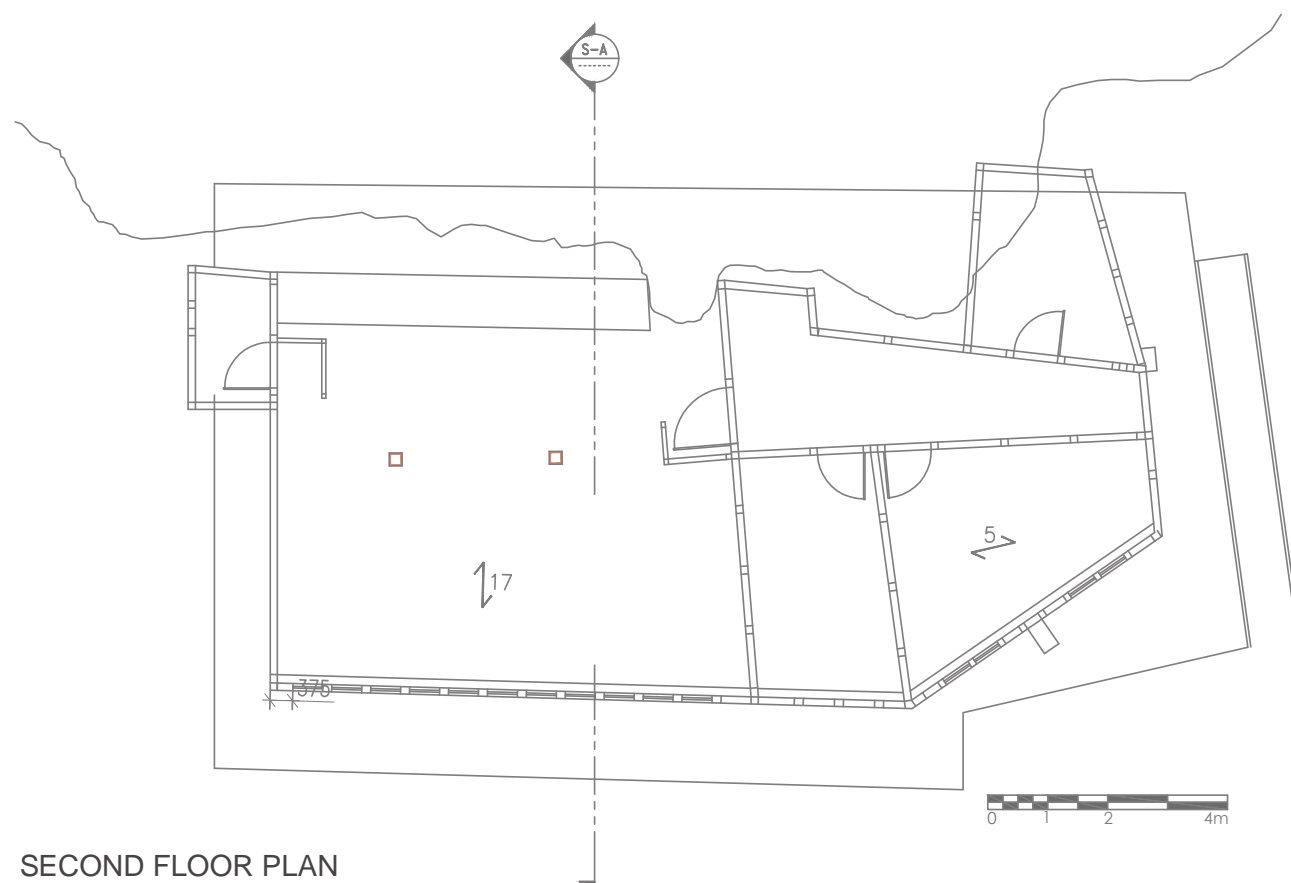
GROUND FLOOR PLAN



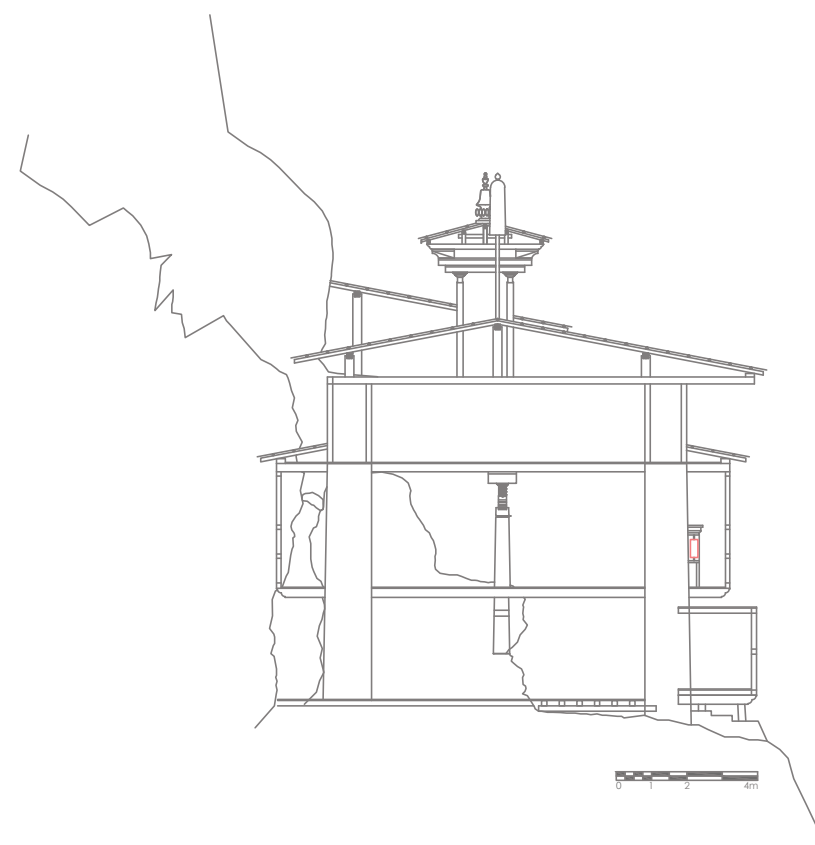
FIRST FLOOR PLAN







SECOND FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

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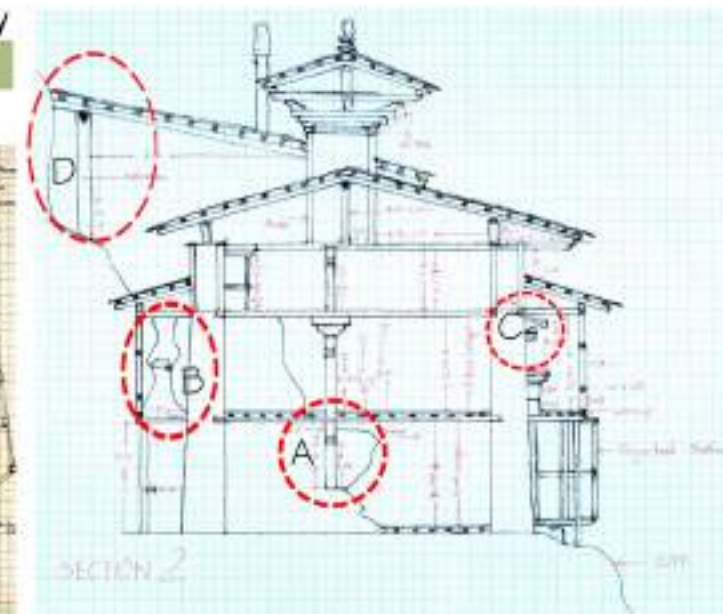


## 2.25.7 Chronology and Architectural Observation

8th Century → 11th or 20th Century



Ground floor plan



Chronological Analysis

Section



A. Structural supports placed according to the profile of the cliff



B. Door of apocalypse at the back of first floor (narrow passage between two rocks)



C. Ngangpa (bird's head/beak) as cornice instead of phana (pig's nose)



D. Organic layout of roof

### Architectural Observations





## 2.25. Ugyen Zhugthril Lhakhang

### 2.25.1 Location



Ugyen Zhugthril lhakhang is located below the farm road to Zhabjithang village in an isolated forest with no settlements. It is situated at Ugyen Zhabje village under Chhoekhor gewog with geographical locations of 27.64079°N and 90.73124°E. The elevation is around 2727 meters above sea level and it is around one hour drive from Chamkhar town.

### 2.25.2 History

Ugyen Zhugthril lhakhang was initially the meditation site of *Guru Rinpoche* in the 8th century. It is said to be a three-layered body imprint of *Guru Rinpoche* with stone support which is believed to be built by 100,000 Dakini. It is believed that it was the oldest pathway for travelers back then. Later, in 1991 *lama Drolu* built the two-storied lhakhang that enclosed the sacred stone with an adjacent altar with *Guru Rinpoche* statue as the main relic. The lhakhang is privately owned and managed by the descendants of *lama Drolu*. The old existing lhakhang was extended in 1997 for the purpose of traditional healing and practices but after the death of *lama*, there is no one to take up the traditional treatment practices.

### 2.25.3 Significance

The lhakhang is considered the sacred site of *Guru Rinpoche*.

### 2.25.4 Description of Architectural features

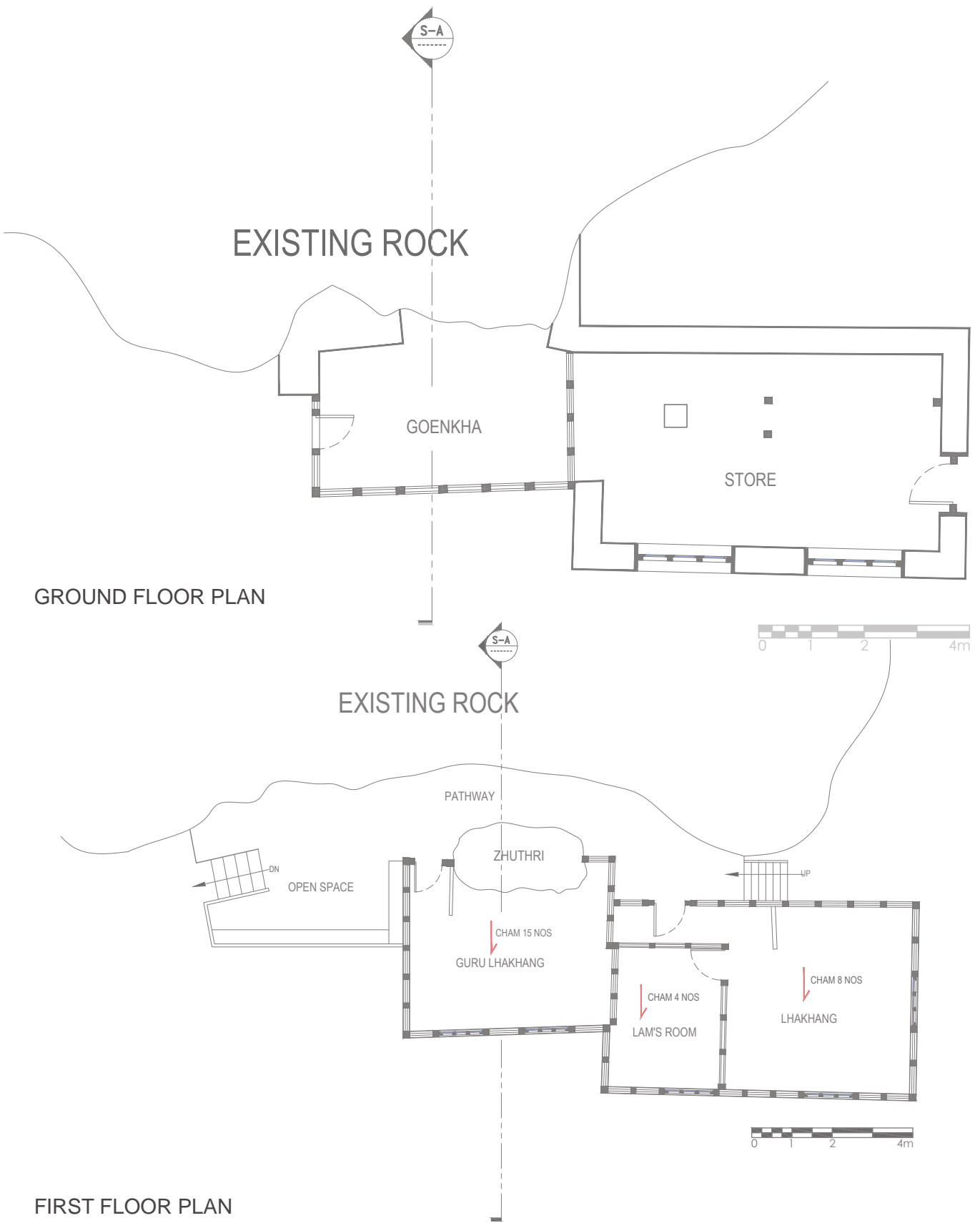
The lhakhang is a two-storied structure built using mud plaster, stone masonry, and timber. It is constructed to maintain the sacred significance of the pathway. The lhakhang is constructed along the pathway and it is organically formed. The construction of the extended spaces is all defined by the initial structure. It defines a particular boundary that signifies the importance of that particular site. The lhakhang is uniquely formed enclosing the three-layered rock which is hidden by an altar. The ground floor is the lhakhang for local deity *Melang Dorji* and the first floor is the main lhakhang dedicated to *Guru Rinpoche*.



2.25.5 Pictorial Documentation



2.25.6 Architectural documentation



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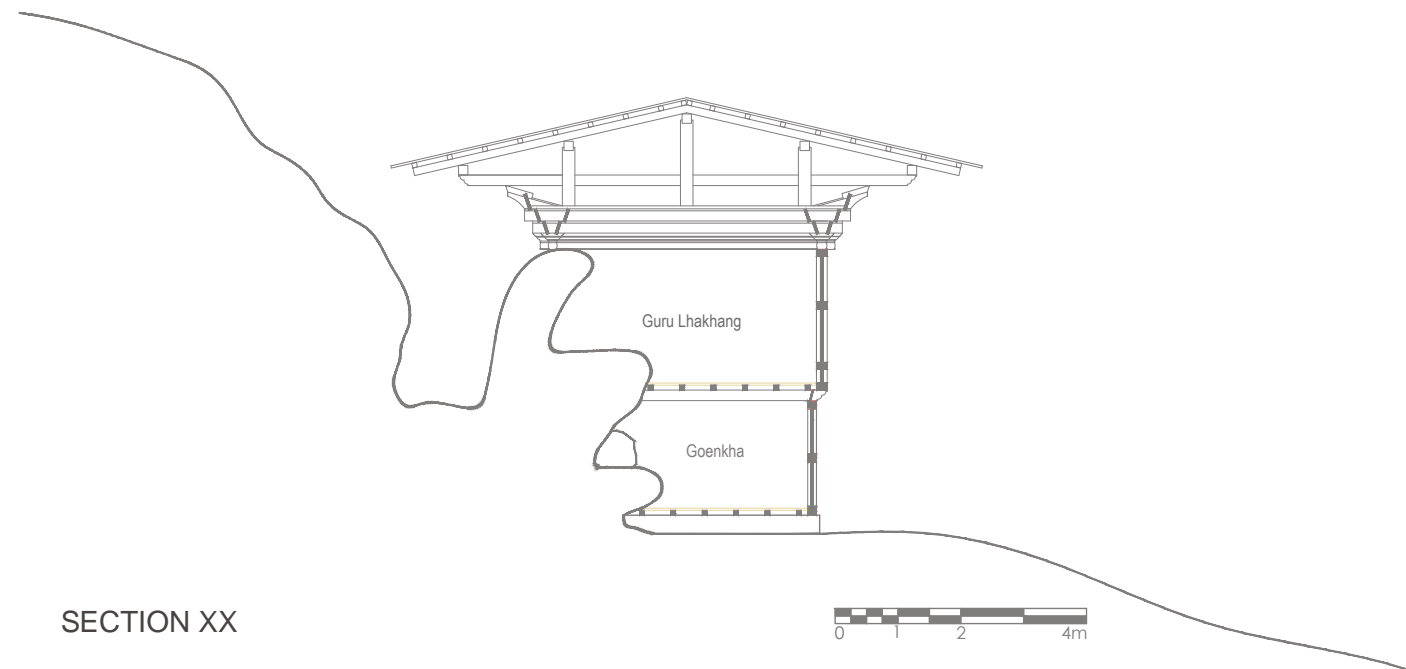
DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

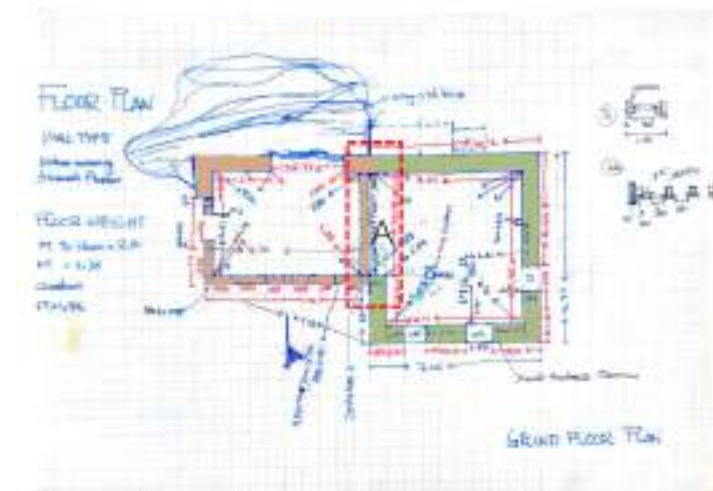




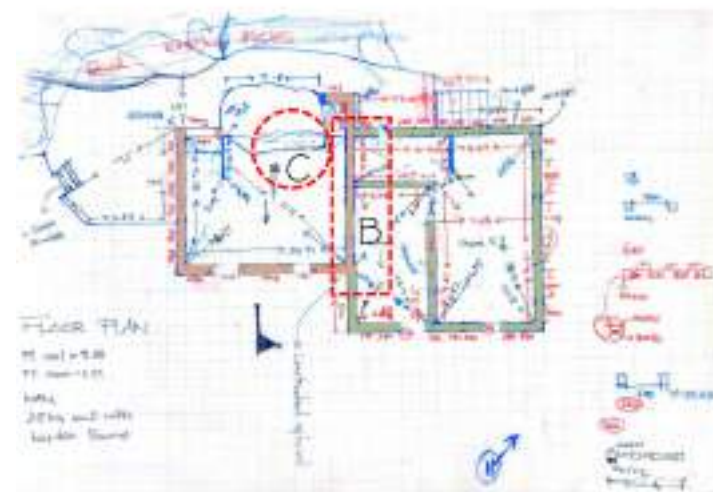
## 2.25.7 Chronology and Architectural Observation



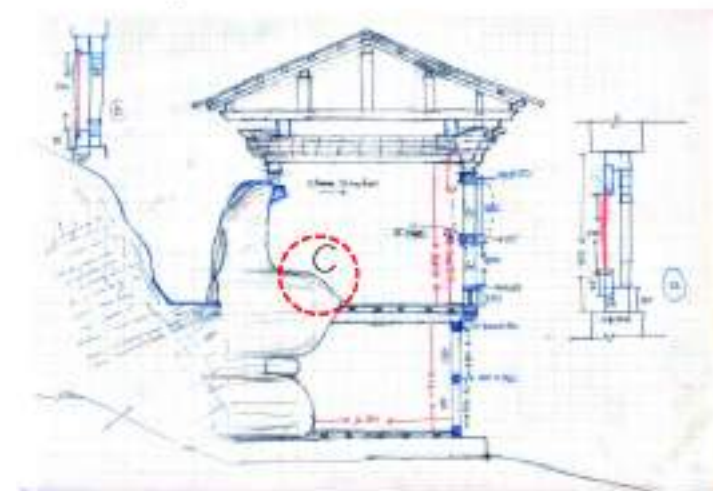
SECTION XX



Ground floor plan



First floor plan



Section



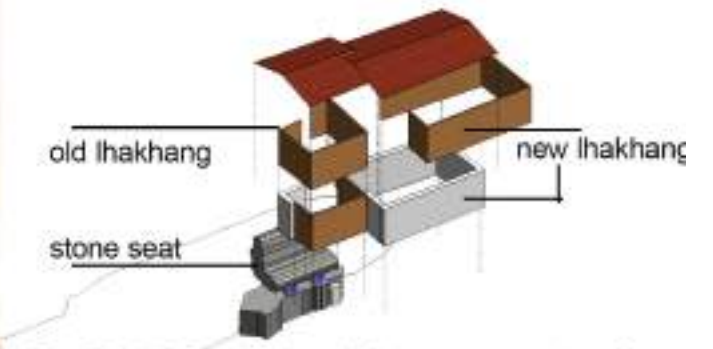
A. Window of old lhakhang used as the altar for the new one



B. Rabsel of old lhakhang seen from the inside of new lhakhang



C. Old lhakhang built enclosing the blessed stone seat



D. 3D interpretation of the stone seat, old & new lhakhang

Chronological Analysis

Architectural Observations



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DRAWING TITLE: Architectural drawing

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## 2.26. Dorjitse Goenpa

### 2.26.1 Location



Dorjitse monastery is located about 20 km from Chamkhar town with geographic coordinates of 27:31:52.338°N and 90:50:42.798°E. It is located North of Phromphrong village under Tang Gewog

### 2.26.2 History

Dorjitse monastery was founded by *Lama Gyalwa Shacha Rabgay* in the late 12th century who was the third reincarnation of *Gyalsey Darmadodey*. According to the oral history, it is said that when *Gyalsey Darmadodey* was about to die in Tibet, his father Lord *Marpa* (root teacher of *Milarepa*) gave him secret instructions and empowerment on ejection and transference of consciousness (*phowa drunjug*) thereby enabling *Gyalsey Darmadodey* to pass his consciousness into a dead pigeon which miraculously came to life and flew towards India as destined and commanded by *Marpa*. While flying towards India, the pigeon is said to see a mountain in central Bhutan that looked like a five-pronged vajra where the pigeon landed and rested for three nights. Before flying towards India, the pigeon sat on a fragment of a rock in order to foresee his prophecy to benefit the sentient beings in the region by his future reincarnations. He thought to himself, "If it is for me to be successful in benefiting the beings of this region in the future, let there be my footprint on this fragment of rock." No sooner had the pigeon thought, than the claw print on the rock appeared which can be seen even today. Then, the pigeon flew towards India. There he saw Brahmin's son who was about to be cremated so he transferred his consciousness into a corpse and suddenly the corpse came to life. Thereafter, Brahmin's son came to be known as *Mahasiddha Tiphupa* (*Paravatapada*) who is said to be the second reincarnation of *Gyalsey Darma Dodey*. Then before he died, *Tiphupa* transferred his consciousness to *Lama Gyalwa Shacha Rabgay* who was born in eastern Bhutan in the 12th century. This method of transferring consciousness from one body to another (*zuekay*) is the unique and typical characteristic of how the reincarnations of *Gyalsey Darmadodey* passed from one body to another, unlike the normal reincarnation process.

One day, *Dorji Phagmo* (Vajravarahi) appeared in person before *Lama Gyalwa Shacha Rabgay* and commended to go to Bumthang and built a monastery in a place where there is the claw-print of a pigeon on a fragment of rock and the spirit lake (*La-Tsho*) of *Pelden Duedsoel Lhamo* (Mahakali) which would benefit the sentient beings. *Lama* marking the command as an auspicious sign traveled to Bumthang. Upon reaching the place, he stepped on it and placed his right foot before the footprint of the pigeon, and prayed, "If I could benefit the sentient beings by building a monastery here, let my footprint be imprinted on this rock." No sooner had he said this, there appeared a vivid print of his right foot. Thus, signifying his prophecy of benefiting the sentient beings.



He then built a monastery in the plain area below this rock in the late 12th century. Vajravarahi then gave the name '*Dorji Gyaltshe*n' for the monastery (Victory banner of Vajra), which later came to be known as Dorjitse monastery.

*Pelden Duedsoel Lhamo* is the protective deity of the monastery as well as the lineage of the successive reincarnations of *Gyalsey Darma Dodey*. It is believed that the *La-Tsho* or the spirit lake of *Pelden Duedsoel Lhamo* located near this monastery miraculously dries up when every reincarnation of *Darma Dodey* passes away but it appears whenever a new reincarnation is born.

### 2.26.3 Significance

The lhakhang was built based on two important auspicious signs which are a footprint of the pigeon where the pigeon landed and rested for three nights and prophesy of *Khadro Dorji Phagmo* (Vajravarahi). *Khadro Dorji Phagmo* appeared in person before *Lama Gyalwa Shacha Rabgay* and commended going to Bumthang and building a monastery in a place where there is the claw-print of a pigeon on a fragment of rock and the spirit lake which would benefit the sentient beings. Signifying his prophecy of benefiting the sentient beings, then built a monastery in the plain area below this rock in the late 12th century

### 2.26.4 Description of Architectural features

The lhakhang is located on a hilltop having an overview of the surrounding area. The lhakhang is a two-storied structure constructed mainly with stone masonry, mud, and timbers. The lhakhang resembles a typical traditional house but has some significant features of the religious building like the *kheymar* (red band) and the *sertog* (golden pinnacle) on the roof. The second floor has dedicated altars and *goenkhang*. It also has a room for storing the mask and other equipment used during tshechu. It is defined by a large opening, *gocham rabse* and the interior is decorated with *debris*. The ground floor is used as a store. The lhakhang has a trace of vertical and horizontal extension

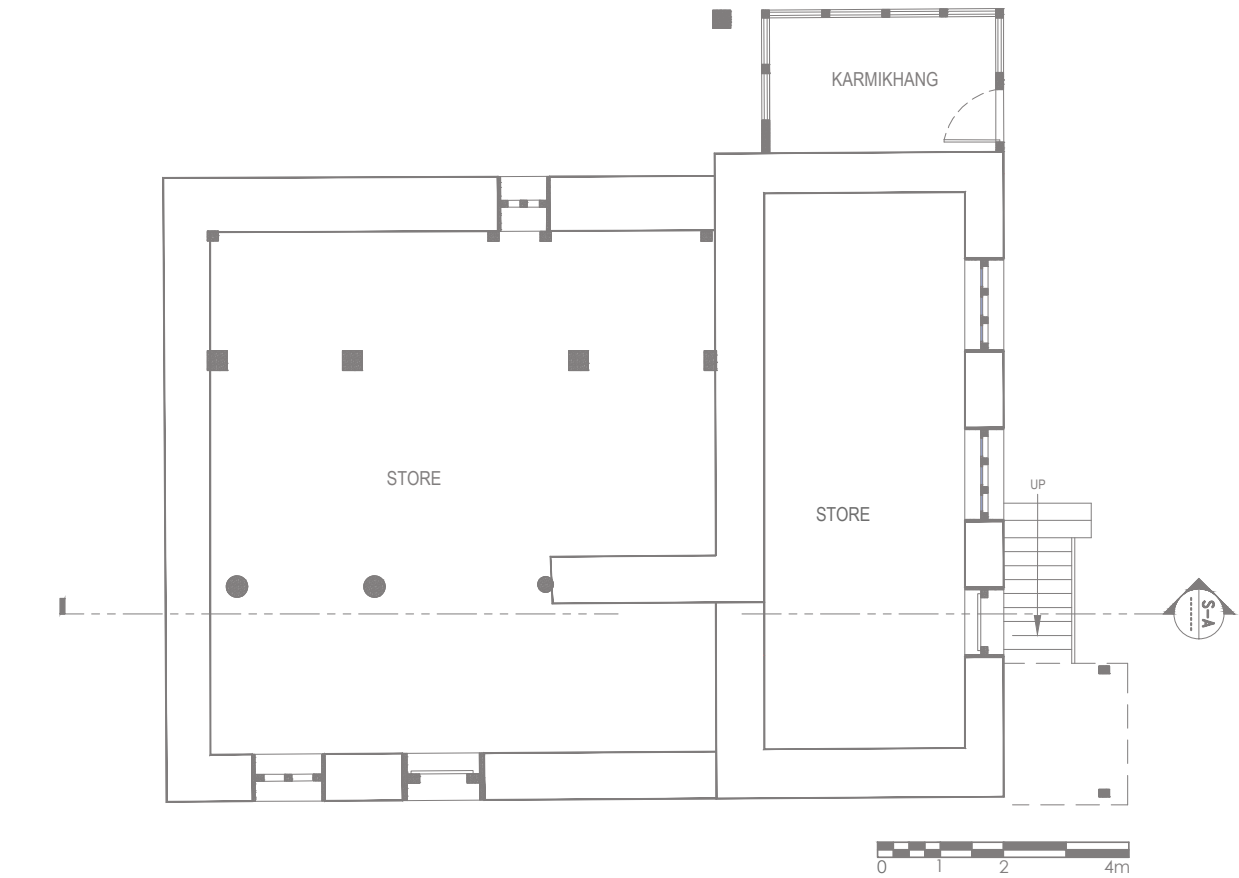


### 2.26.5 Pictorial Documentation

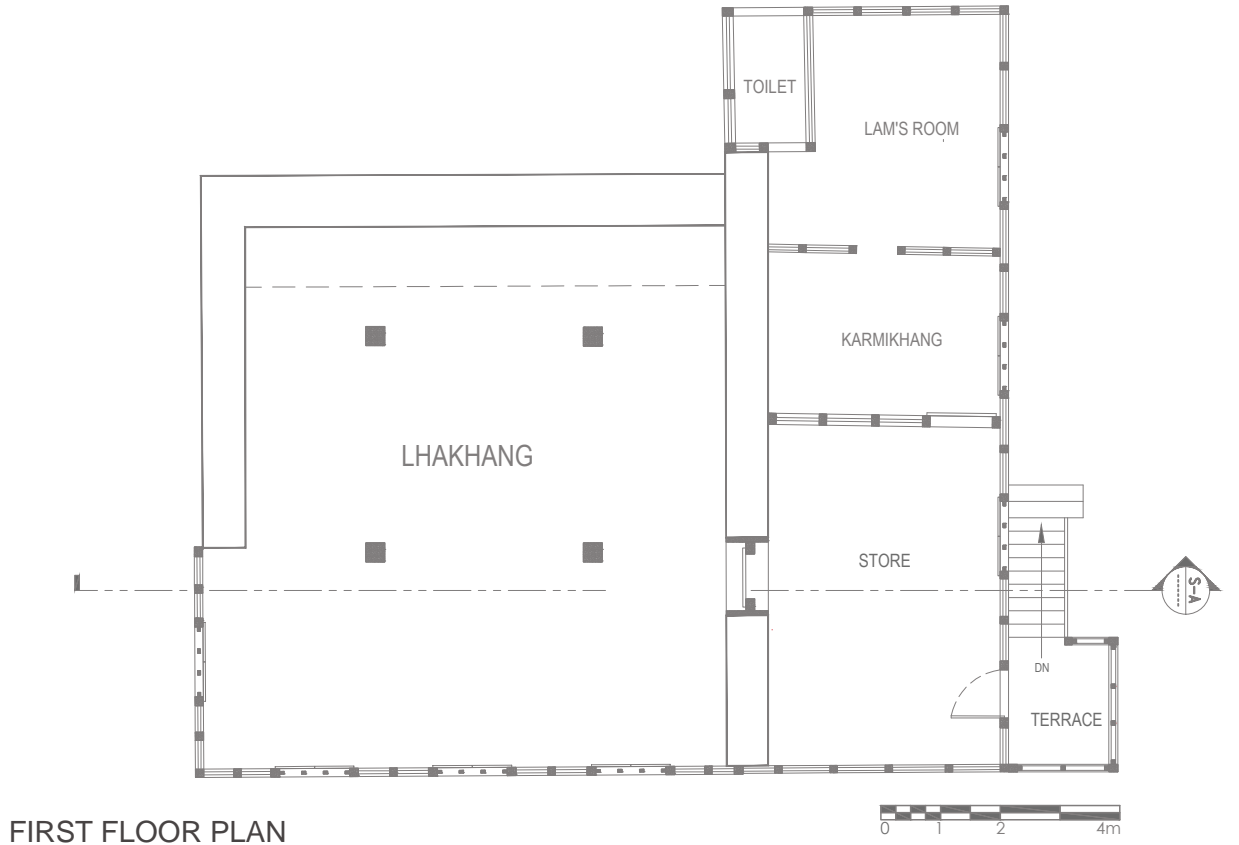




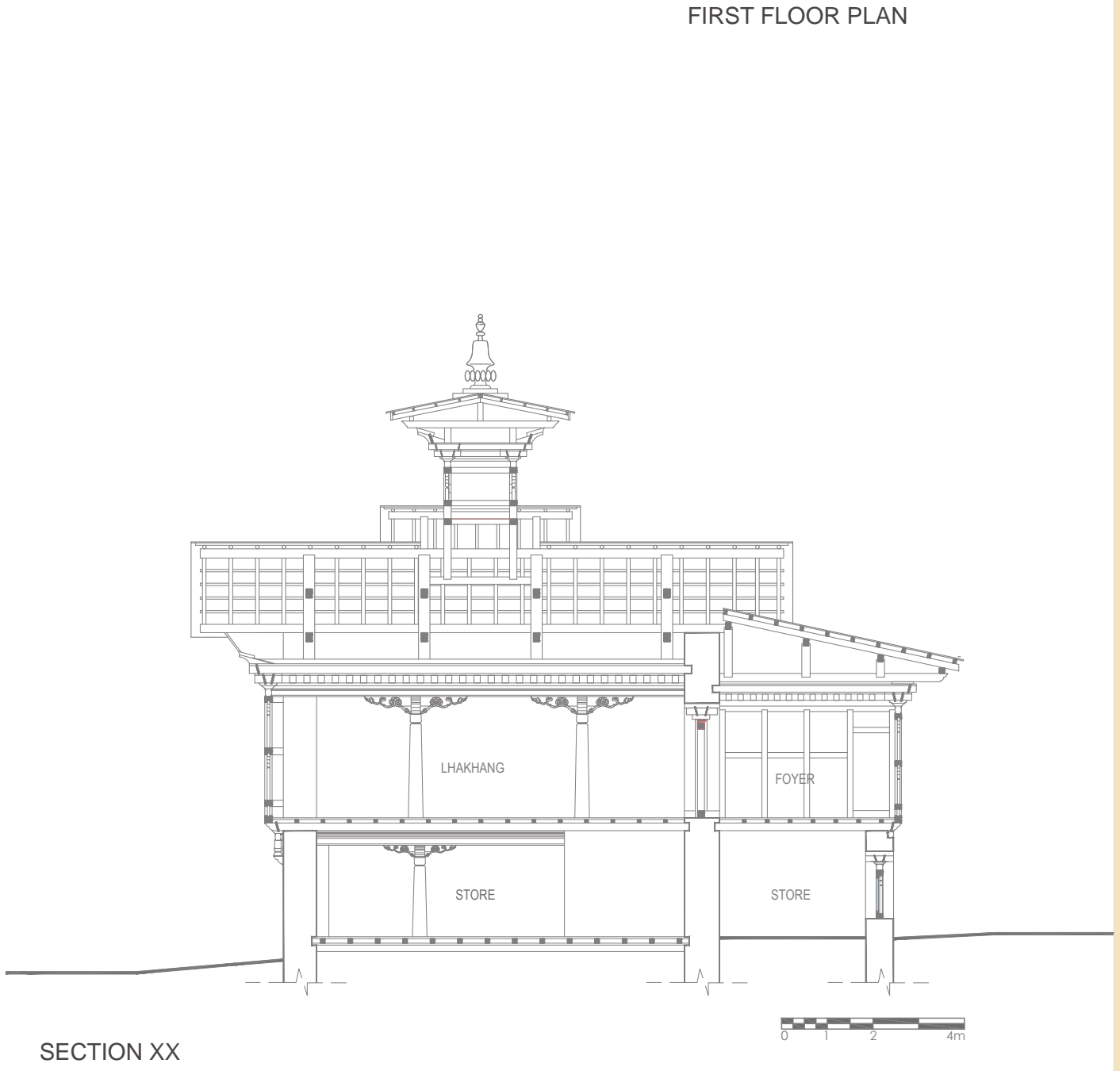
2.26.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN

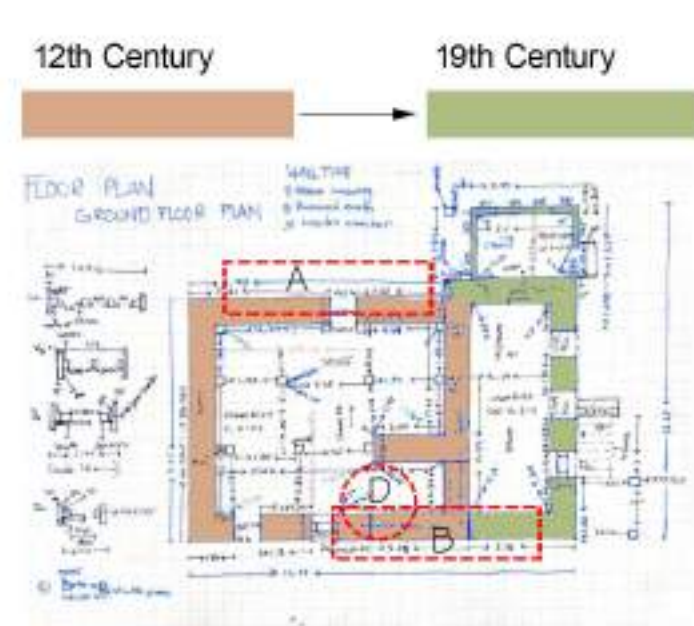


SECTION XX

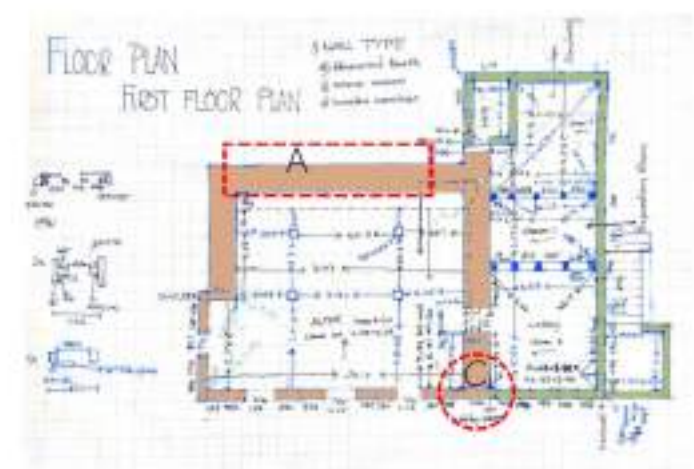




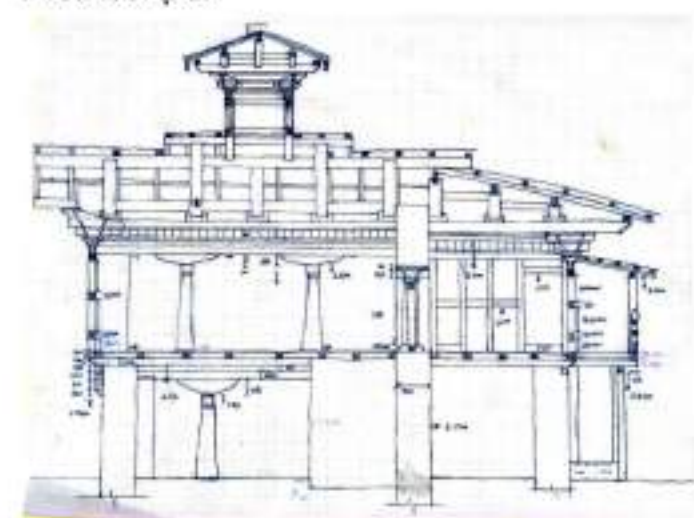
2.26.7 Chronology and Architectural Observation



Ground floor plan



First floor plan



Section

Chronological Analysis



A. Traces of old windows blocked using stone masonry



B. Walls built at different times



C. Rabsel extension joint



D. Traces of wall extension & old beam hole

Architectural Observations



2.27. Shugdra



### 2.27.1 Location



Shugdra is located in upper Chhoekor-toed valley under Kharsa village. It is around a 45-minute drive on a farm road from Chamkhar town to the base of the site and a 20 minute walk uphill through the dense forest. The geographical location is at 27:38:20.172°N and 90:43:9.288°E.

### 2.27.2 History

Shugdra is one of the great four cliffs of Bumthang where *Guru Rinpoche* visited and meditated to gain the power to subdue the local deity *Sheling Karpo*. It was initially blessed by *Guru* in the 8th century but however, the lhakhang was built by *Garpa Nado* in the late 19th century. It is believed to be centrally located in a strategic location where the flowing rivers from three valleys meet. The legend says the cliff on which the lhakhang is nestled looks like a flying *jachung* (garuda). The main *nangten* (relic) is the statue of *Guru Rinpoche* which was initially discovered by the founder. As per the oral narration by Nalem (2021), it is said that while the founder was herding the cows, he encountered a little boy who asked him to go to a cave, showed him the small statue of *Guru*, and disappeared. He was astonished by the blessing and then decided to clear the forest around the cave. Later, he built a small lhakhang adjoining with the originally formed cave where *Guru* once meditated. The surrounding the lhakhang has many sacred holy sites such as the meditation cave of *Guru*, *Khandro Yeshe Tsogyal*, *drupchu* (holy water), and many more.

### 2.27.3 Significance

Shugdra is one of the most sacred cliffs blessed by *Guru* to subdue the local deity to bring peace and prosperity. It functions as the *tshamkhangs* (retreat places) for many lamas. The unique rituals were introduced by the forefathers of the natives to preserve the traditions like *Choetshog* performed every year on the 4th day of the 6th month corresponding to the first sermon of Lord Buddha and *Zhithro* ritual performed every year on the 11th-month corresponding to the winter solstice.

### 2.27.4 Description of Architectural features

The Shugdra lhakhang is organically formed from the hill and its design is defined by the shape of the cave. The lhakhang is a two-storied structure built using mud plaster, stone masonry, and timber and stands in the middle of the cliff. The extended spaces of lhakhang are defined by the initial structure and the available space where construction can be done.

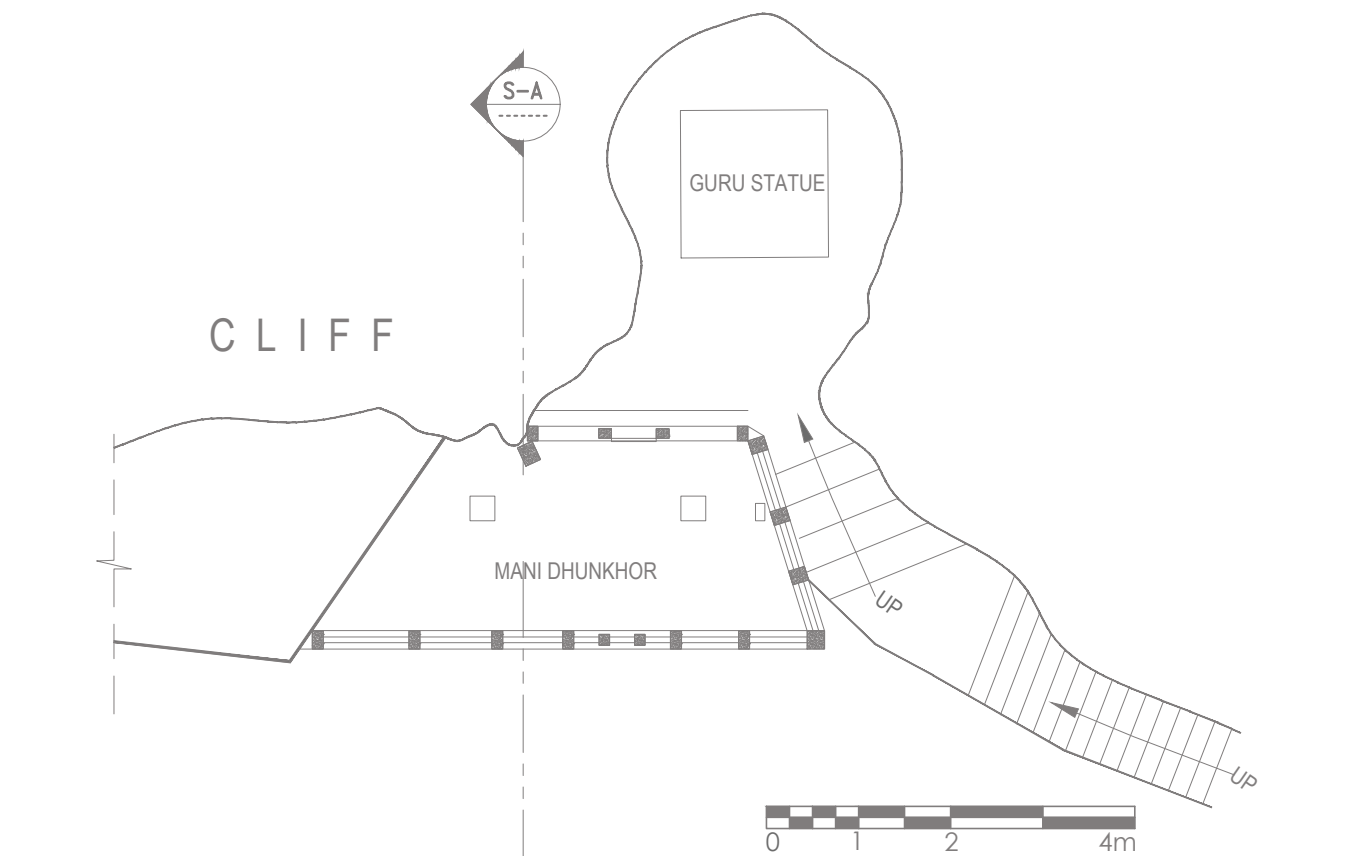
This process of construction led to the irregular formation of design. The staircase leading to lhakhang is constructed naturally from the cliff. The exterior wall of the lhakhang is constructed along with a cliff edge.

### 2.27.5 Pictorial Documentation

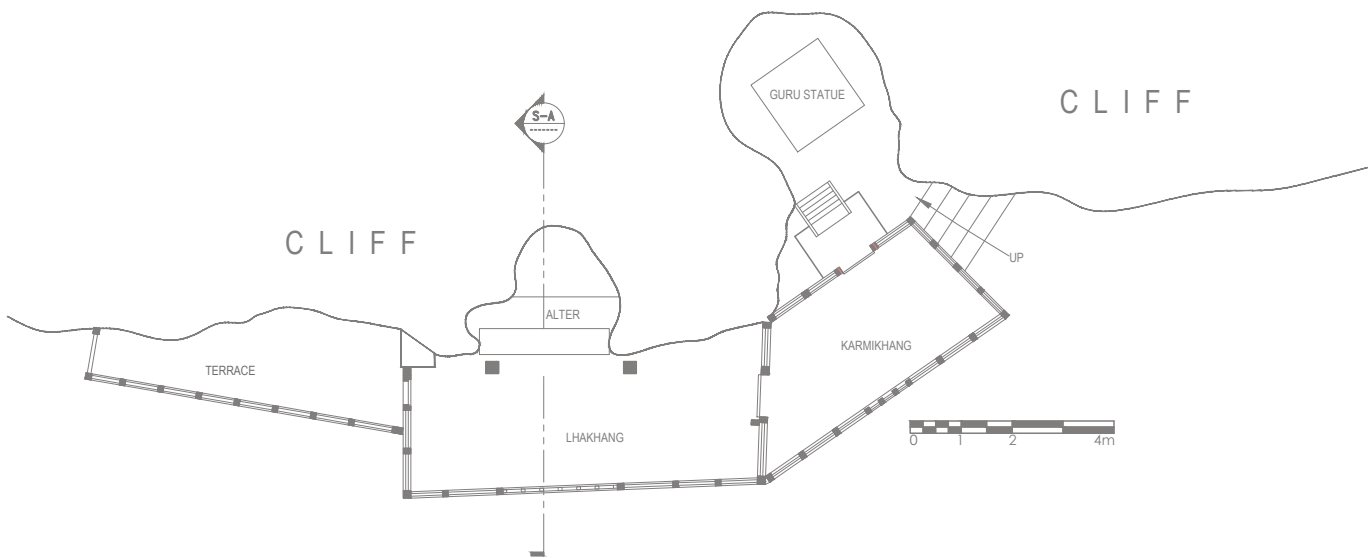




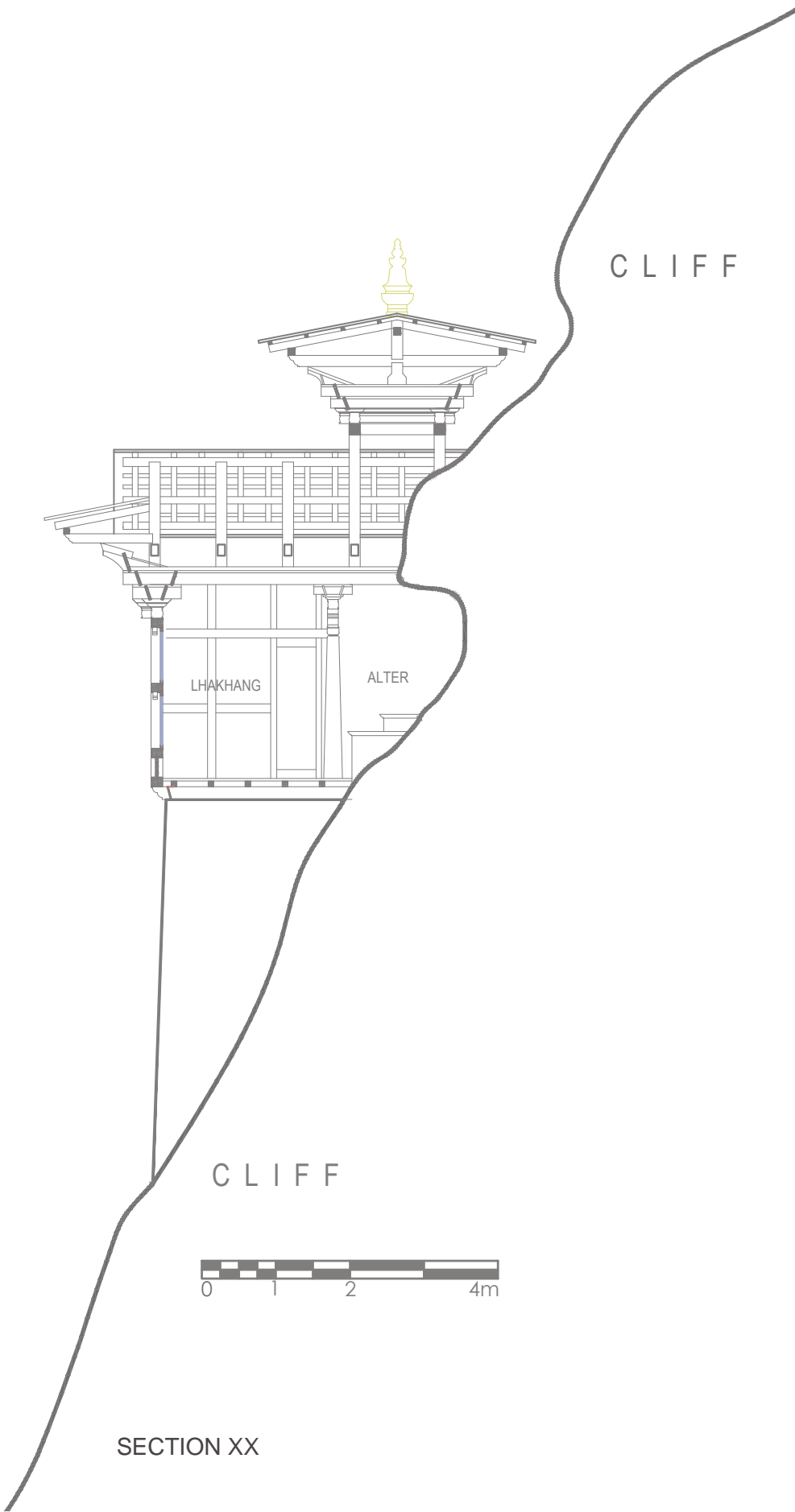
2.27.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN

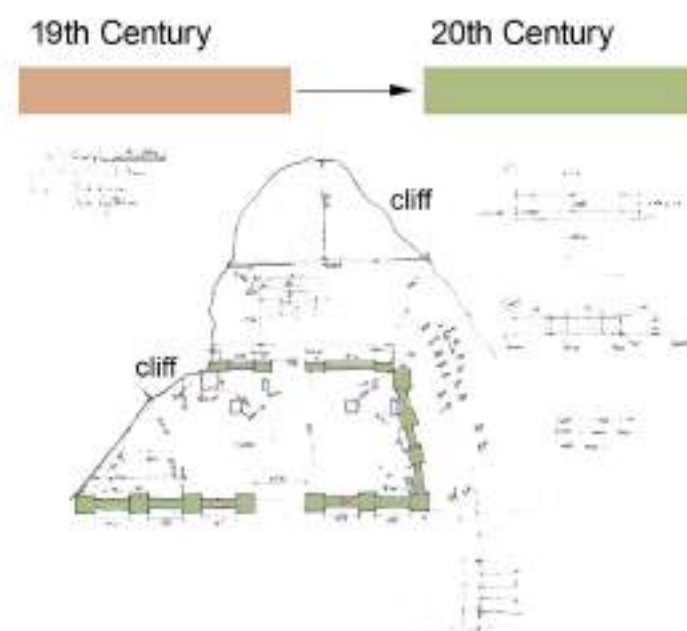


SECTION XX

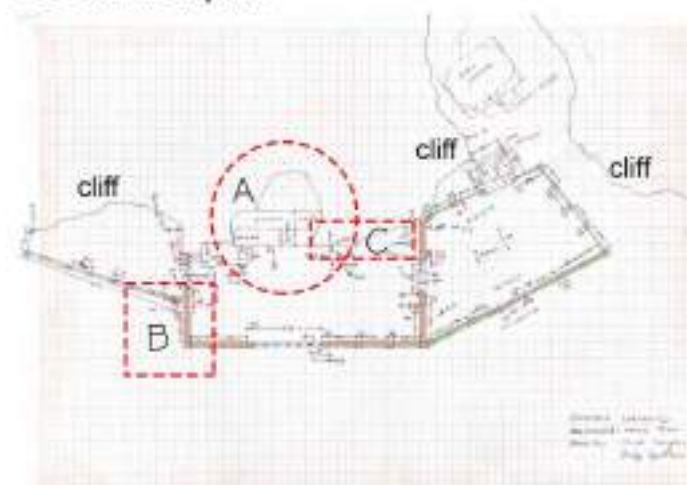




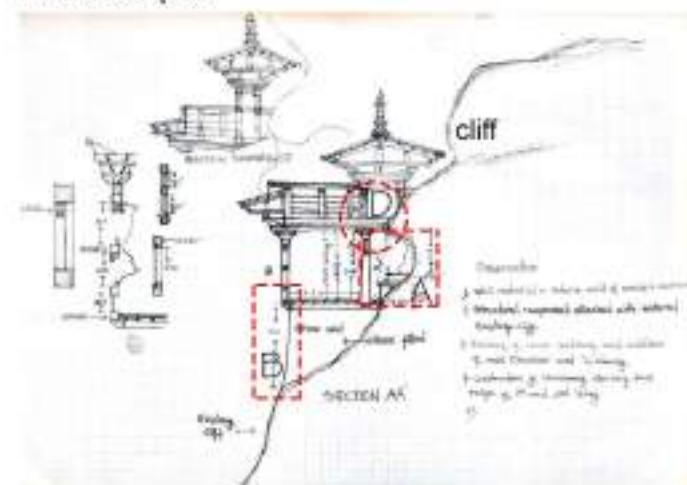
## 2.27.7 Chronology and Architectural Observation



Ground floor plan



First floor plan



Section

### Chronological Analysis



A. Alter built enclosing the cave where Guru's statue was found



B. Walls built without foundation on a cliff



C. Lhakhang wall built aligning with the cliff wall



D. Beams installed matching the profile of the cliff behind

### Architectural Observations