



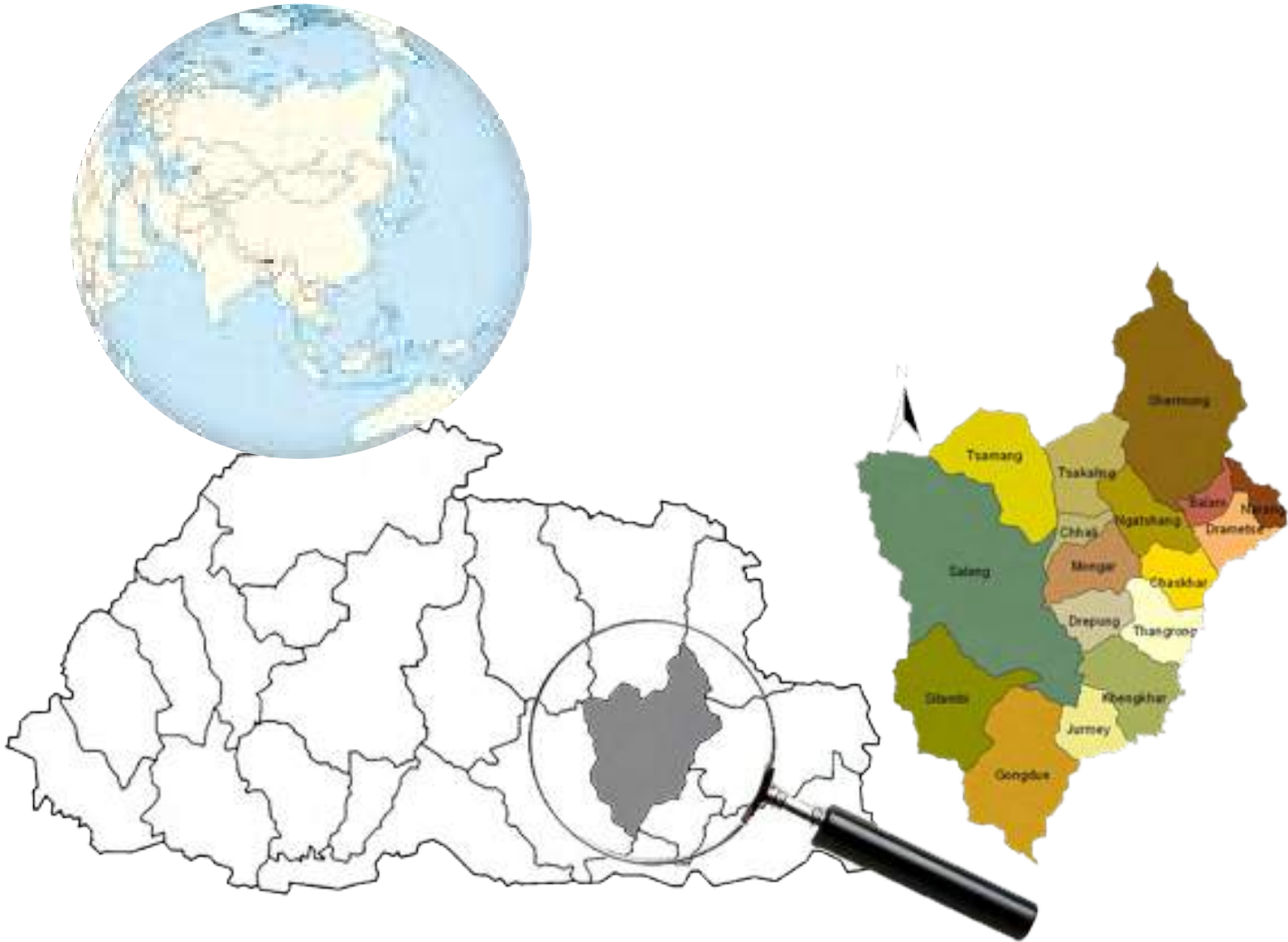
Heritage site   
in Bhutan



## Chapter 3:

# Documentation of Heritage Sites in Mongar

## 3.1 Introduction



Location of Mongar ( source : [mongar.gov.bt/mongar-map](http://mongar.gov.bt/mongar-map))

Mongar Dzongkhag is 450 km east of Thimphu, the capital city of Bhutan. It lies between 27.25 latitude and 91.2 longitudes. It has an area of about 1,940.26 sq.km with elevation ranging from 400-4000 meters above sea level. The lower and southern parts are sub-tropical while northern and higher regions have temperate climatic conditions. Summer can be hot and humid and winter cold.

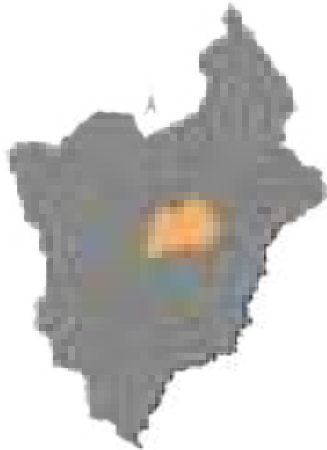
The Dzongkhag is enclaved by Trashigang, Lhuntshe, Pemagatshel, Samderup Jongkhar, Zhemgang and Bumthang Dzongkhags. The *kuri Chu*, *Sheri Chu* and *Dangme Chu* are important rivers in the Dzongkhag. For Administrative prospers, the Dzongkhag is divided in to 17 gewogs and a Drungkhag located at Weringla to cover the two gewogs of Gongdue and Silambi.

The other gewogs are Balam, Chali, Chaskar, Dramitse, Drepung, Jurney, Kengkhar, Mongar, Narang, Ngat-shang, Salang, Sherimung, Thangrong, Tsakaling and Tsamang. The population is estimated at 41852 for year 2013 with male and female almost equally divided. While maize and rice are grown abundantly, citrus fruits and vegetables, dairy and poultry products are increasingly becoming important sources of cash income.



## 3.2 Yakgang Sangngachoeling lhakhang

### 3.2.1 Location



Yakgang Sangngachoeling lhakhang is located at Yakgang village under Monggar gewog with an altitude of 1671 meters above sea level and geographically is situated at a latitude of 27.26390°N and longitude of 91.22934°E. It is about three kilometers from Mongar town. The lhakhang is said to be built based on the auspicious coincidence of *lama Thubwang* when viewed from Shami Goenpa.

### 3.2.2 History

The lhakhang is said to be built based on the auspicious coincidence of *lama Thubwang* when viewed from Shami goenpa. Yakgang lhakhang was built in the 16th century by *lama Thubwang*, the son of *Sangdag* and grandson of *tertoen Pema Lingpa*. As per the prophecy made by his father *Sangdag*, *lama Thubwang* traveled to Mongar via Ngatshang and Chisang where he founded Shami goenpa which has benefited all sentient beings. According to the auspicious coincidence, *lama* founded Yakgang Sangngachoeling lhakhang at the present location as a winter residence. Since 450 years of its establishment, the lhakhang has been managed by the descendants of its founder. Currently, the 11th heir known as *lama Kinley* manages the lhakhang. Yakgang Choeje is the oldest lineage that has gained popularity in the eastern district. Many sacred relics and statues discovered by *tertoen Pema Lingpa* can be seen in the lhakhang.

### 3.2.3 Significance

The lhakhang has *terma* which was discovered from *Tang Me-bartsho* and it is believed to protect the sentient beings from 404 types of diseases. The lhakhang serves as an old heritage structure of the 16th century which is almost 450 years old and functioned as the winter residence of the founder back then.

### 3.2.4 Description of Architectural features

The Lhakhang is located in a sloppy area with motorable road access and no particular entrance is defined. It is a two-story structure that looks like a traditional Bhutanese house when viewed from one elevation but with the red band on the lhakhang one can identify it from the street as a lhakhang. The main walls are made of stone masonry with mud mortar as the binding agent. The doors, windows, and roof structural components are made up of timber.

The temple has three layers of roof. A *Jabzhi* roof with *sertog* (golden pinnacle) on the first layer, *Jamthok* roof on the second layer, and a gabled roof on the third layer as the main roof covering. On the ground floor, the main altar of the Lhakhang is located and prayer wheels (*Mani lhakhor*) surround the Lhakhang from the outside. Access to the first floor is from the staircase located outside just beside the entrance of the ground floor. The staircase leads to an open balcony area which functions as a lobby near the entrance of the first floor. The interior of Lhakhang is all plastered to make space to paint *debri* and only *rabsel* openings are kept open

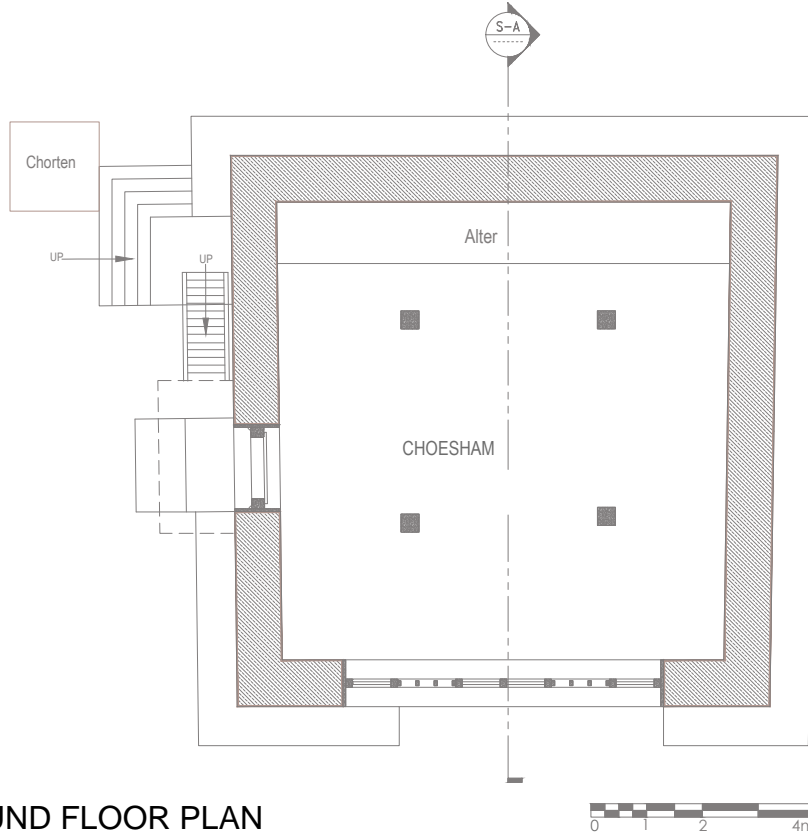
### 3.2.5 Pictorial Documentation



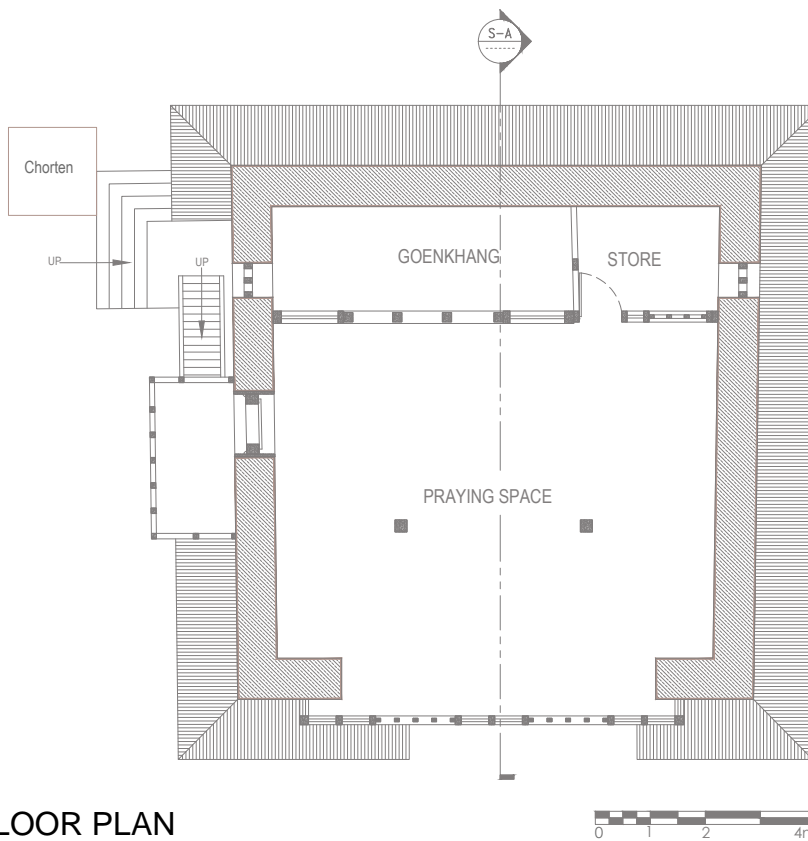
### 3.2.5 Pictorial Documentation



### 3.2.6 Architectural documentation



GROUND FLOOR PLAN



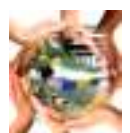
FIRST FLOOR PLAN



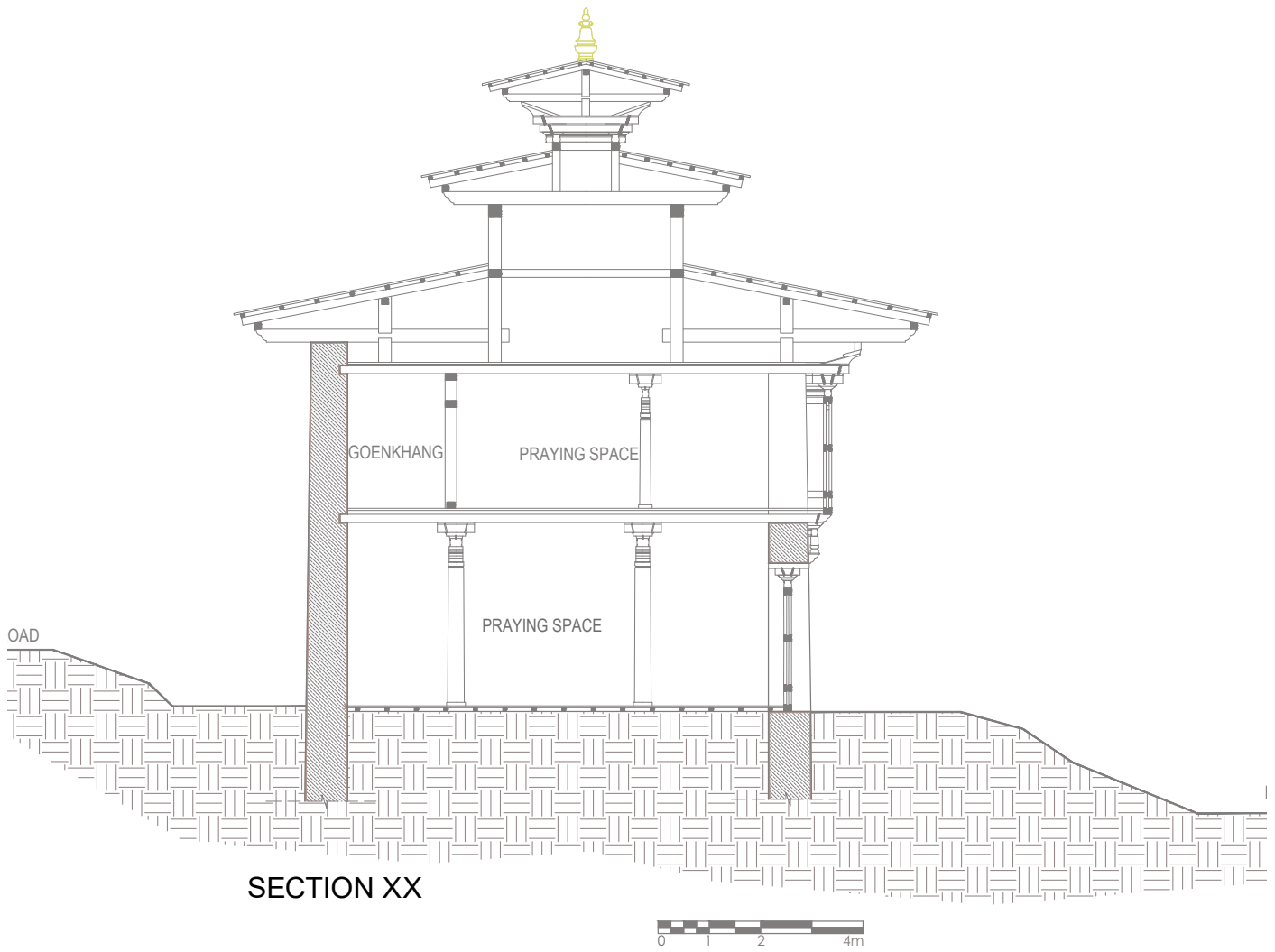
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DRAWING TITLE: Architectural drawing

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SECTION XX



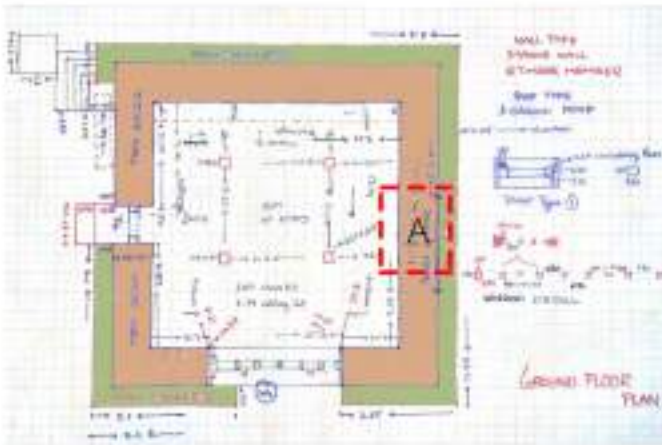
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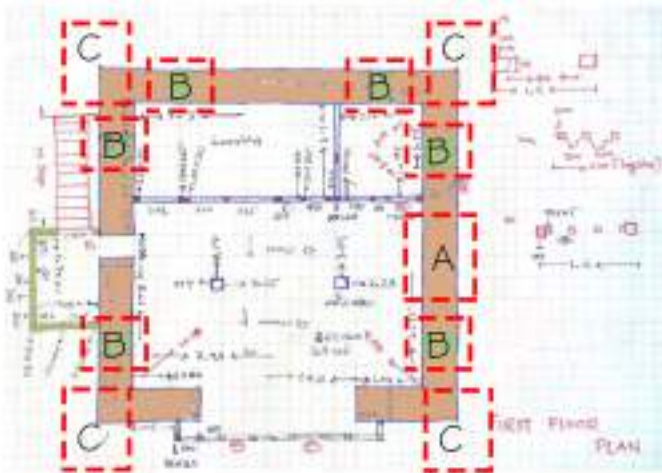
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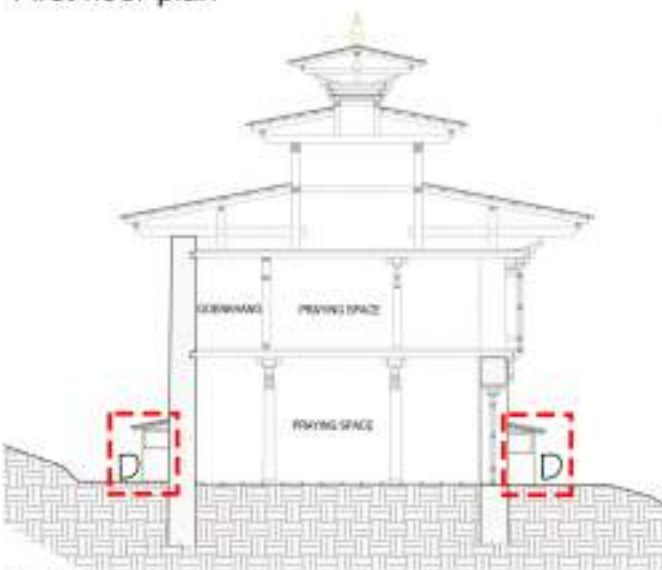
### 3.2.7 Chronology and Architectural Observation



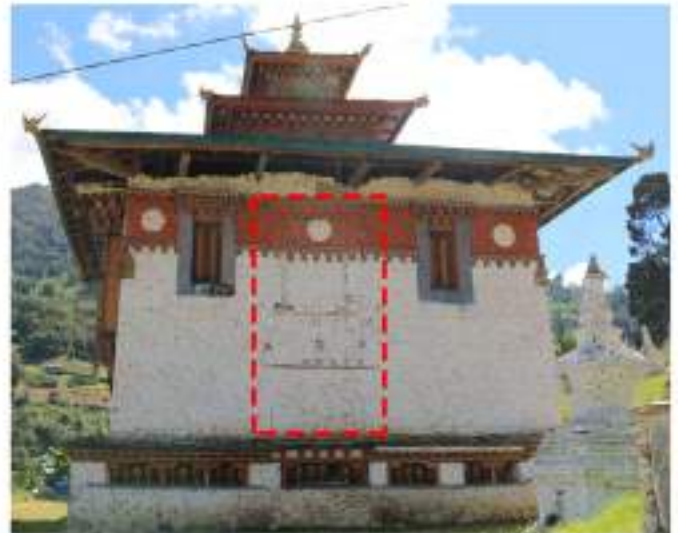
Ground floor plan



First floor plan



Sectional view



A. Old door closed using stone masonry



B. Old windows closed using debris



C. Animal sculpture used as decorative



D. Mini mandungkor along outer wall

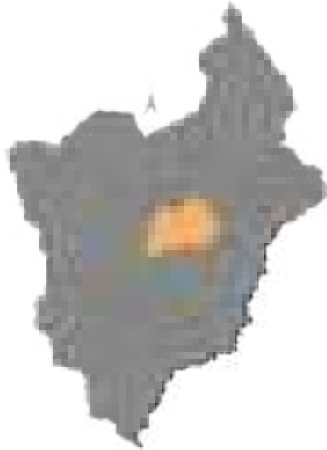
Chronological Analysis

Architectural Observations



### 3.3. Wengkhar Nagtshang Lhakhang

### 3.3.1 Location



Wengkhar Ihakhang is located at Wengkhar village under Monggar gewog. It is around nine kilometers away from Mongar town on the way to Trashigang and it falls in the geographic coordinates of latitude 27.26893°N and longitude 91.27329°E

### 3.3.2 History

Wengkhar Nagtshang Ihakhang was built by *Umze Damchoe Rabgay* and *Kudung Pelkar Choephel* around 1646 under the command of *Chogyel Minjur Tempa*. They built Ihakhang through the labor contribution of villagers and they instituted a school for monastic education. Kunzang Dechen (daughter of *Umze Damchoe Rabgay*) married *Japoen Tashi Sonam* (from Ngatshang), who was lineage of *Drametse Dzongpoen*. When *Japoen Tashi Sonam* was Bumdelling *Drungpa*, the third mind incarnation of *Zhadrung Ngawang Namgyel Jigme Drakpa* was conceived. With an auspicious sign, on the 15th day of the first month of the Bhutanese calendar in 1791 *Zhabdrung Jigme Drakpa* was born. At the age of three, he headed to the capital and was received by *Desi Sonam Tobgay* and *Jekhenpo Jamgoen Yeshe Dorji*. At the age of four *Je Jamgoen Yeshe Dorji* gave *Gaynyen Dampa* (Buddhist devotee with 8 vows to observe) and was given the name '*Jigme Drakpa*'. Later *Iopen Choni Rangdrol* and *Jekhenpo Jamyang Gyeltshen* have given teachings of auxiliary science, sutra, and tantra traditions, maturation, and liberation to him. He extended *Talo Sangnga choling* (residence of *Thritruek Jigme Singye*) temple and also he invited the King of *Samay* monastery and built a palace. When he was 20 years old, he was appointed as the 27th *Druk Desi* of Bhutan for the period of one year. After abdication from the throne of *Desi* he stayed at *Talo* for the rest of his life till his last breath at the age of 40 in 1830. The relics of *Zhabdrung Jigme Drakpa* were preserved in a stupa today.

It is said that Wengkhar Nagtshang could be the home of the reincarnation of *Zhabdrung Ngawang Namgyel* but according to the lama, there is clear evidence in Biography that *Zhabdrung Jigme Drakpa*'s birthplace was not from Wengkhar Nagtshang. However, a few hundred distances from the present Ihakhang, the old ruin is considered *Zhabdrung's* house (Birthplace) at *Khoitangbi* and it was renovated in 2009.

The Ihakhang was later accepted to be under the ownership of *Ashi Phuntsho Choden Wangchuck* and in 1952, the Ihakhang was renovated as a funeral rite for His Majesty second *Druk Gyalpo Jigme Wangchuck*. This was evidently proven by the contents of paintings and oral records.

In 1970 *Chabje Dujom Jigdre*l Yeshe Dorji was invited by *Ashi Phuntsho Choden Wangchuck* during the cremation ceremony of *Polo khen Rinpoche* Kunga Gyeltshen at Phuentsholing. During that time, Wengkharnagtshang was handed over to *Dujom Rinpoche*. Then onwards nagtshang lhakhang was looked after by the disciple of *Dujom Rinpoche* such as *Khampa lama*, *Kadam lama* Karma wangdi and *Tshampa* Jurmey. Later *Dujom Rinpoche* instructed the grandson of *lama* Sonam Zangpo to look after the nagtshang lhakhang and it was handed over to him in 1978 and he served for almost 20 years. In 2000, the nagtshang was handed over to Mongar *dratshang* upon the command of *Jekhenpo Trulku Jigme Choeda*.

### 3.3.3 Significance

As per Wengkharnama, it is said that it is *Zhabdrung Jigme Drakpa's* residential home. However, in the written documents it is said that it might be a residential house for the incarnation of *Zhabdrung* but not *Zhabdrung Jigme Drakpa*.

The lhakhang played a vital role in the well-being of the community and it functioned as a school for a monastic education to spread Buddhism in the east.

### 3.3.4 Description of Architectural features

The Lhakhang is located in a sloppy area with motorable road access. It is a three-story structure. The Lhakhang was originally constructed as a Guest house during the 17th century by *zhabdrung* and was later converted into a Lhakhang in the memory of *Zhabdrung Ngawang Namgyel* life history.

The main walls are made of stone masonry with mud mortar as the binding agent. The doors, windows, and roof structural components are made up of timber. The Lhakhang has single layers of *dangrim* roof and *gocham rabsel* can be seen at top most floor level. The ground floor is converted as a store before it was used as a shelter for animal. The first floor of Lhakhang still consists of rooms for guests.

Access to the second floor is from the staircase located outside just beside the entrance of the first floor. The staircase leads to an open balcony area which functions as a lobby near the entrance of the second floor. The main altar is located on the second floor.



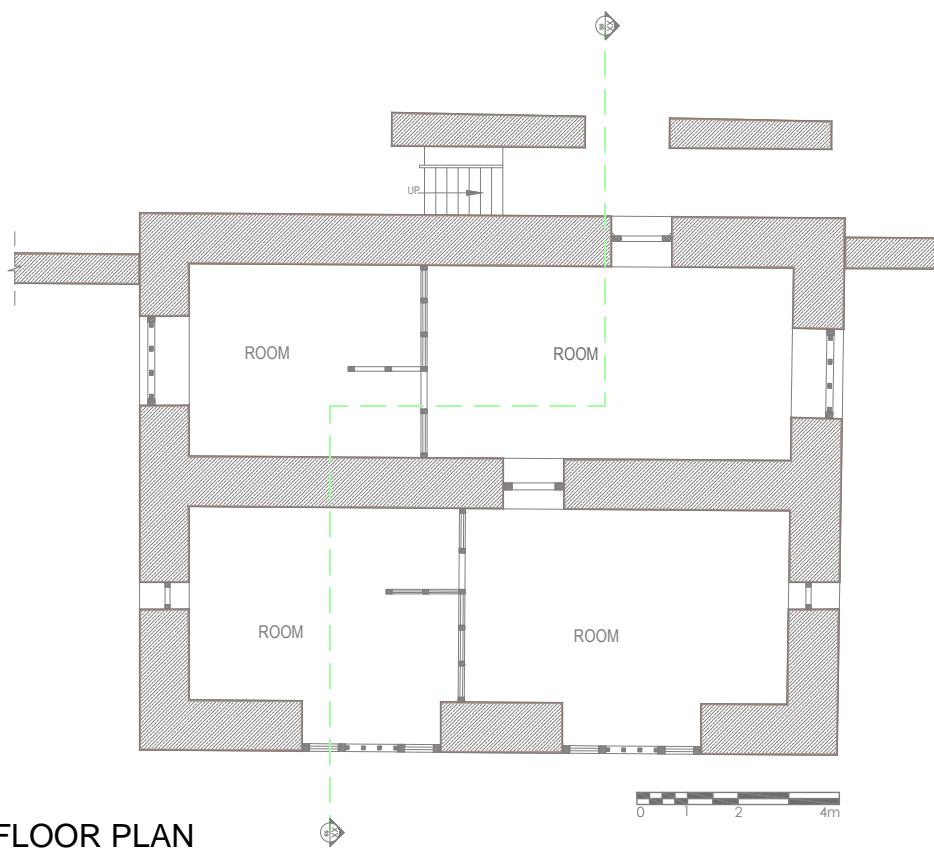
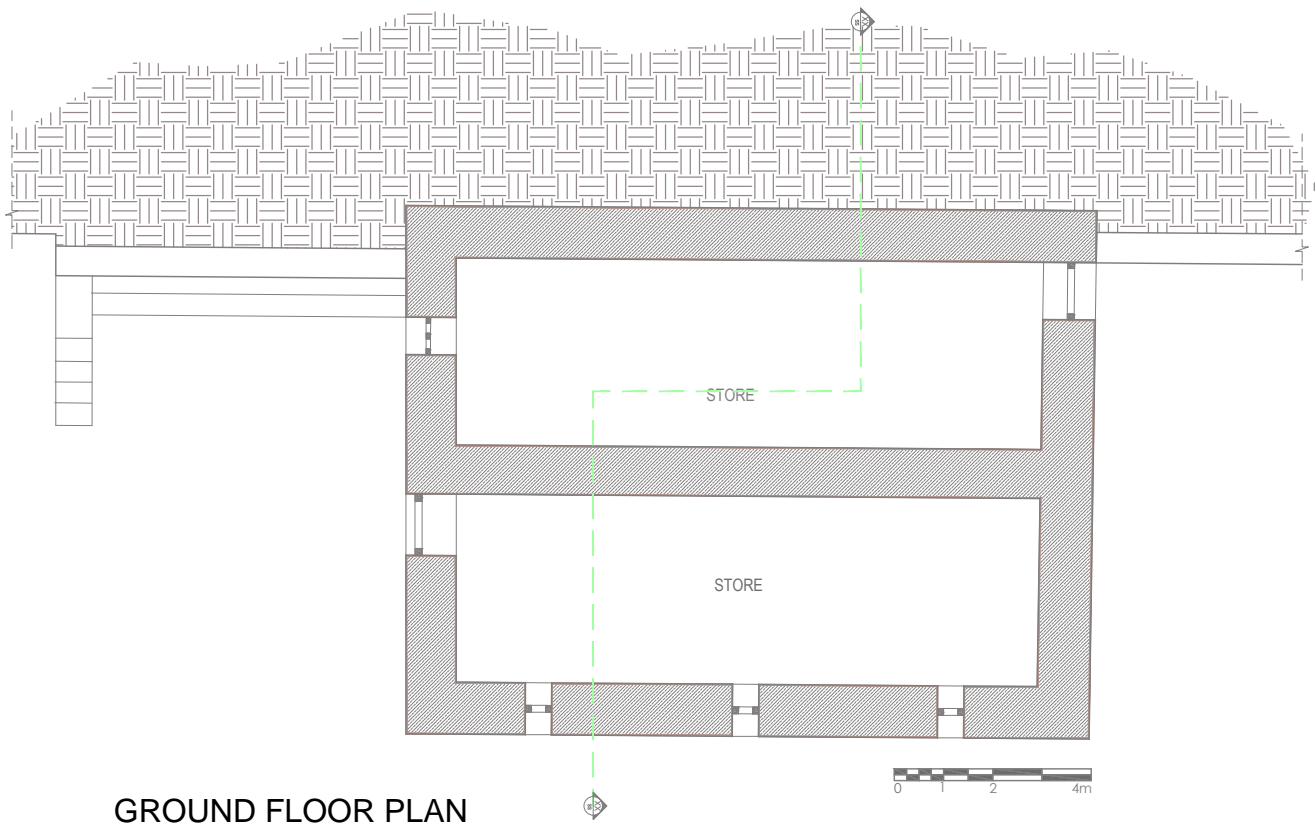
### 3.3.5 Pictorial Documentation



### 3.3.5 Pictorial Documentation



### 3.3.6 Architectural documentation



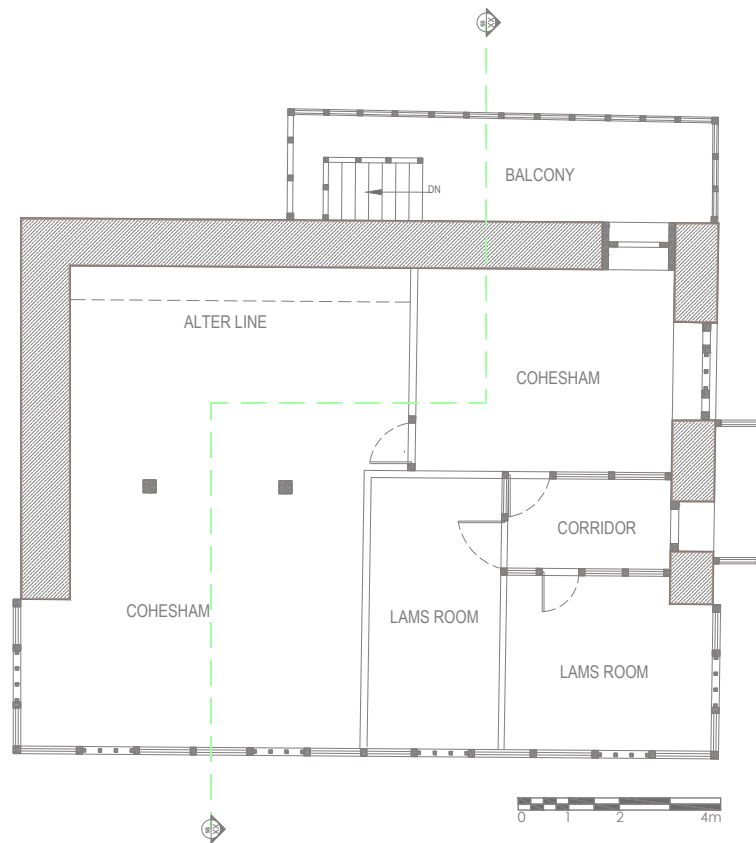
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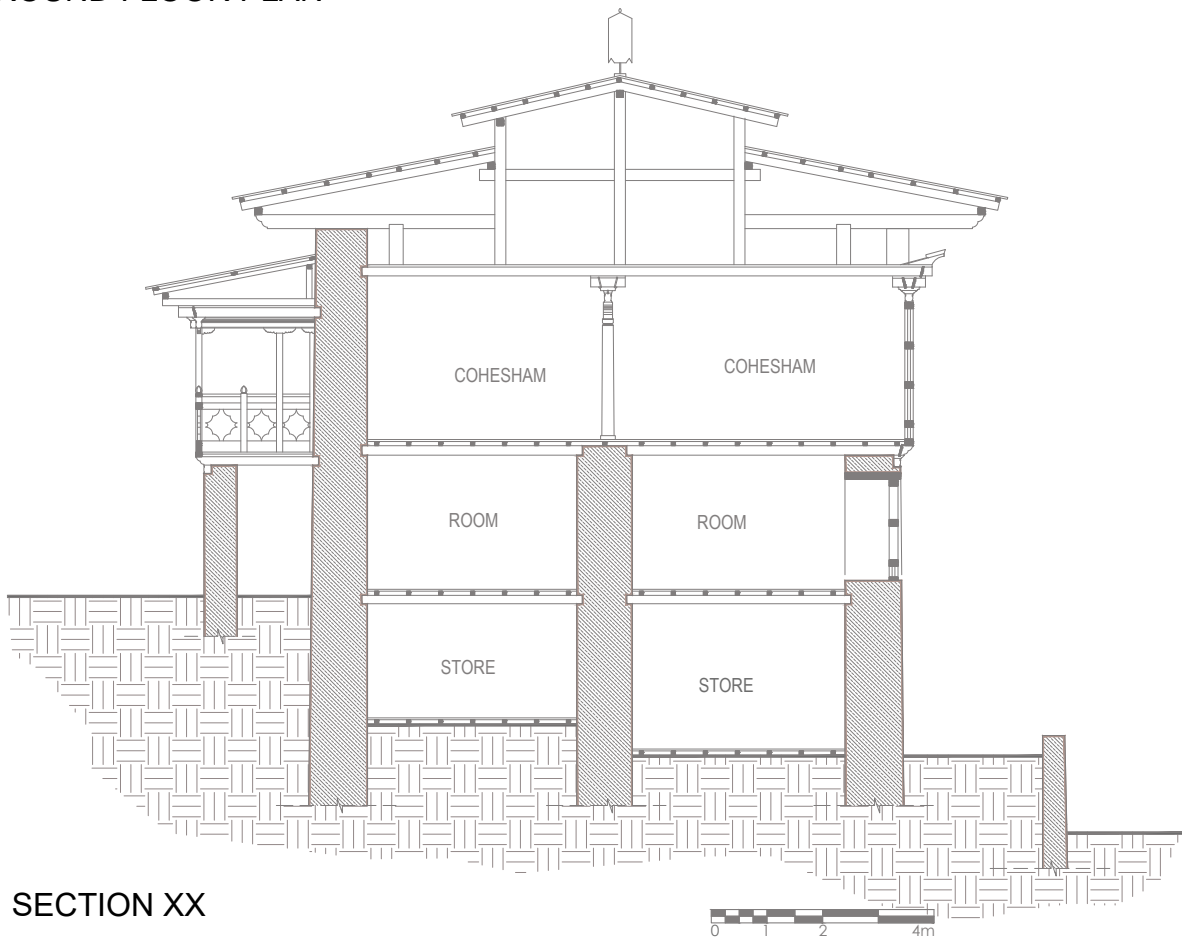
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GROUND FLOOR PLAN



SECTION XX

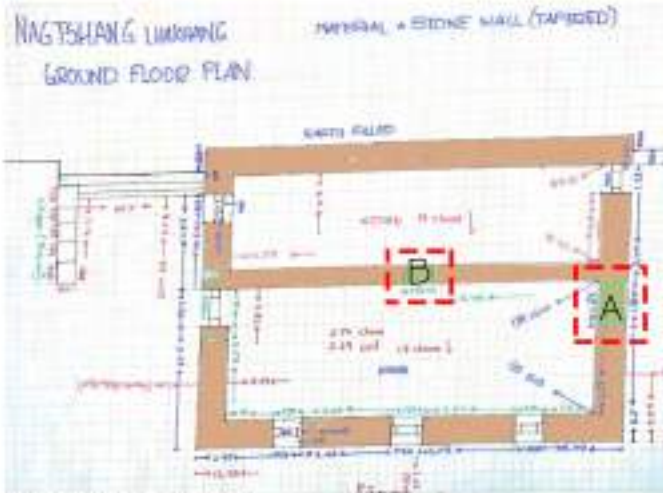
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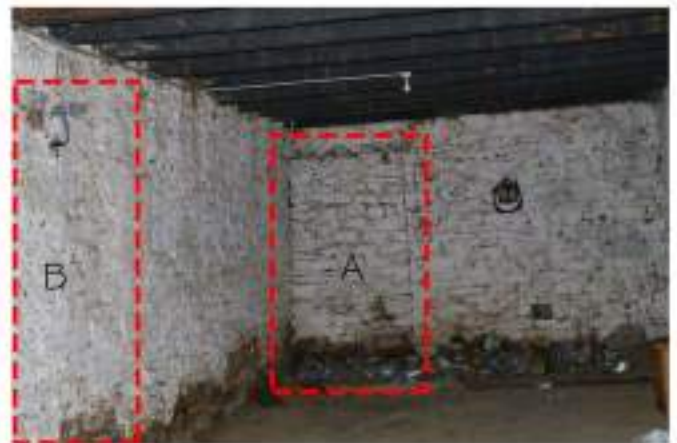
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### 3.3.7 Chronology and Architectural Observation



A. Old door closed using stone masonry



A/B. Old doors closed using stone masonry



C. Vertical crack near the rabsel edge



D. Old window behind the altar closed using stone masonry

Chronological Analysis

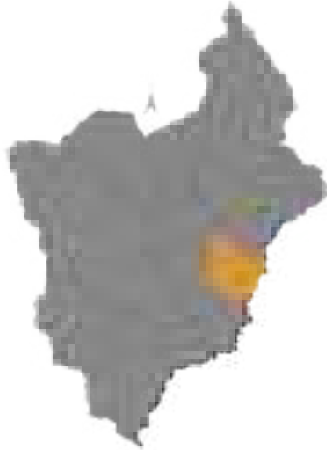
Architectural Observations



### 3.4. Dungkarcholing lhakhang



### 3.4.1 Location



Dungkarcholing lhakhang is located at Chaskhar gewog under Gonpa village. It is about 3 kilometers away from Thangrong gewog Centre. The lhakhang falls within the geographic coordinates of 27.25741°N and 91.35790°E with an elevation of 245 meters above the sea level.

### 3.4.2 History

In the annual magazine published by *Gangteng* Buddhist University, Dungkarcholing lhakhang is said to build by *Geyshay Ngawang Tshulthrim* in the 17th century and even instituted a meditation center. *Terton Pema Lingpa's* son *Sangdag* spread three *Choeje* namely; *Tamshing Choeje*, *Drophu Choeje* and *Yakgang choeje*. Which, *Geyshay Ngawang Tshulthrim* was one of the descendants of *Yakgang Choeje*. Every year on the 7th month of the Bhutanese calendar, they perform three-day *Tshechu* with mask dances. They invite mask dancers from Yakgang in Mongar. It is said that the masks they have now were all carved by one cow herder in the daytime as per his dream that he had in the night. Today we can see the similarities of masks between Yakgang lhakhang and Dungkarcholing lhakhang as it is said to be donated set of masks by cow herders to mask dancers in return for their service at Dungkarcholing lhakhang every year.

In 1932, it is said to be reconstructed as community lhakhang however community faces difficulty in managing the lhakhang when they are busy with farming activities. In the earth female pig year on the 25th day of the 6th month of the Bhutanese calendar, on 25/08/2019 community lhakhang was handed over to the 9th *Gangteng Trulku*.

### 3.4.3 Significance

The lhakhang functions as a meditation center for practitioners with a significant age value. Every year on the 7th month of the Bhutanese calendar, a three-day *tshechu* is conducted with varieties of sacred mask dances. The mask dancers are invited from Yakgang in Mongar. According to elders (2021), the masks is believed to have been carved by a cow herder as per the dream he had that night. Today, we can see the similarities of masks at Yakgang lhakhang and Dungkarcholing lhakhang as it is said to be donated by the herder.

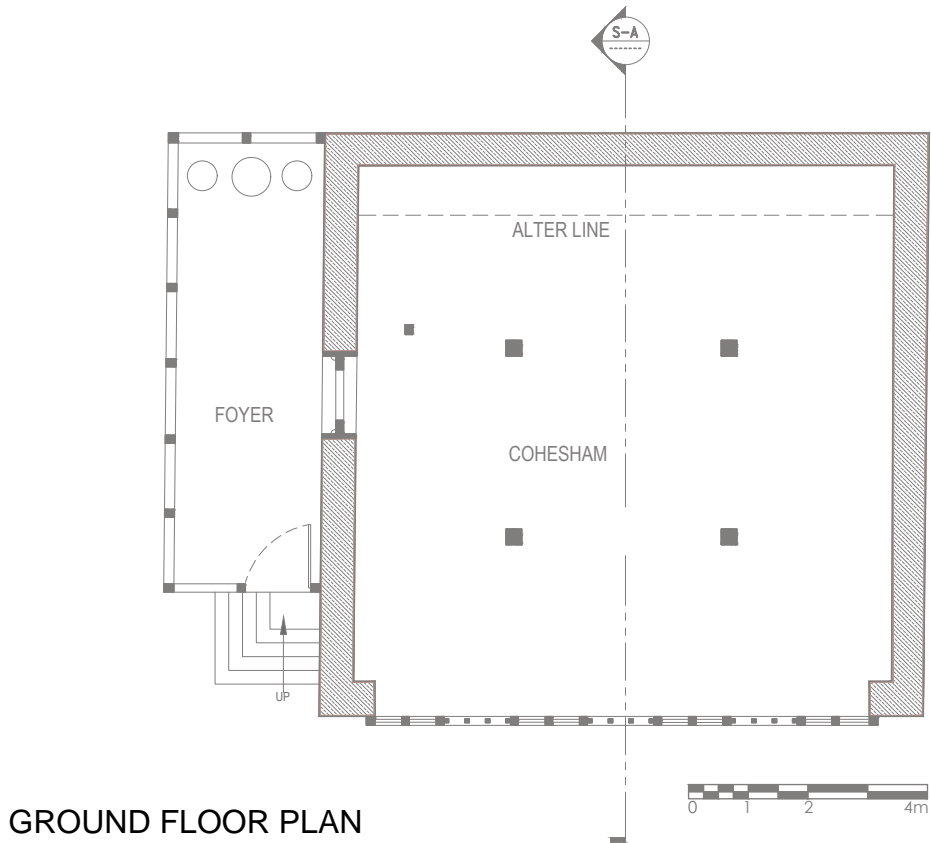
### 3.4.4 Description of Architectural features

The Lhakhang has a rectangular form with an extended porch at the entrance. The Lhakhang has a triple-tier window which is commonly known as *parop rabsel* in traditional Bhutanese architecture located in the east façade of the Lhakhang. The structure has a simple gable roof with *chenkhap* above the extended porch and *sertog* over the roof. The entrance porch has two large *mani dungkhor*.

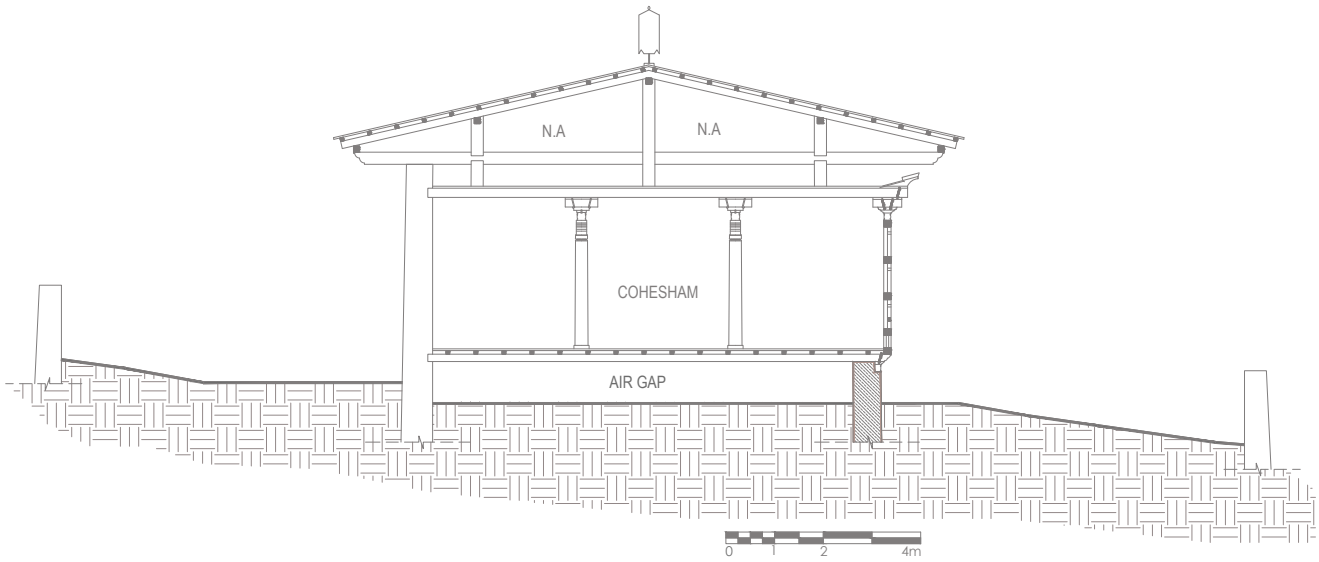
### 3.4.5 Pictorial Documentation



### 3.4.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



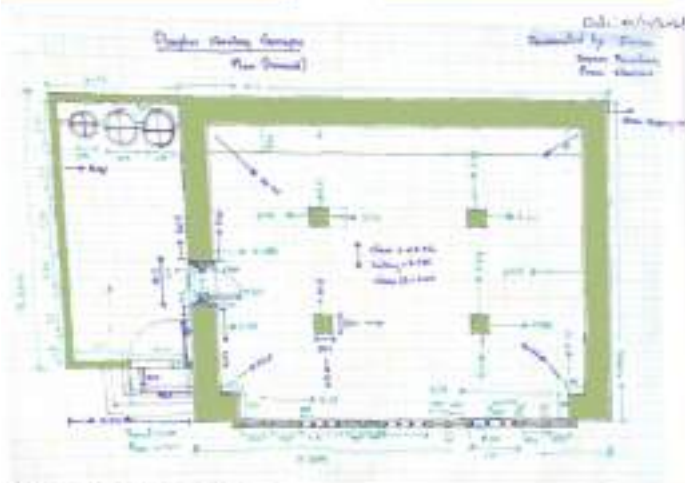
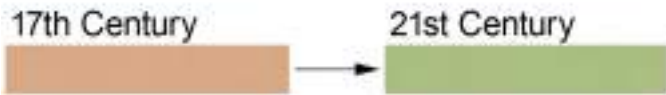
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### 3.4.7 Chronology and Architectural Observation



Ground floor plan



Section

#### Chronological Analysis



A. Reconstructed lhakhang with gable roof and Gyeltshen pinnacle top



B. Parop rabsel



C. Choetens in the front yard of the lhakhang



D. Kitchen cum store behind the lhakhang

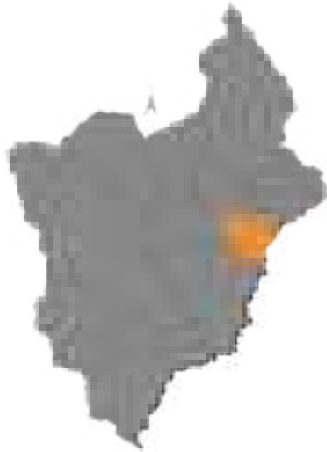
#### Architectural Observations



### 3.5. Kadam Lhakhang ●



### 3.5.1 Location



Kadam lhakhang is located at Kadam village under Chaskhar gewog and 55 kilometers away from Mongar town. It falls at the geographic coordinates of 27.25721°N and 91.38255°E with an elevation of 1655 meters above sea level.

### 3.5.2 History

The magazine published by Gangteng Buddhist University and a piece written by Passang (teacher) at Ugyen Dongag Shedrup Choekhorling Shedra and a compilation of his oral narration state that in our country some of the people practice bonism and even the people of Chaskhar village too. One of the *lama* from Kham, Tibet known as Artsa *lama* ordered and advised people not to practice bonism in the village and built Kadam *chorten* and holy water is found below kadam lhakhang. During the waxing and waning moon, people used to make offerings and perform religious rites near *chorten* as there was no lhakhang. In the 1800s, community people constructed small lhakhang near kadam *chorten* as *Gomdey* (meditation school).

In 1993, *lama* Phuntsho Dorji who is from Chaskhar village coordinated *Drupchen* for three consecutive years mainly to flourish the teaching of *Pema Lingpa* and fund for construction of new lhakhang. In 1995, construction of new *zangdopelri* above kadam lhakhang started and around 2000, completed both the exterior and interior of the *zangdopelri*. When they appeal to 70th *Jekhenpo Truku Jigme Choeda* about *Gomdey* at Ngatshang, Rinpoche advised them to turn *Gomdey* to *Shedra* to flourish the teaching and they instituted *Shedra*. However, the newly instituted *Shedra* faced a shortage of resources for the monk and could not be managed by the community. Therefore, in order to flourish *Pema Lingpa* teaching which was already there in the community, by the end of the year 2000 community handed over to the 9th *Gangteng Trulku*. In 2001, His Holiness Pema Norbu *Rinpoche* named the lhakhang as Chaskhar Ugyen Dongag Shedrup Choekhorling. In 2009, principal Khenrul Pema Dorji instituted Buddhist secondary education from primary education as per the advice of *Gangteng Trulku*.

### 3.5.3 Significance

Kadam *chorten* built by Artsa *lama* from Kham, Tibet gives much significance since it was built to flourish Buddhism and to stop the practice of Bonism in the locality.

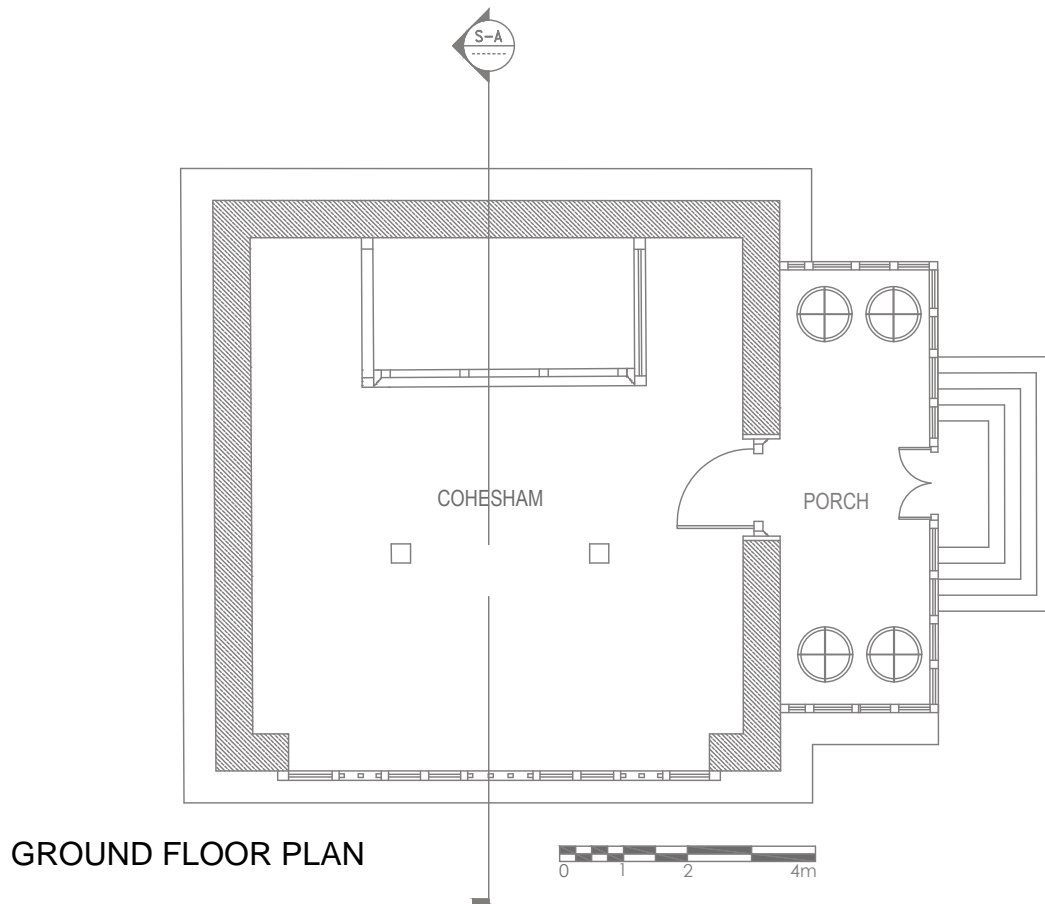
### 3.5.4 Description of Architectural features

The Lhakhang has a rectangular form with an extended porch at the entrance. The Lhakhang has a triple-tier window which is commonly known as *parop rabsel* in traditional Bhutanese architecture located in the south façade of the Lhakhang. The structure has a simple gable roof with *chenkhap* above the extended porch and *sertog* over the roof. The entrance porch has four large *mani dungkhor* and the Lhakhang is surrounded by *mani lhakhor*.

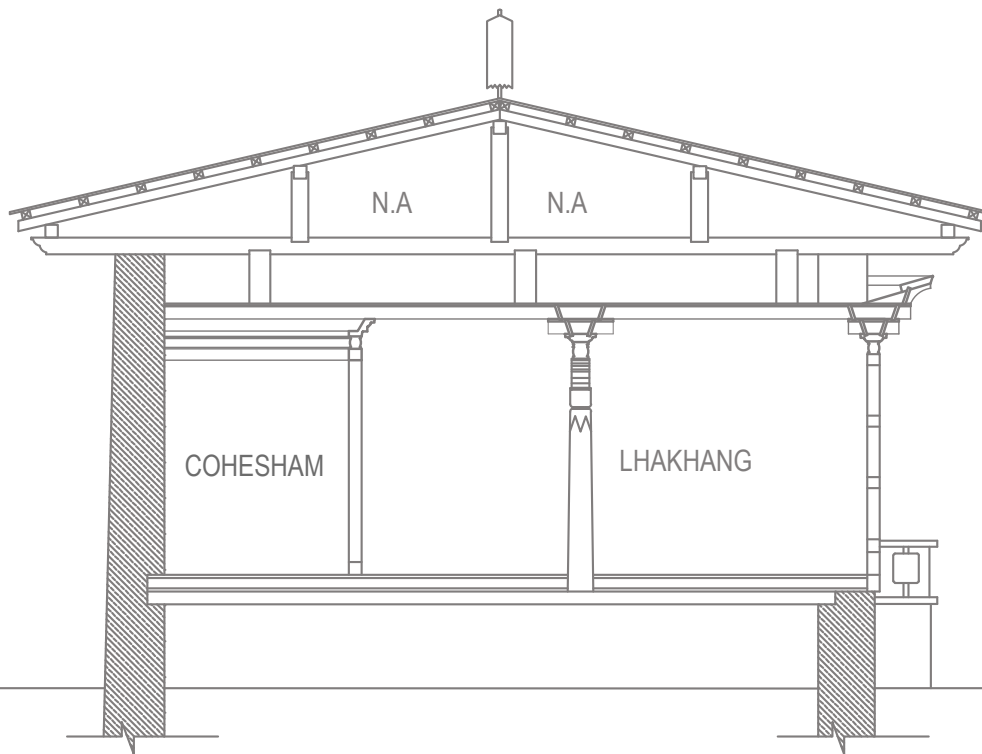
### 3.5.5 Pictorial Documentation



### 3.5.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



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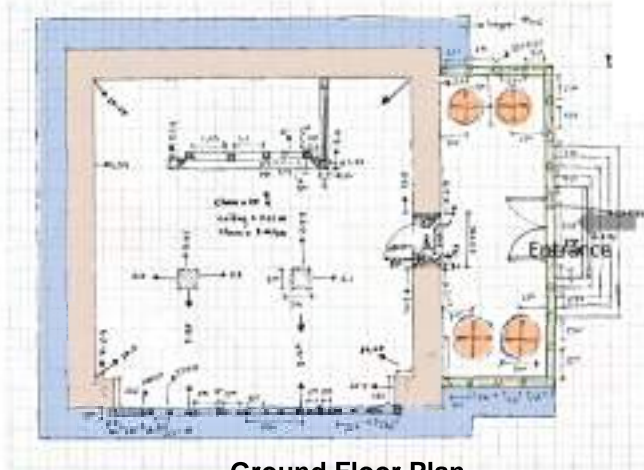
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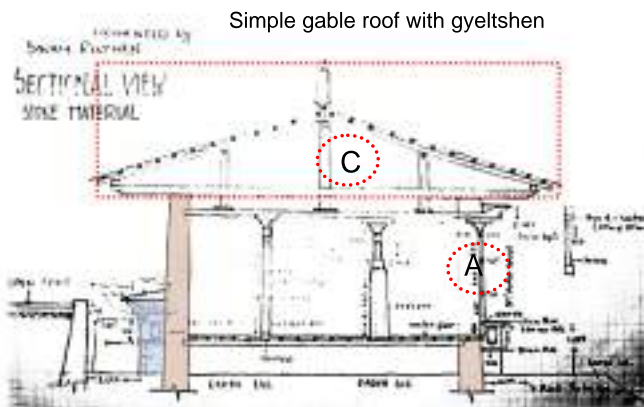


## 3.5.7 Chronology and Architectural Observation

### CHRONOLOGY



**Ground Floor Plan**



**Section xx**



The kadham choeten which is located in front of lhakhang is constructed to spread the Buddhism and later lhakhang is constructed to maintain sanctity of the choeten.

### OBSERVATION



**A.** View of the triple tier flushed window on front facade of the lhakhang. The double tier window are most prominently observed on the structure and its rarely seen on facade of structure.



**B.** One of the important thing that we observed was most of the lhakhang were extended with entrance porch to provide more space for growing population in the community.

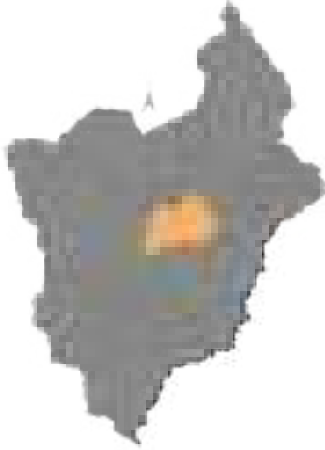


**C.** The lhakhang has simple gable roof and the structure is constructed with stone masonry and timber components



### 3.6. Pongchula Goenpa ●

### 3.6.1 Location



Pongchula goenpa is located in the north and it is 45 minutes' drive from Mongar town. It is located at the geographic coordinates of 27.25108°N and 91.22636°E with an elevation of 2017 meters above sea level.

### 3.6.2 History

According to Karma Wangdi, the present lama of Pongchula goenpa, in his unpublished resource collection, the goenpa is established by the heart son of 9th *Jekhenpo Gyelwa Shacha Rinchen* and *Naljor Kuenzang Raychen* namely *Lama Tshulthrim Jamtsho* from Gaselo, Wangdiphodrang. From these two renowned root teachers, he completed all his studies and became a highly learned master of that time. As prophesied by his root teacher he started his journey from Pungthim Dratshang leaving behind his own village and relatives. Through his journey from west to east, he reached Wangling (name of the place below lhakhang) and people requested lama for blessing. In return, people didn't have anything to offer to *lama*, so they offer a small home garden and named that area Wangyon, but nowadays people mispronounce it as Wangling.

He climbed uphill from Gyelpozhing through Wangling in search of his destined place. On reaching the hilltop he heard "*OM MA NIPAD ME HUNG*", a mantra of Avalokiteshvara. Dumbfounded, he started searching for a person by tracing the sound but to his surprise, he saw no one. Taking this as a good omen he decided to settle there. He constructed twostoried lhakhang in 1755 and named it Potala, the abode of Avalokiteshvara. However, over time, mispronunciation had its name evolved to Pongchula. It is said that the merit obtained by chanting one six-syllable mantra Pongchulais equivalent to that of chanting it a hundred times elsewhere. When the lama founded the Gonpa, there was a scarcity of water. One day, all of a sudden, a vulture flew over the area and made a sound like '*Drakchudrachu*' and landed on a big tree which is located just below the lhakhang. The *lama* followed the bird to discover a water pond just beneath the tree. This holy water can still be seen today.

Pongchula Goenpa sits on one of the highest four great mountains of Mongar. It is known as *Phaktsang* (plenty of wild pigs). The three other mountains are Tsenphug, Kengkhar and Larjab, and are known as *Dretsang*, *Dhomtsang* and *Taktsang* respectively. It was built mainly to reduce the depredation of crops by the wild pig as the area in the past is usually affected by wild pigs. This Goenpa is adorned both spiritually and aesthetically with *choetens* and prayer flags. One of the most sacred *choetens* is the *Kudung Choeten* of *lama Tshulthrim Jamtsho*. From this particular *choeten* drips drupchhu during the 30th day of every month, from where some people can hear religious chants during auspicious days.

### About cymbal of Zhabdrung Rinpoche:

It's during one of the successive incarnations of *Zhabdrung Rinpoche*, *Zhabdrung Jigme Norbu Rinpoche* instructed one of his Cymbal makers to make a cymbal for him. The maker then presented to *Rinpoche*. When *Rinpoche* struck against each other, it did not make a pleasing sound, so *Rinpoche* threw them away towards the door. He then instructed his attendant that this cymbal is destined to be with a man who will visit him shortly. As prophesied it was *lama Tshultrim Jamtsho* who visited *Zhabdrung Rinpoche*. This cymbal was given to *lama Tshultrim Jamtsho* and it is still there at Monastery.

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### 3.6.3 Significance

The lhakhang is considered to be the abode of Avalokiteshvara and visiting this sacred site is believed to be meritorious as visiting the heavenly abode. Chanting a mantra at the place is considered to be equivalent to chanting a hundred mantras elsewhere.

The community has a strong association of faith as it helped them to protect their crops from wild boars. The sacred *kudung choeten* of lama is considered very sacred and on the auspicious day, *drupchu* drips from the *choeten*.

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### 3.6.4 Description of Architectural features

The structure is characterized by a large opening *rabsel* on the front façade and is enclosed by a stone wall on two sides where *debris* is painted on the interior walls. At the entrance of the Lhakhang, attaching to the main Lhakhang, the entrance porch was constructed which has a *chenkhap* roof over the porch attached to the main structure.

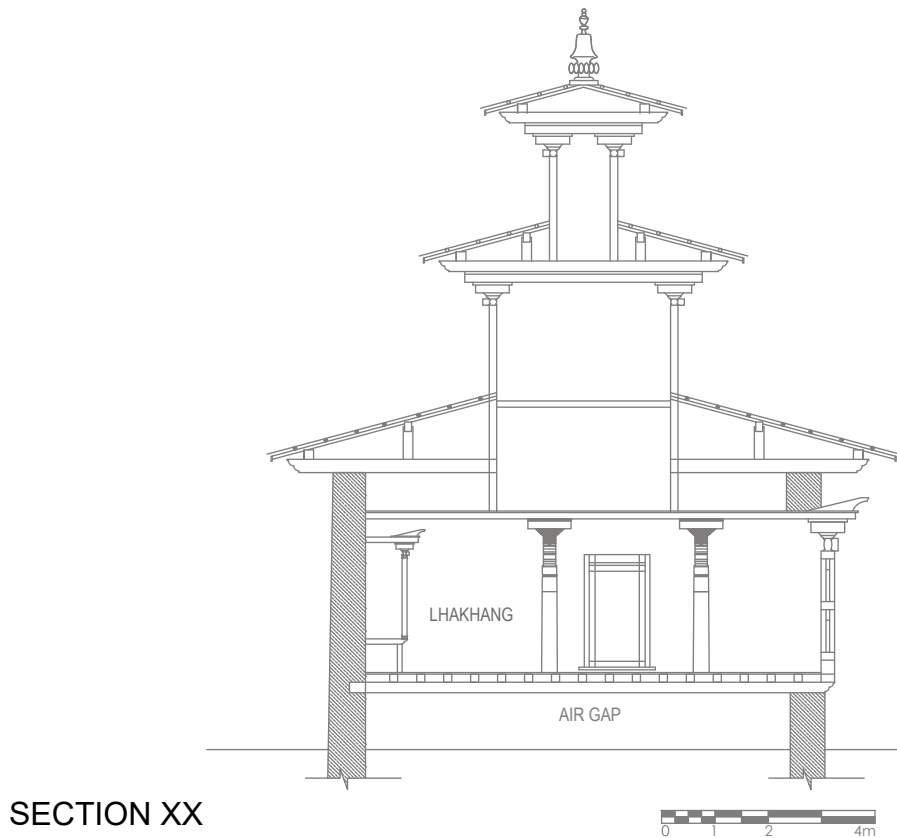
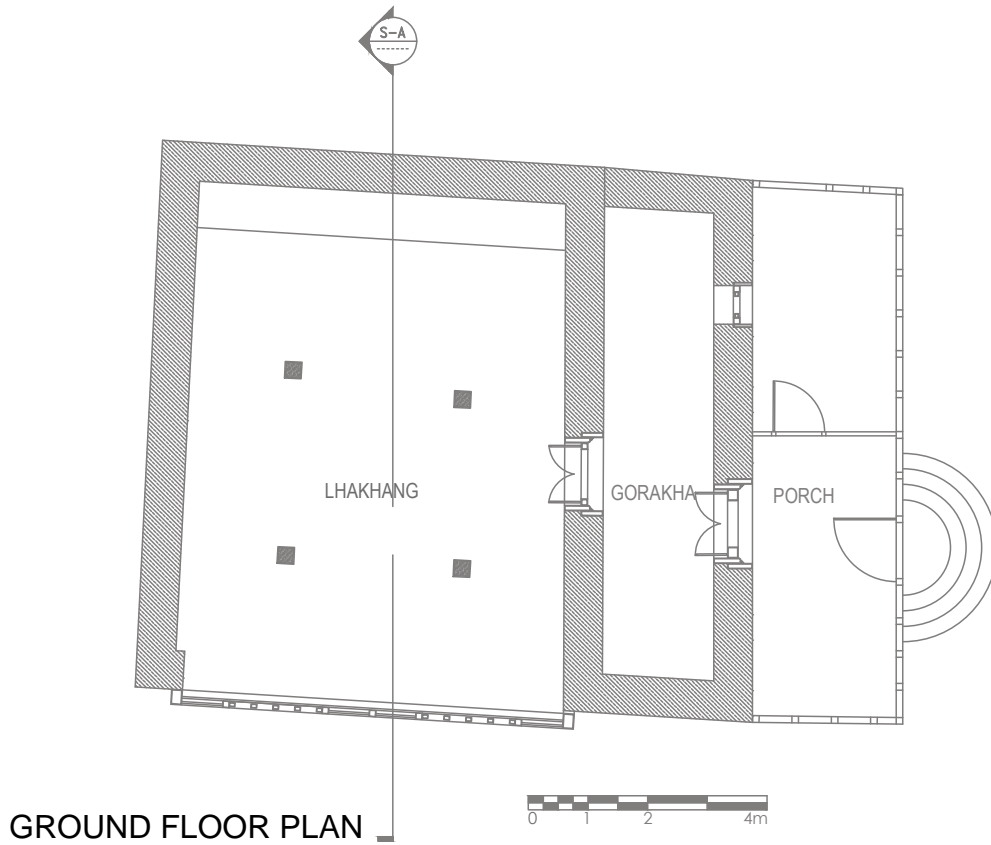


### 3.6.5 Pictorial Documentation





### 3.6.6 Architectural documentation



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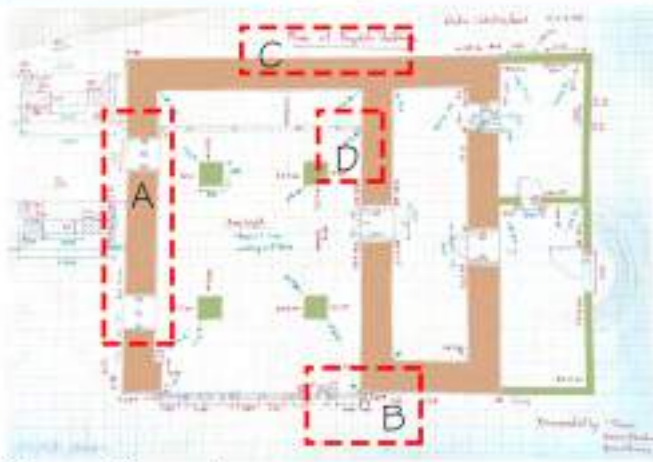
DRAWING TITLE: Architectural drawing

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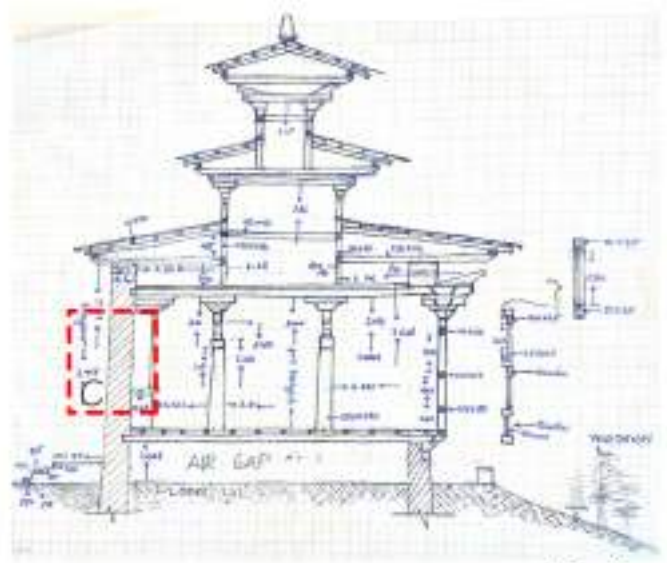


### 3.6.7 Chronology and Architectural Observation

18th Century → 21st Century



Ground floor plan



Section

#### Chronological Analysis



A. Old window covered by stone masonry - Traces of height extension



B. Vertical Crack at the connection of rabsel & wall



C. Damaged wall repaired using a through stone



D. Vertical crack in the interior of the lhakhang

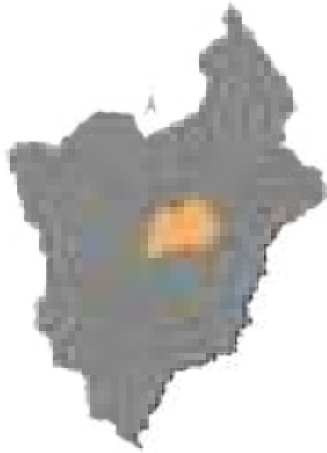
#### Architectural Observations



### 3.7.Nangngyezor Dungkhor lhakhang



### 3.7.1 Location



Nangngyezor Dungkhor lhakhang is located beautifully on the hilltop of Jamcholing village under Mongar gewog. It is connected by a farm road and is around 6 kilometers away from Mongar town. The lhakhang falls within the geographic coordinates of 27.27429°N and 91.22373°E

### 3.7.2 History

According to the elderly people of the community, it is said that a *choeten* located near the lhakhang was built before the lhakhang was being built. They claim that the *choeten* was constructed by an old man who came from Tibet whose name is still unknown. In the year 2009, it was damaged by the earthquake. It was relocated and reconstructed a few meters below its original location in 2011. In 2008, the thram was registered as the community owned lhakhang under the name of Jampa Choekhorling community lhakhang. In 2012, the community handed over the lhakhang to His Holiness *Chabje Namkhai Nyingpo Rinpoche*. It was recently instituted as a nunnery (*Anim Dratsang*).

### 3.7.3 Significance

The sacred *choeten* near the lhakhang with Dolma statues as the main relic bestows heightened significance to the lhakhang.

### 3.7.4 Description of Architectural features

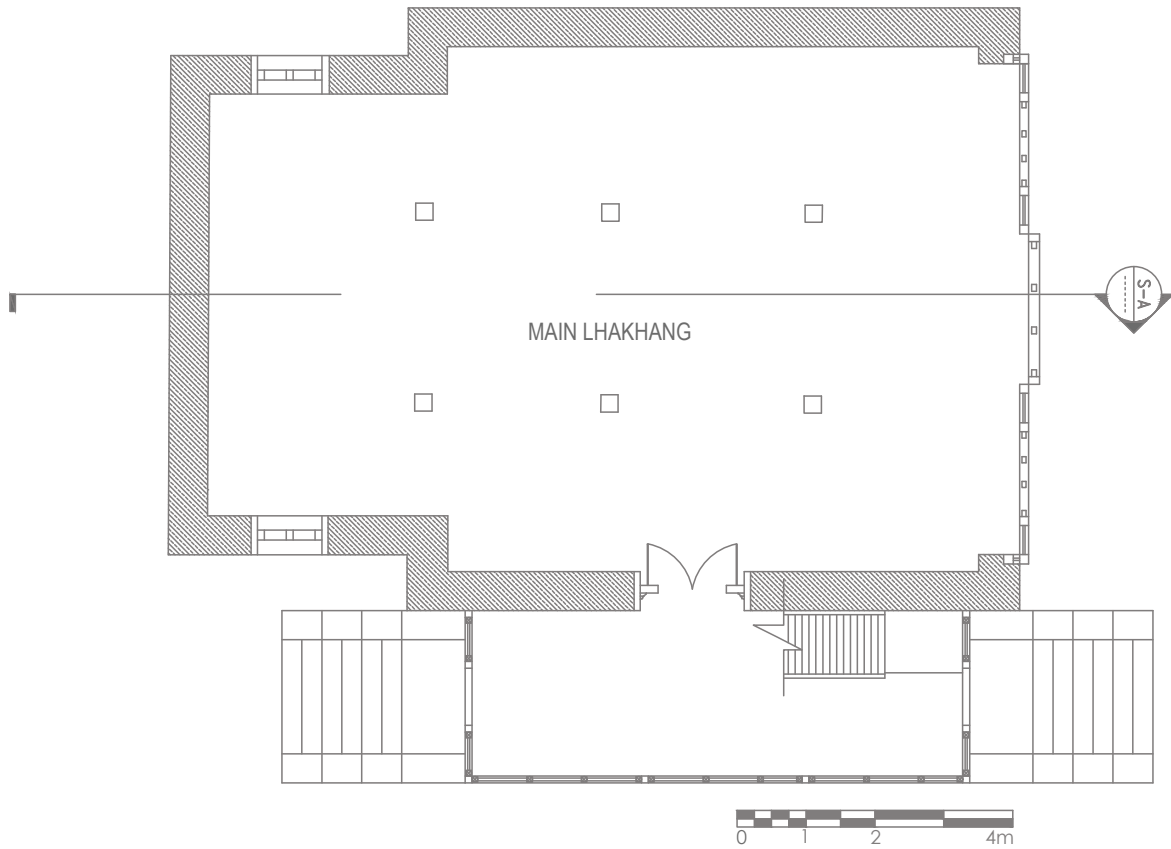
The Lhakhang is located in a plain area with motorable road access. It is a single-story structure. The main walls are made of stone masonry with cement mortar as the binding agent. The doors, windows, and roof structural components are made up of timber. The temple has three layers of roof. A *Jabzhi* roof with **sertog** (golden pinnacle) on the first layer, *Jamthok* roof on the second layer, and a gabled roof on the third layer as the main roof covering. The *jamthok* of the roof is converted into a small altar.

The structure is characterized by a large opening *rabsel* in the front façade and is enclosed by a stone wall on three sides. A large lobby space structure is constructed just before entering the main lhakhang.

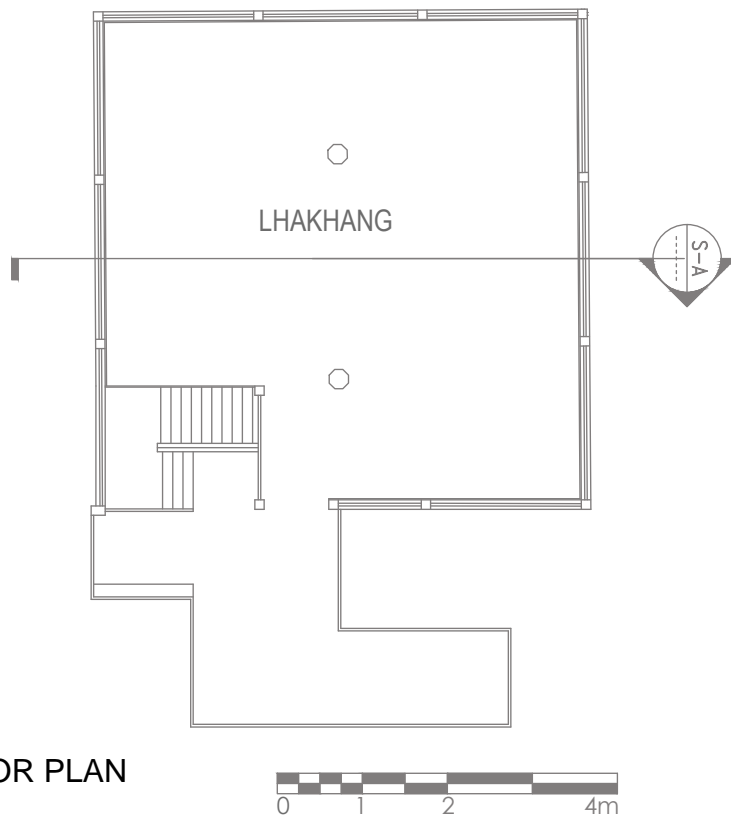
### 3.7.5 Pictorial Documentation



### 3.7.6 Architectural documentation



GROUND FLOOR PLAN



ATTIC FIRST FLOOR PLAN

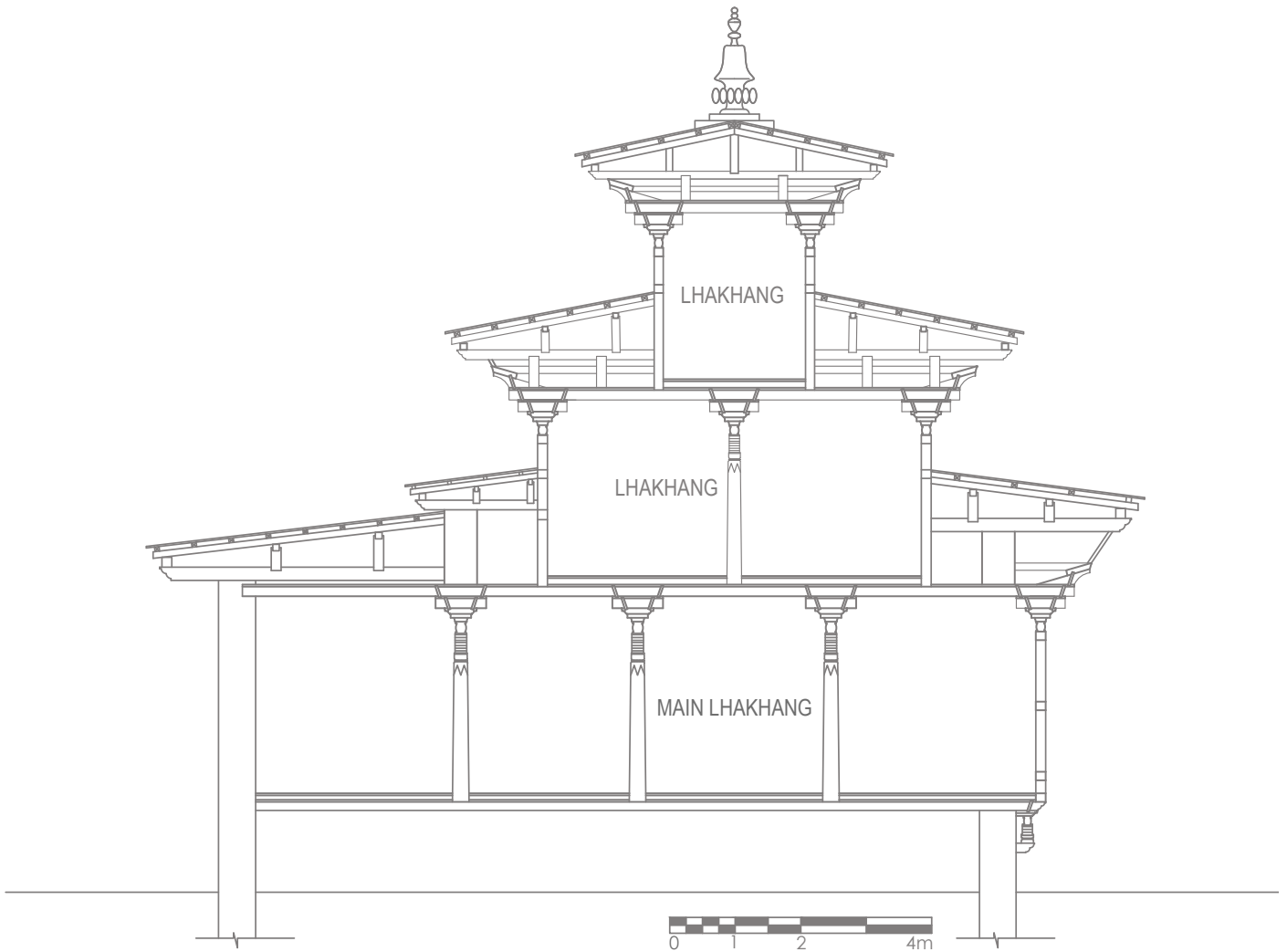


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SECTION XX



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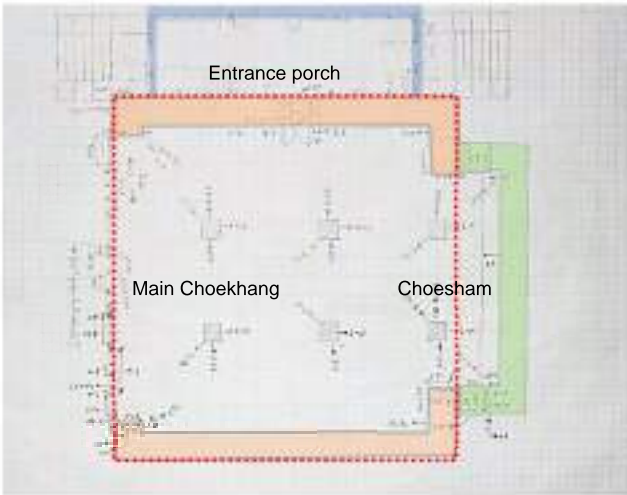
DRAWING TITLE: Architectural drawing

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### 3.7.7 Chronology and Architectural Observation

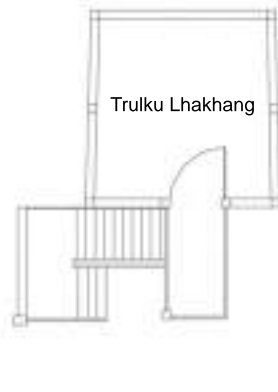
#### CHRONOLOGY



**Ground Floor Plan**



**B. First Floor Plan**



**A. Second Floor Plan**

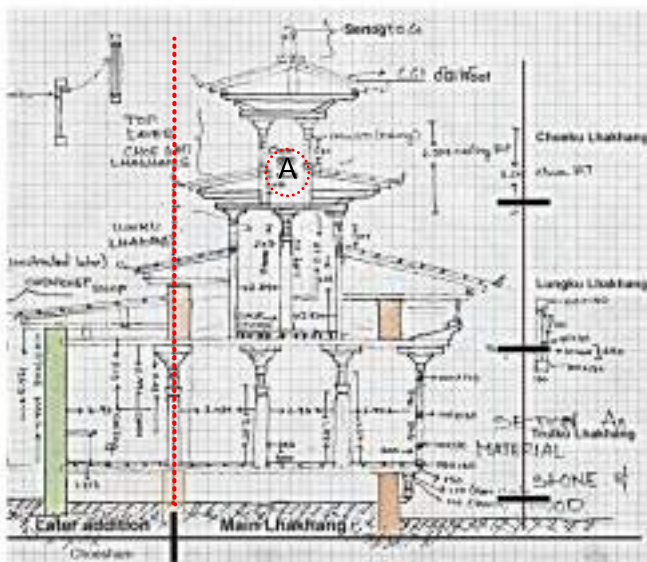
#### OBSERVATION



**A.** 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.



**B.** The choeten which is located in front of the newly constructed lhakhang is considered as most significant structure.



**Section XX**



**C.** Intricate paintings and debris inside the main Trulku lhakhang.

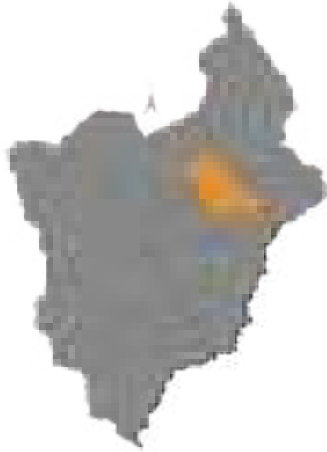




### 3.8. Yadhi Sangachoeling lhakhang



### 3.8.1 Location



Yadhi Sangngachoeling lhakhang is located at Goenpa village under Ngatshang gewog. It falls within the geographic coordinates of 27.29459°N and 91.35485°E with an elevation of 1725 meters above sea level

### 3.8.2 History

The exact year of construction of Yadhi Sangachoeling lhakhang is still not known. According to the elderly people of the community, it is said that Gowadrangtog was the residence of *Sersung lama* and Chaskhar Shajula goenpa was the residence of *Shajula lama*. They were said to be good friends who meditated in their respective residences. They knew their presence through the smoke in the early morning *sang* offering. One morning, *Sersung lama* observed that there was no smoke and hence, paid a visit to the Shajula goenpa to find his friend dead. Then, *Sersung lama* constructed a Buddhist institute for nuns in memory of his friend. However, the community could not manage the institute after the demise of the *lama* leaving it in ruins. Later, the community built a new lhakhang based on the auspicious sign at *Yaykhar* in memory of the late *lamas*. The lhakhang suffered several damages over the years. Thus, in 2017, the lhakhang was renovated through a community support. The community handed over the lhakhang to *Khentrul Rinpoche Rigdzin Pema Dorji* in 2019.

### 3.8.3 Significance

The lhakhang was built based on the auspicious signs shown with a fragrant scent and a rainbow appearance.

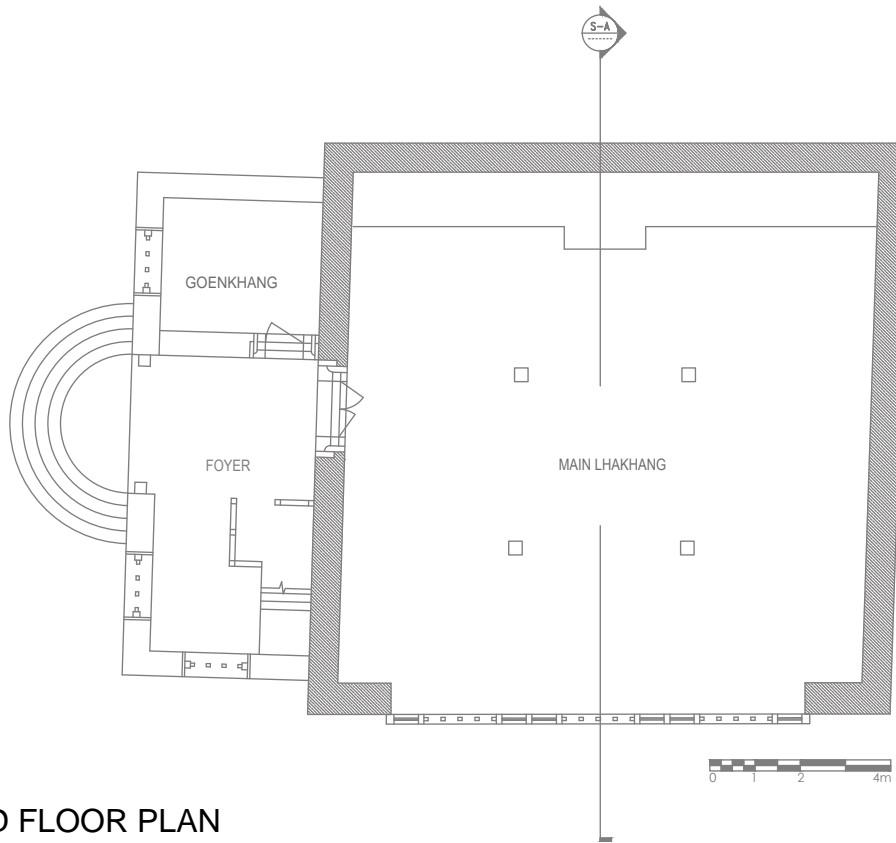
### 3.8.4 Description of Architectural features

The Lhakhang is built on a gentle slope connected by a feeder road from Yadi town. There is a small courtyard in front of the Lhakhang where festivals are held, but they have leveled a larger area northeast of the Lhakhang to be used as festival grounds in future. There is also a newly constructed *zigray* and *chamkhang* on both sides of the festival ground. The Lhakhang is a single-storied structure. The stone masonry main walls are kept together by mud mortar. The doors, windows, and roof structural components are made up of timber. The temple has three layers of roof and a *sertog*. The plan of the Lhakhang is square-shaped with an extended porch on the front side. The height of the *jamthok* is raised to accommodate an altar. The entrance to *jamthok* is from the porch of the ground floor. The structure is characterized by a large *rabsel* on the northeast façade.

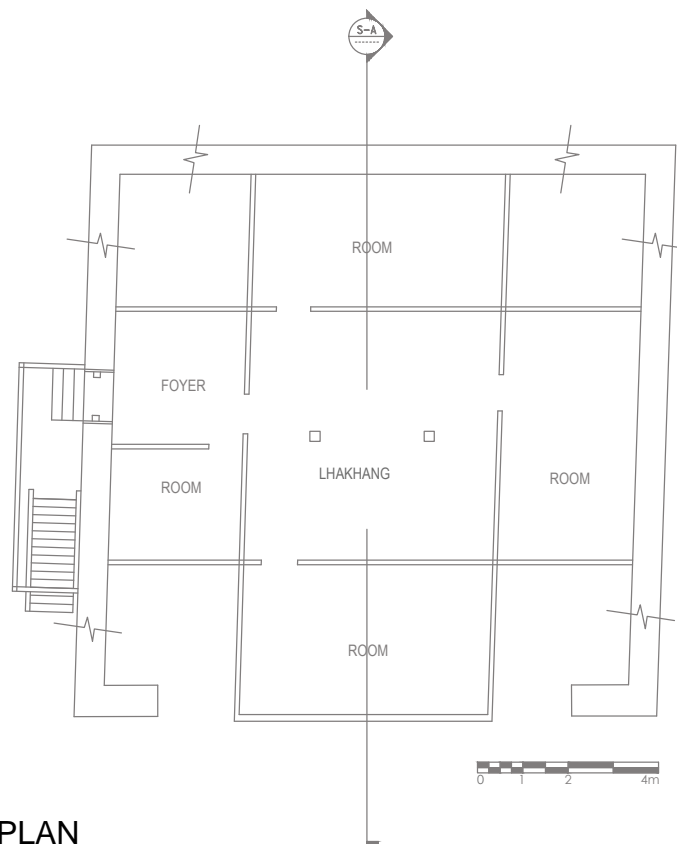
### 3.8.5 Pictorial Documentation



### 3.8.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN

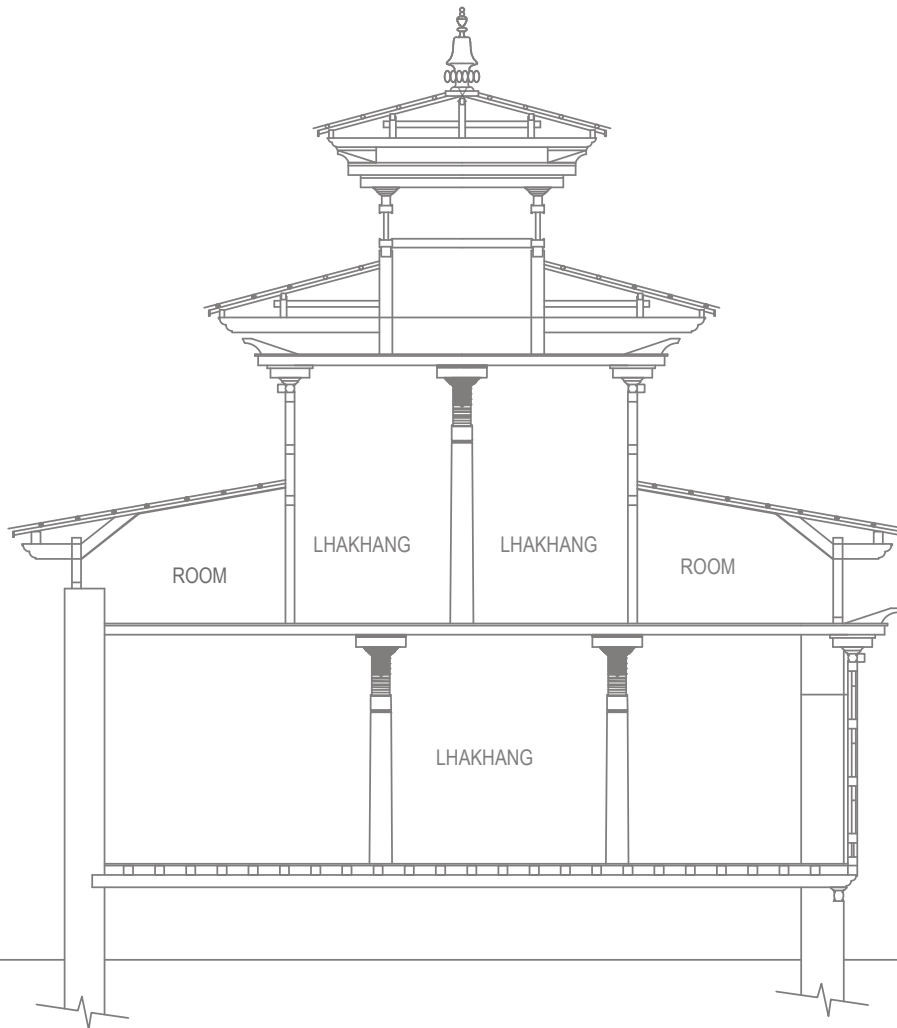


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SECTION XX



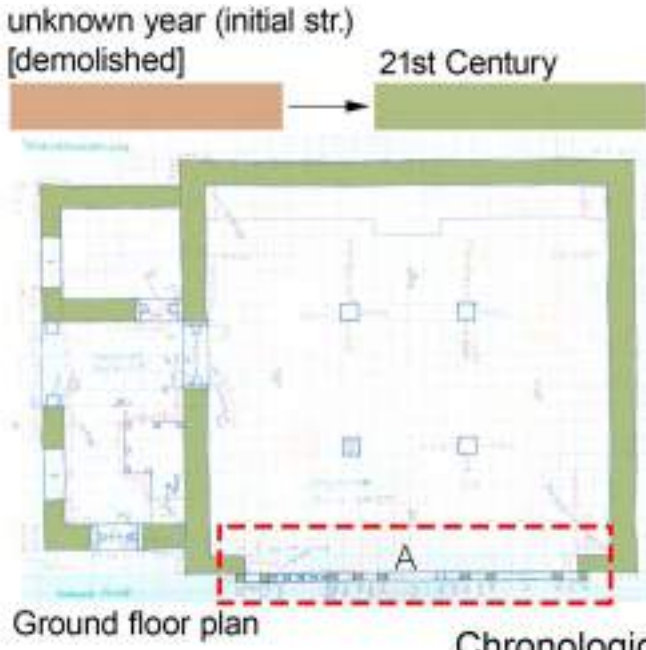
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### 3.8.7 Chronology and Architectural Observation



Chronological Analysis



A. Three eyed parop type rabsel



B. Kalachakra sculpture instead of mirror in the khemar band



C. Jamthok converted into Temporary dorm & altar



D. Drasha built under the viewing platform

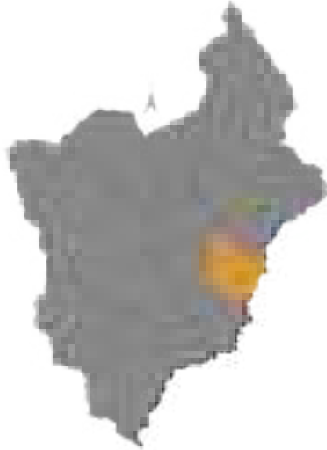
Architectural Observations



### 3.9. Larjab Drakar Choeling Lhakhang



### 3.9.1 Location



Larjab Drakar Choeling lhakhang is located at Changshing village under Thangrong gewog. It is about 16 kilometers away from Mongar town to Chompa before reaching Korila. It is located within the geographic coordinates of 27.25106°N and 91.30378°E with an elevation of 2610 meters above sea level.

### 3.9.2 History

Larjab Drakar Choeling lhakhang was built in 1741 by lama Kuenzang Chopel who was the disciple of 9th *Je Khenpo Shakya Rinchen* to fulfill the vision of his root teacher. The lhakhang is said to be built by dakinis with small stones as a foundation on a steep cliff early in the morning, *lama Kuenzang Chopel* during the day and *Choechong*- dharmapala (dharma protector) during the night. It is also believed that the place is equivalent to Taktsang lhakhang in Paro in terms of historical and religious importance. According to elders, it is said that *lama Kuenzang Chopel* had 108 disciples who helped to spread Buddhism in the east. However, not many people know about who and from where the disciples were, nor do they know what had happened to them after the death of the *lama*. The elders claim that there is a legend of a traditional bridge called *Drubthob zampa* (bridge) somewhere between Lingmithang and the ruins of the *Zhongar dzong* which is believed to be built in a day, a good sign for the spread of Buddha dharma. In 1995, the lhakhang was renovated with a few additional ancillary structures.

### 3.9.3 Significance

The lhakhang is an example that showcases how the religious structure came into existence during ancient times; built based on the wishes of his root teacher with the help of dakinis. The dakinis laying the foundation tell the myth of how supernatural power helped to flourish Buddhism in the country back then.

### 3.9.4 Description of Architectural features

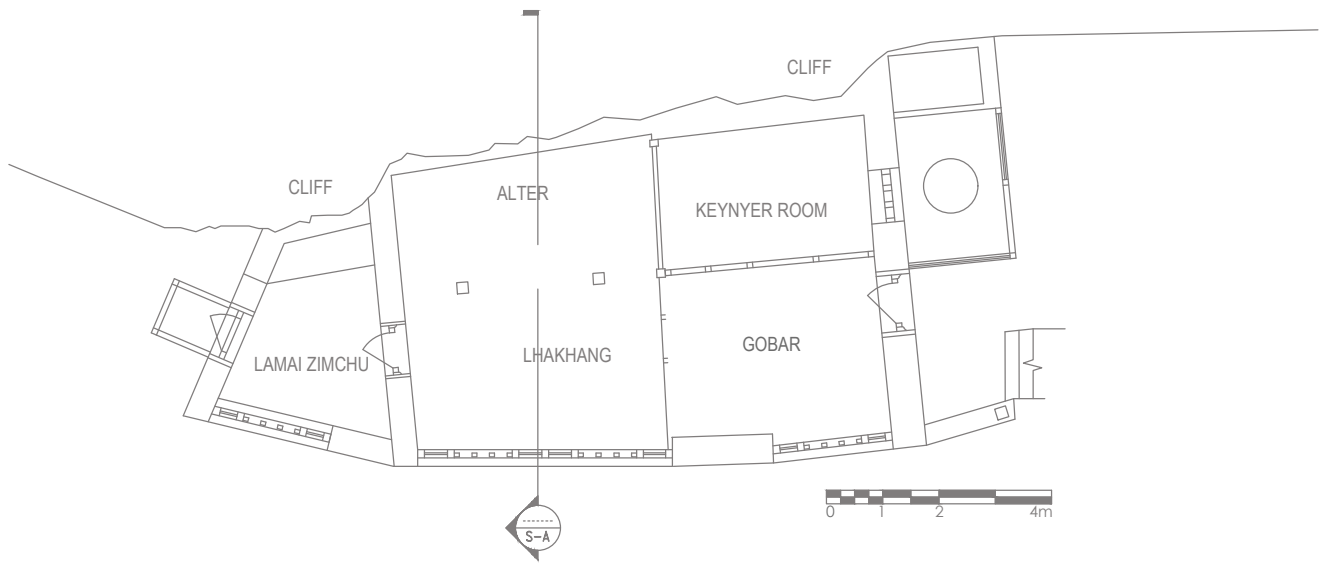
The Lhakhang is located on a cliff and is organically formed from the cliff. It is a single-story structure. The main walls are made of stone masonry with mud mortar as the binding agent. The doors, windows, and roof structural components are made up of timber. The temple has two layers of roof. A *Jabzhi* roof with *sertog* (golden pinnacle) on the topmost layer and a gabled roof on the second layer as the main roof covering. The structure is characterized by a large opening *rabsel* on the front façade and a stone wall on other three sides.



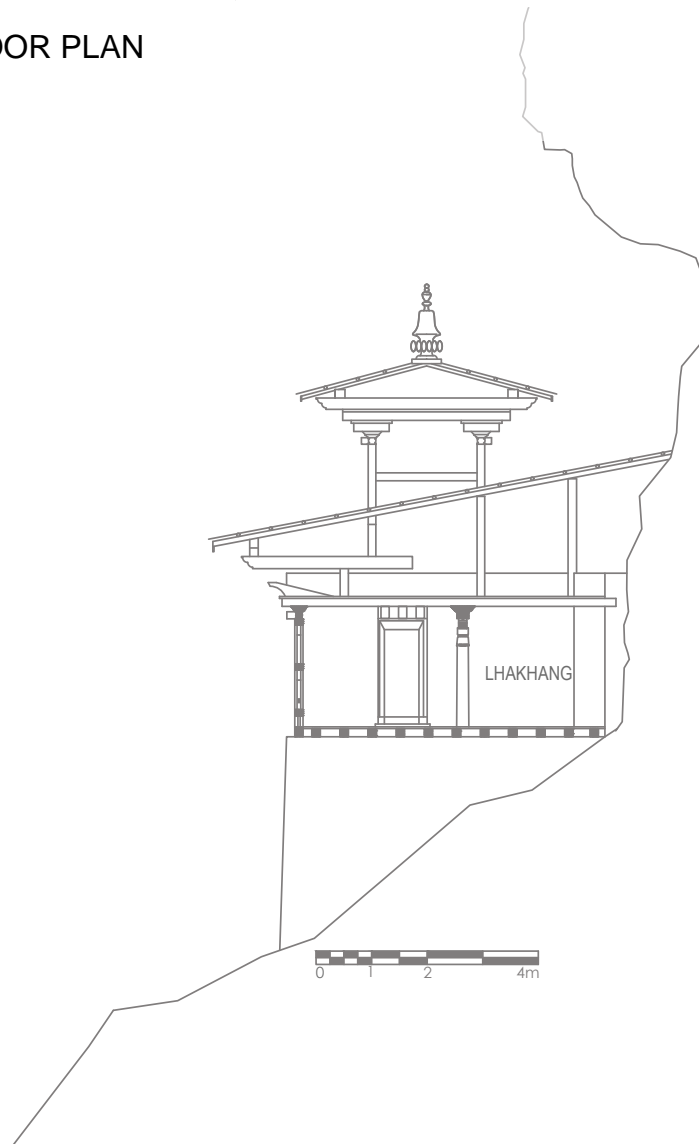
### 3.9.5 Pictorial Documentation



### 3.9.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX

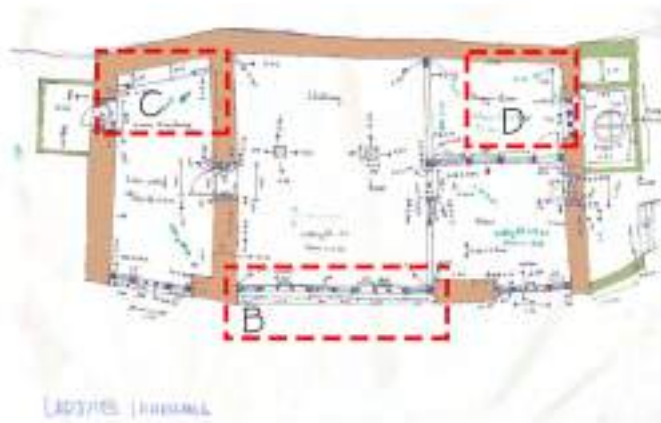
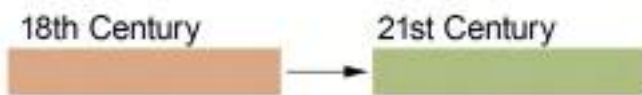
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

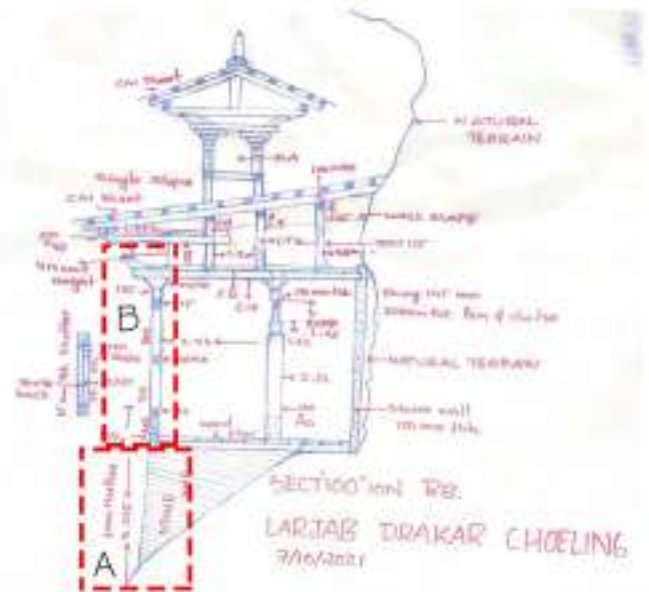
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### 3.9.7 Chronology and Architectural Observation



Ground floor plan



Chronological Analysis

Section



A. Marks showing levels built by (from below) Dakinis - Founder - Local Deity



B. Flushed rabsel with two levels of cornices & wooden shoma



C. Altar built within the cave depressions on the back of the lhakhang



D. Caretakers room walls soaked wet from the water seeping from cliff behind

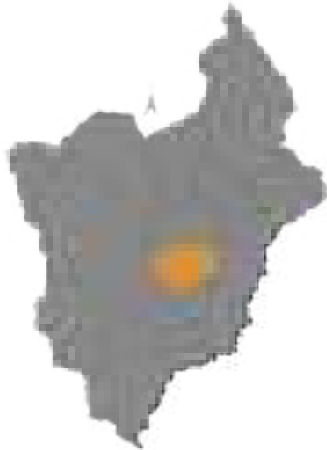
Architectural Observations



### 3.10. Zunglen Lhakhang



### 3.10.1 Location



Zunglen lhakhang is located near Zunglen Primary School under Drepong gewog. It is about 26 kilometers away from Mongar town via Kilikhar and Drepong farm road. It lies between the geographic coordinates of 27.21338°N, 91.28426°E with an elevation of 1830 meters above sea level.

### 3.10.2 History

The construction year of the lhakhang is unknown but it is believed to be built by Tshangkha community as goenpa. The elders of the village claim that they observe some evidence of burnout leftover from *kuthang* which proves that the lhakhang was razed by a fire. Orally, it is claimed that *lopen* from Kengkhar, Tongla renovated the old lhakhang. Around the 1970s, the Zunglen community also renovated lhakhang and changed the timber components. Further in 2010, the lhakhang was renovated with support from the government and later it was handed over to *Kathok Situ Rinpoche*.

### 3.10.3 Significance

The presence of sacred relics such as *Phurpa*, *Guru*, and *Toenpa* makes the lhakhang sacred in the locality.

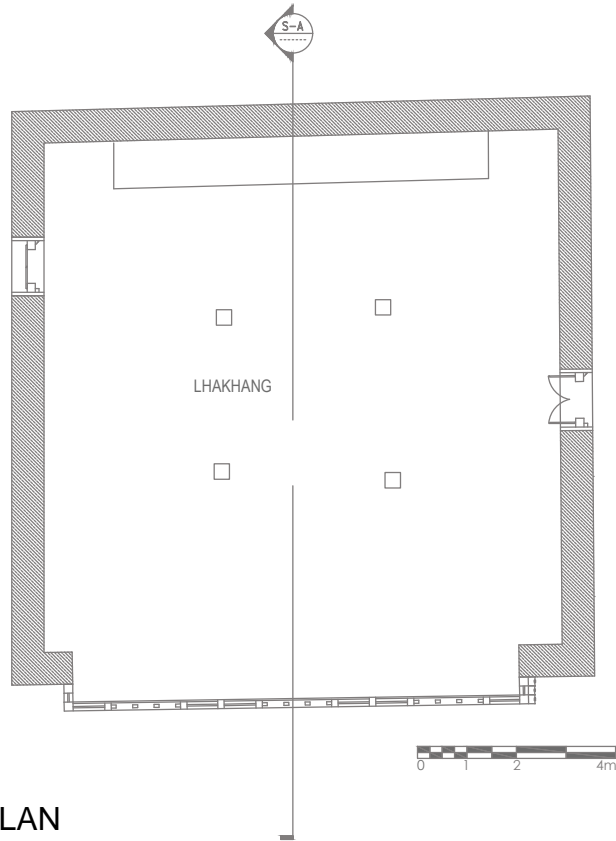
### 3.10.4 Description of Architectural features

The Lhakhang is built on plain land on top of a spur connected by a feeder road from Kilikhar town and by a paved road from Gyelpozhing to the gewog center. A *manidungkhor*, *karmikhang*, kitchen, and a store are in the vicinity of the Lhakhang. There is a large tree and several *choetens* to the northeast of the Lhakhang. At around 300 meters east of the Lhakhang there is also Swamp Lake called *Yum Dowa Zangmo*. The Lhakhang is single-storied. The main walls are made of stone and mud mortar is used instead of cement. The doors, windows, and roof structural components are made up of timber. The temple has three layers of roof and a *sertog*. The plan of the Lhakhang is square-shaped. The structure is characterized by a large *rabsel* on the southwest façade.

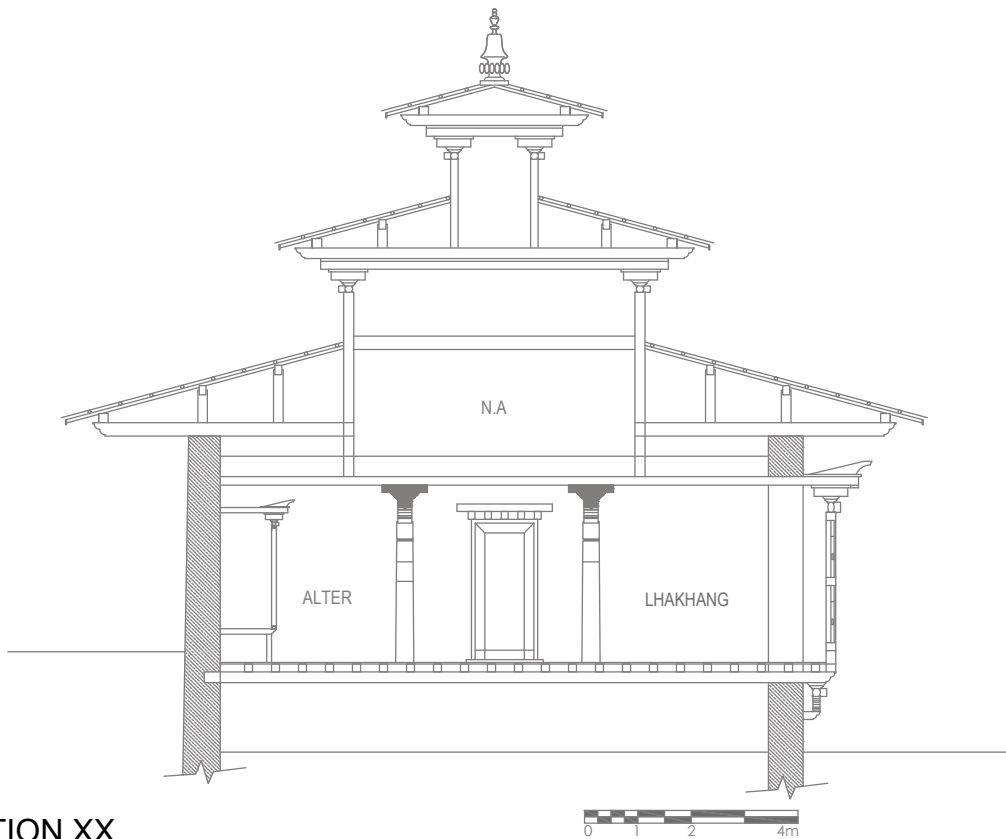
### 3.10.5 Pictorial Documentation



### 3.10.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



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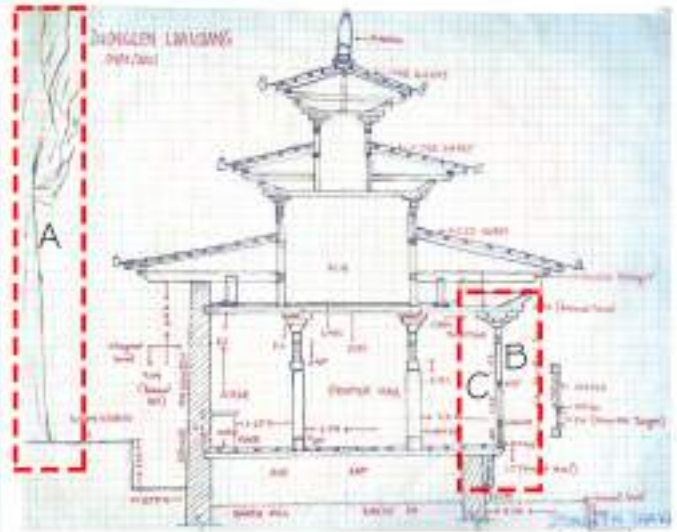


### 3.10.7 Chronology and Architectural Observation

unknown year (initial str.)  
[demolished] → 21st Century



Ground floor plan



Section

#### Chronological Analysis



A. Lhakhang entrance, mahi dungkor, karmi house, and big tree behind



B. Front facade and main rabsel (the only window)



C. Interior view of the rabsel (shoma rabsel)



D. Choetens on the hill behind the Lhakhang & big tree

#### Architectural Observations





### 3.11. Drametse Thekchok Namdrol Ugyen Choeling Lhakhang

### 3.11.1 Location



Drametse Thekchok Namdrol Ugyen Choeling lhakhang is located in Drametse village under Drametse gewog. It is about 19 kilometers from the junction of the national highway connecting Mongar and Trashigang. It falls within the geographic coordinates of 27.31580°N and 91.43686°E with an elevation of 2076 meters above sea level.

### 3.11.2 History

The most notable Drametse lhakhang was founded by *Ani Choeten Zangmo* (yogini) in 1511. Drametse literally is referred to as a “peak without enemy” meaning a state of total freedom which can be attainable through *Dzogchen* teaching and the practices of *Peling Terchoe* revealed by the great master *tertoen Pema Lingpa*. It was built to spread the *Peling* teachings in the east and currently, it is one of the principal spiritual Centres for *Peling* tradition. The important relics of the lhakhang include *mardung* (mummy) of *Ani Choeten Zangmo*, *kapala* of dakini with the self–arisen syllables “*om ah hung*” which was brought from Samye lhakhang in Tibet after it was rediscovered by *tertoen Pema Lingpa*. During one of his visits to Lhasa which was hidden by *Guru Rinpoche* and wisdom dakini *Khandro Yeshe Tshogyal* in the 8th century (769).

The complex consists of a three-storied lhakhang in the center of a courtyard surrounded by residential quarters, offices, and classrooms on the periphery. The lhakhang includes a chapel in the ground floor with the statue of *Guru Rinpoche* in the center, *kudung* stupa of *Ani Choeten Zangmo* and the statue of *Pema Lingpa*. On the middle floor, visitors can visit the chapel which is adorned by the statue of the defender divinity *Palden Lhamo* and *Tandrin* (Hayagriva) and on the top floor, the chapel houses *goenkhang Chenmo* (chapel of protecting deities) with statues of three local protector divinities *Pekar*, *Drametse* and *Tsong Tsoma*. *Tsheringma* lhakhang houses images of a long-life deity and also five versions of the Himalayan protector *Tsheringma*. The lhakhang was severely damaged by the earthquake in September 2009. The current abbot of Drametse, H.E. *Sungtruel Rinpoche* who is the 11th incarnation of *Pema Lingpa* undertook the reconstruction works in 2014 and completed it in 2019.



### 3.11.3 Significance

The lhakhang was initially built to spread the teachings of *tertoen Pema Lingpa* in the east. It was listed as a masterpiece of oral and intangible World Heritage by UNESCO in 2005. This is the best-known dance of all that was composed in the 16th century by a saint who had a vision of *Guru Rinpoche's* heaven. The mask dances consist of twelve men wearing yellow skirts and animal masks who beats the drums as they danced, they represent *Guru Rinpoche's* entourage and celebration of the victory of the religion. The dance is believed to bring "liberation" to those who witness the dances, thus people from all over the country visit during the annual festival. The dance of the *drums* is held every year to pay a tribute to the great revered saint *Guru Rinpoche*

### 3.11.4 Description of Architectural features

The Lhakhang is located on a Plain area with motorable road access. It is a three-story structure with a basement. The main walls are made of stone masonry with cement mortar as the binding agent. The doors, windows, and roof structural components are made up of timber.

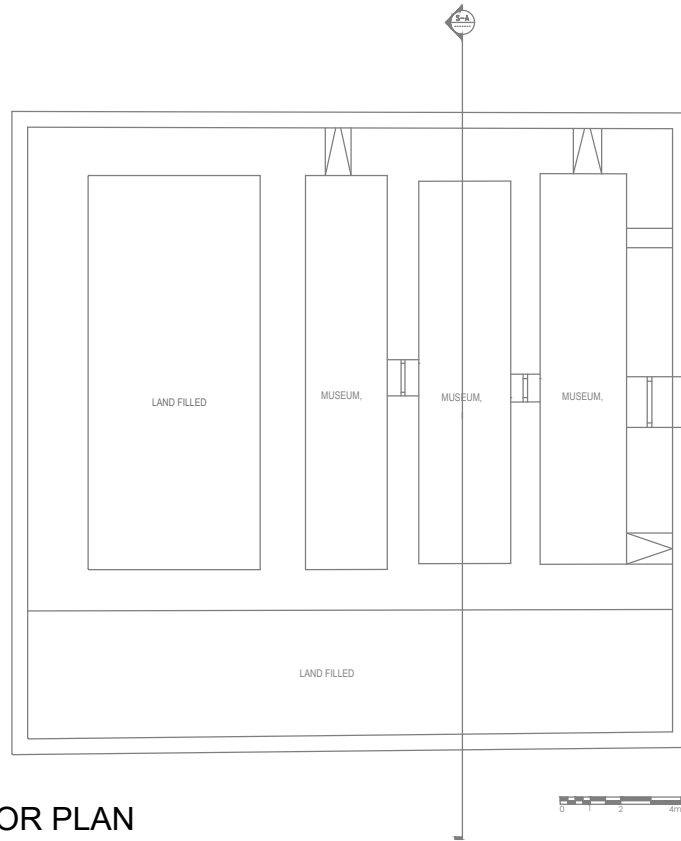
The Lhakhang has three layers of roof. A *Jabzhi* roof with *sertog* (golden pinnacle) on the top layer, *jabzhi* roof on *jamthok* level, and *jabzhi* as the main roof covering. On the basement floor, a museum is present. Ground floor, main altar of the Lhakhang is located and prayer wheels surround the Lhakhang from the outside. Access to the first floor is from the staircase located inside just beside the entrance of the ground floor. The first floor of Lhakhang consists of Classroom and the topmost floor consists of *drema* Lhakhang

### 3.11.5 Pictorial Documentation

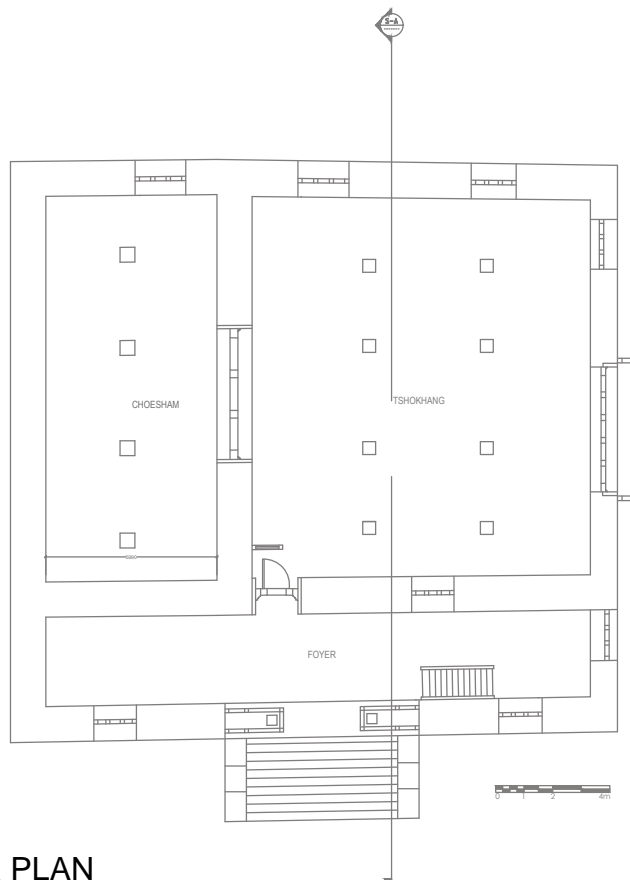




### 3.11.6 Architectural documentation



BASEMENT FLOOR PLAN



GROUND FLOOR PLAN

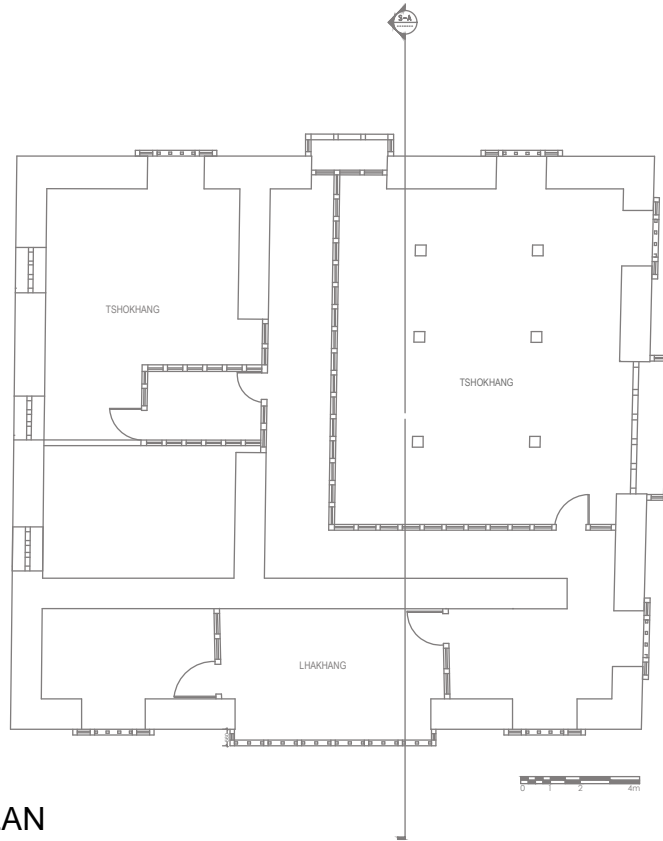


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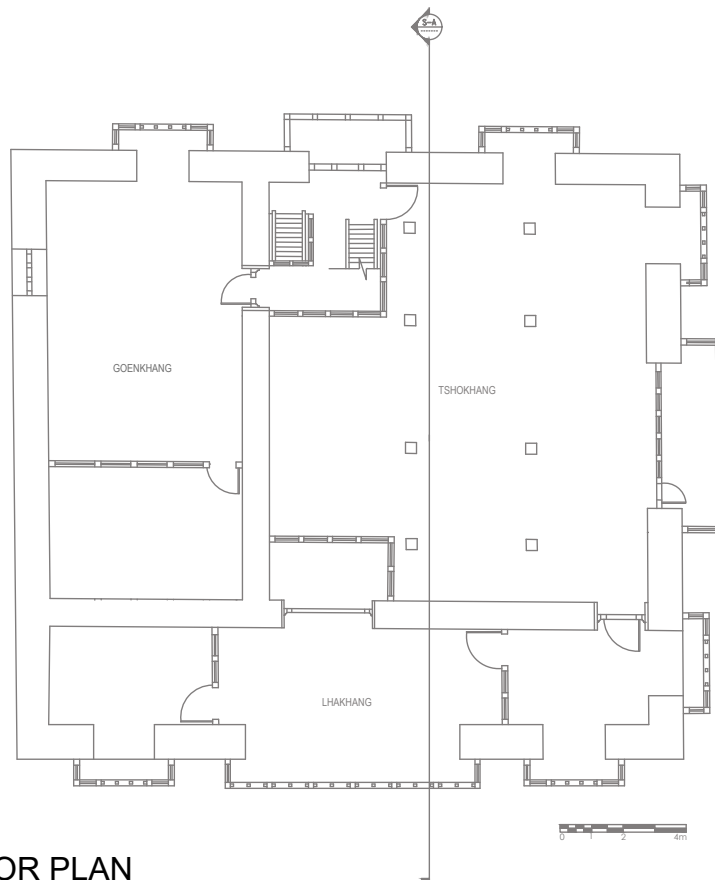
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FIRST FLOOR PLAN



SECOND FLOOR PLAN

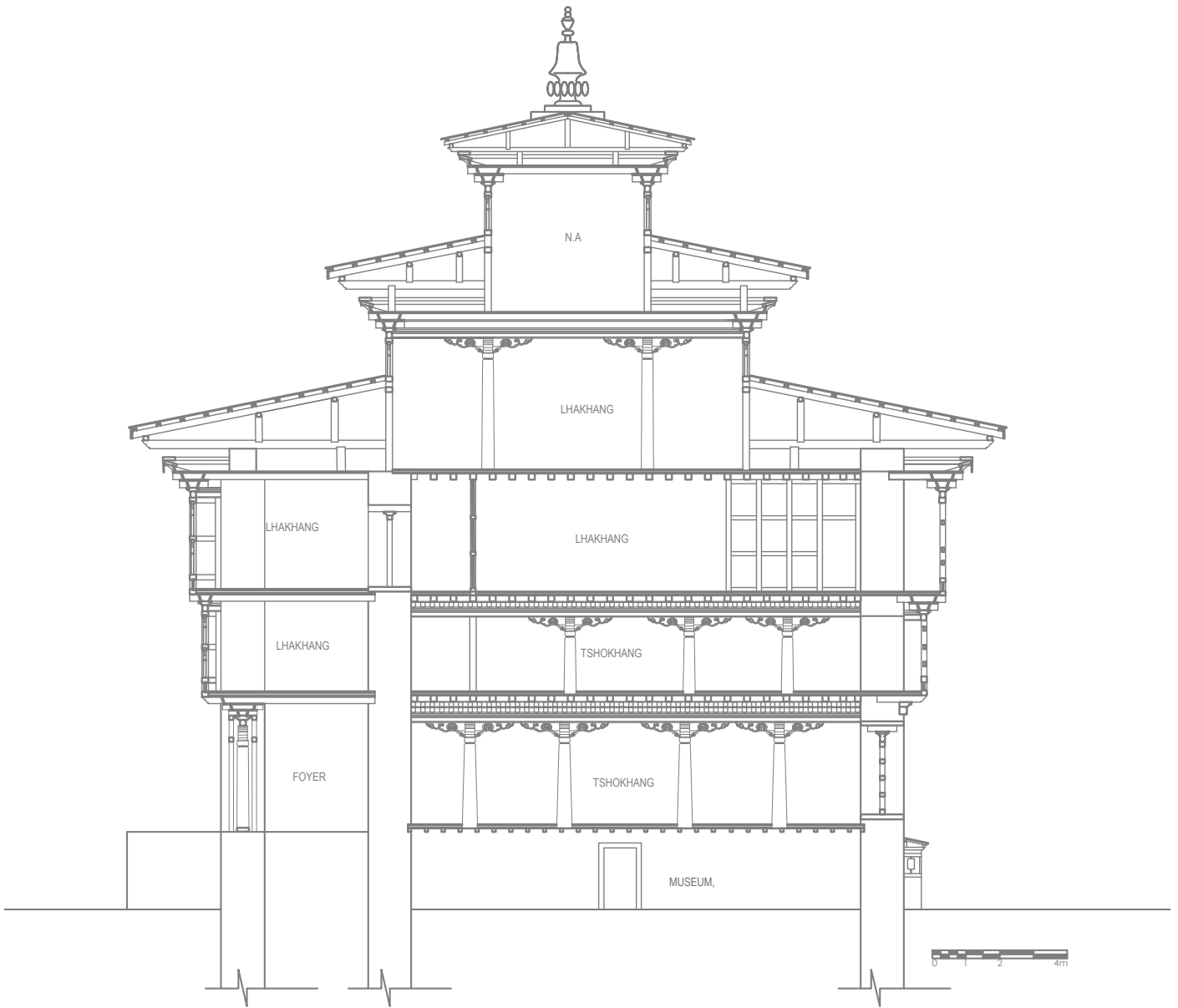


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SECTION XX



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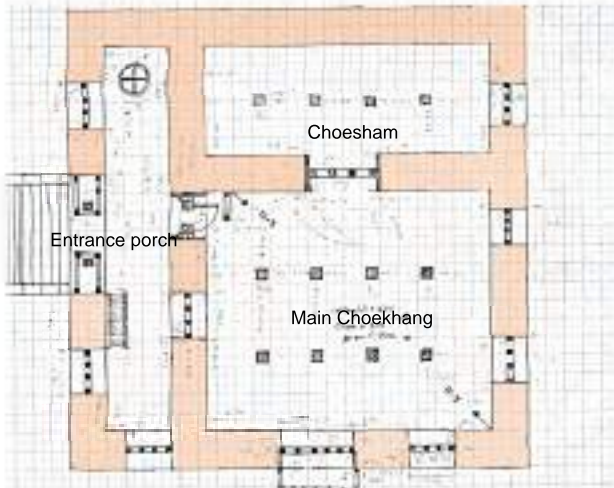
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# 3.11.7 Chronology and Architectural Observation

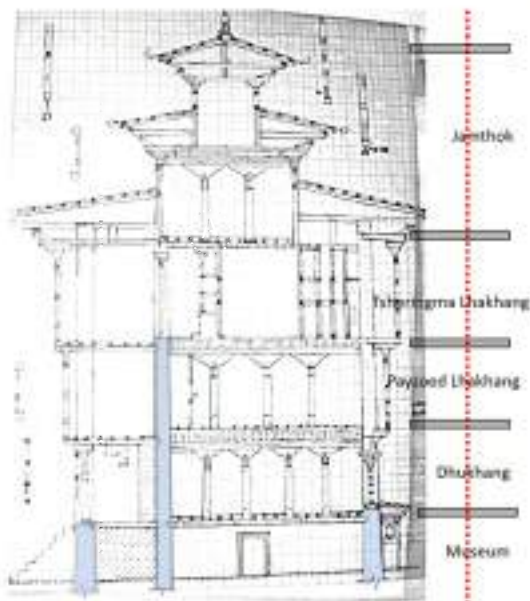
## CHRONOLOGY



**Ground Floor Plan**



**Second floor plan**



**Section XX**

## OBSERVATION



**A.** View of the lhakhang before renovatin.



**B.** Different types of rabsel (Nyimchu and double tier horgo) are being observed on facade of the lhakhang.



**C.** Muesuem at the basement of the lhakhang



**D.** Intricate paintings and debris inside the main Dhukhang.

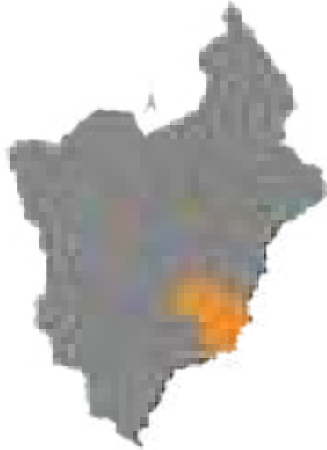




### 3.12. Dungkhar Lhakhang



### 3.12.1 Location



The lhakhang is located on the hilltop at Kengkhari village under Kengkhari gewog. The geographical location is 27.10393°N and 91.31344°E and at an elevation of 1534 meters above sea level. It is accessible by a farm road until the site which is 10 minute's drive from Kengkhari gewog office.

### 3.12.2 History

According to the caretaker Naykor (2021), the lhakhang was initially constructed as a goenpa by Sherab Jungney in 1907. It is a sacred place blessed by the third reincarnation of *Zhabdrung Ngawang Namgyel* known as *Jigme Drakpa* in the 19th century. Later in 1917, the lhakhang was reconstructed after the order was passed by the 1st king *Gongsa Ugyen Wangchuck* while returning from Dungsam Dewathang under Samdrup Jongkhar dzongkhag. The manpower such as carpenters, stone masons, and sculptors were all provided by the king to reconstruct it into a larger structure and was named Mendrelcholing lhakhang. However, it was famously called "Dungkhar lhakhang" for the fact the lhakhang was built on the topography which is viewed as dungkhar (conch shell). The carpenters were sent from Wangdicholing palace, Bumthang. *Shingzo* Thinley Dorji, *tshipzo* Phurpa Gyetshen, *lhadrup* Tshewang Dorji, and *jimzo* Nidup Dorji were the experts sent to construct the lhakhang. Later, Damchoe Dorji who was the follower of Nidup Dorji built the standing statues which can be seen even today. Extended the structure in 2001 to make space for *manidungkhor*.

### 3.12.3 Significance

The lhakhang is a worship place for the communities of Kengkhari. The children born are brought to the lhakhang for blessing (*kay-lha*) and the funeral is conducted at the lhakhang (*yi-lha*). It is a sacred place blessed by Jigme Drakpa, the third reincarnation of Zhabdrung Ngawang Namgyel.

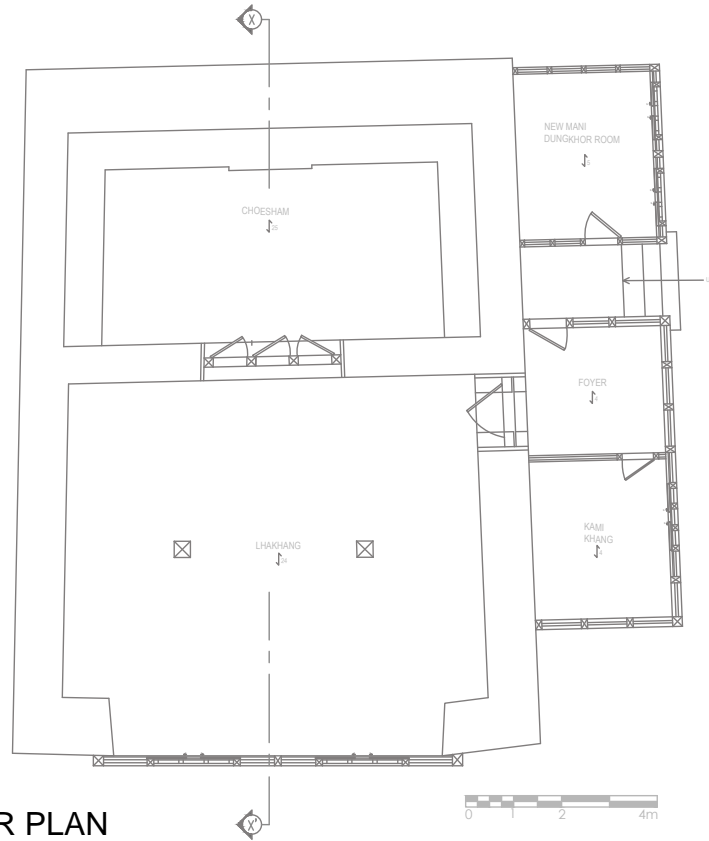
### 3.12.4 Description of Architectural features

Dungkhar lhakhang is a one-storied structure with a large *rabsel* on the front façade. The *rabsel* doesn't have *tshechu kha-nyim* on its base to support it like most *rabsels* do so it was built directly on a wall. A *nyim khep* is also present on top of the *rabsel*. The outer walls of the structure are slightly tapered. On the left side of the structure, there is a small entrance porch leading to two *dakcha zhigoms*. The *dakcha zhigom* on the right has 2-tier *go-cham* windows and the one on the left has a 2-tier *gedkar* window with no *horzhu*. The lhakhang has 3 layers of roof. It has 2 layers of *jabzhi* roof directly above the main lhakhang with a *sertog* on top. The bottom layer is a gable roof with *chenkheps* covering the *rabsel* and *dakcha zhigoms*. Like any other lhakhangs, Dungkhar lhakhang is also marked with a red band called *kheymar*. The walls of the lhakhang are made of stone masonry with timber used for doors, windows, and structural components. CGI sheets are used as the roofing material.

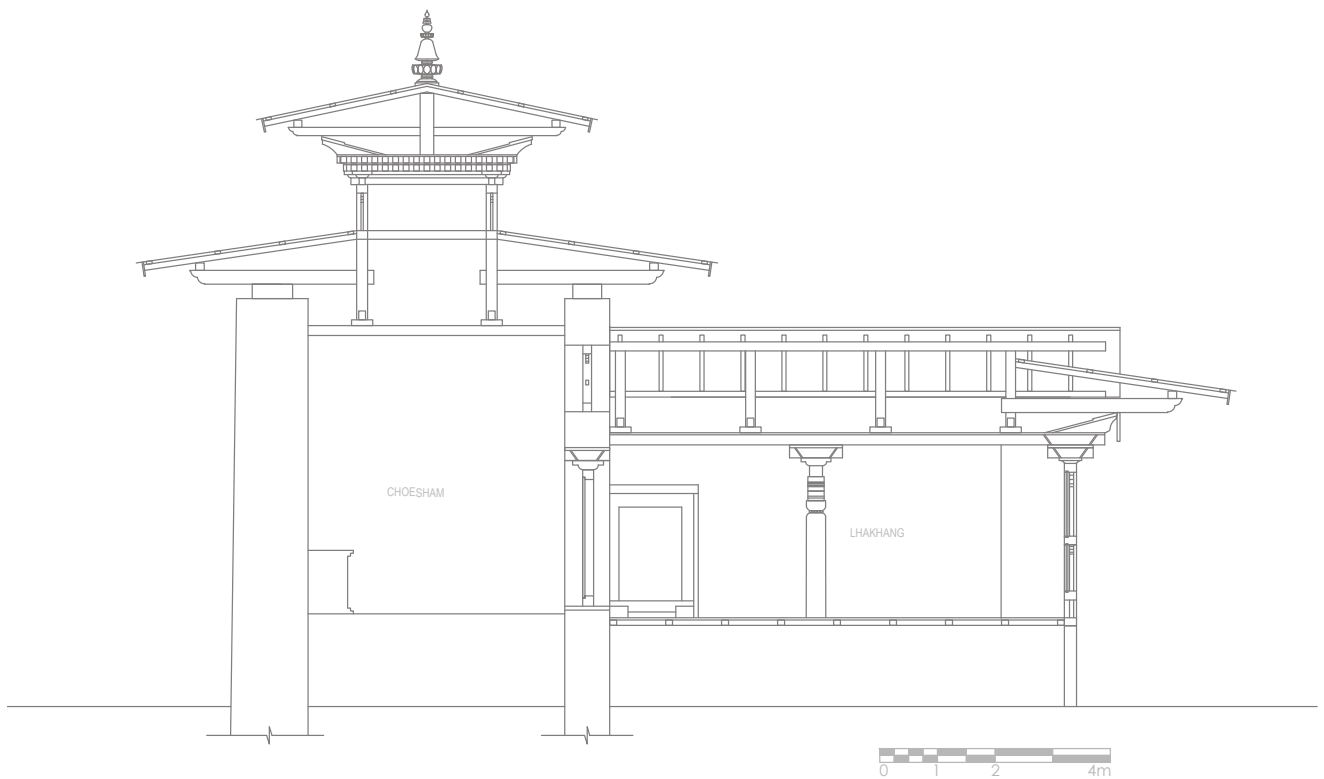
### 3.12.5 Pictorial Documentation



### 3.12.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

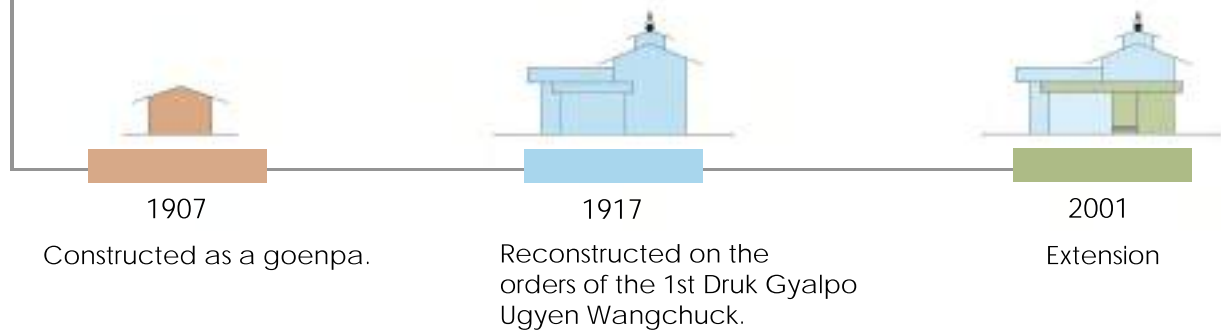
DRAWING TITLE: Architectural drawing

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

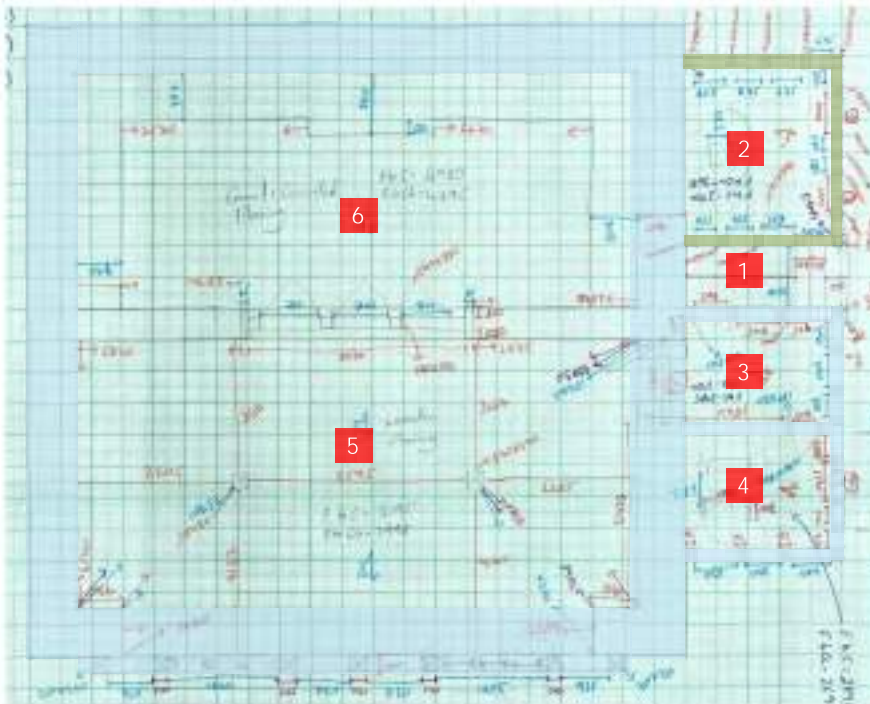


## 3.12.7 Chronology and Architectural Observation

### CHRONOLOGICAL ANALYSIS



### FLOOR PLAN



#### Legend

- 1 - Entrance Porch
- 2 - Mani khorlo
- 3 - Lobby
- 4 - Mani-khorlo and kamikhang
- 5 - Main Lhakhang
- 6 - Choesham

The structure was first constructed as a goenpa in 1907 by Sherab Jungney.

Initially a small goenpa, it was later reconstructed into the present lhakhang on the orders of His Majesty the 1st Druk Gyalpo Ugyen Wangchuk. The new lhakhang was named Mendrelcholing lhakhang.

The extension, dakcha zhidgom, was later added because of lack of space.



Front view of the lhakhang showing the main lhakhang structure and the extended part, dakcha zhidgom.

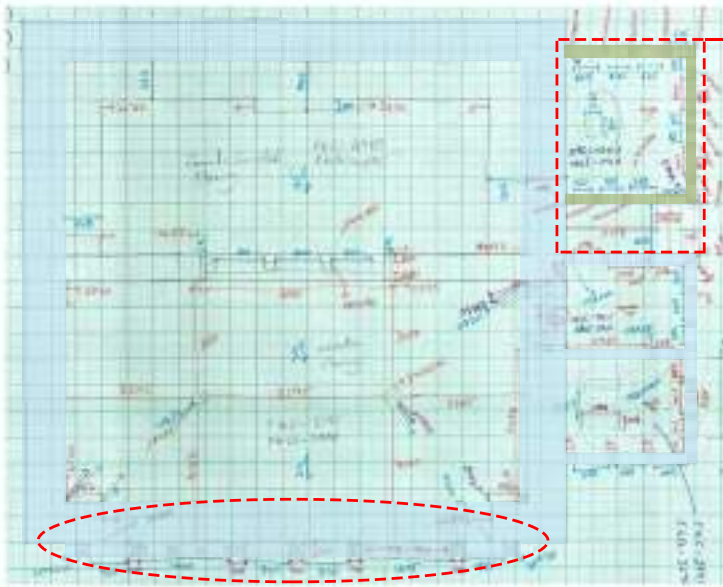


Rabsel at Dungkhar Lhakhang



The rear view of the lhakhang showing the dakcha zhidgom.

## OBSERVATION



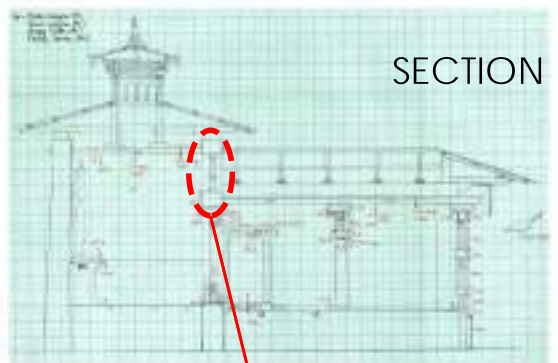
The dakcha zhigom was later added to the structure because of lack of space.



Vertical joints can be seen indicating that the dakcha zhigom was later added.



The Dungkhar lhakhang had a flush rabsel unlike most lhakhangs that have tshechu kha-nyim on the base of the rabsel.



## SECTION



Tshechu kha-nyim at Ngang lhakhang in Bumthang



The rabsel at Dungkhar lhakhang.



In the choesham of the main lhakhang, there's a clerestory window. Clerestory windows are usually above eye level and on a high section of a wall for lighting and ventilation but in Dungkhar lhakhang, the window was enclosed by the roof of the main lhakhang.

Comparing the rabsel at Ngang lhakhang in Bumthang and of Dungkhar lhakhang, we can see that the rabsel at Ngang lhakhang is supported by tshechu kha-nyim whereas the one in Dungkhar stands on a wall.



### 3.13. Rakta Lhakang



### 3.13.1 Location



Rakta lhakhang is located at Rakta village under Jurmey gewog with no settlements around the lhakhang. It is around 15 minutes' walk from the nearest farm road. The geographical location is at 27.08175°N and 91.27643°E with an elevation of 1055 meters above sea level

### 3.13.2 History

Rakta lhakhang is a privately owned lhakhang. According to the owner Pema (2021), it was built by carpenter Nima Rinzin in 1754 for the well-being of the communities and to protect them from evil. It was later renovated and extended by his son Tawpo in 1917 after it was depilated. The lhakhang was badly hit by an earthquake damaging the structure and statues. In 2018, the statues were renovated through collective funds by the government and private. Currently, the lhakhang is in dire need of renovation.

### 3.13.3 Significance

The lhakhang and the *dribu choeten* were constructed mainly to worship and protect them from evils. It is considered as *kay-lha* and *yi-lha* for the communities of Yara, Kongnala and Rakta village. The lhakhang represents the age value of the structure being built in the 17th century.

### 3.13.4 Description of Architectural features

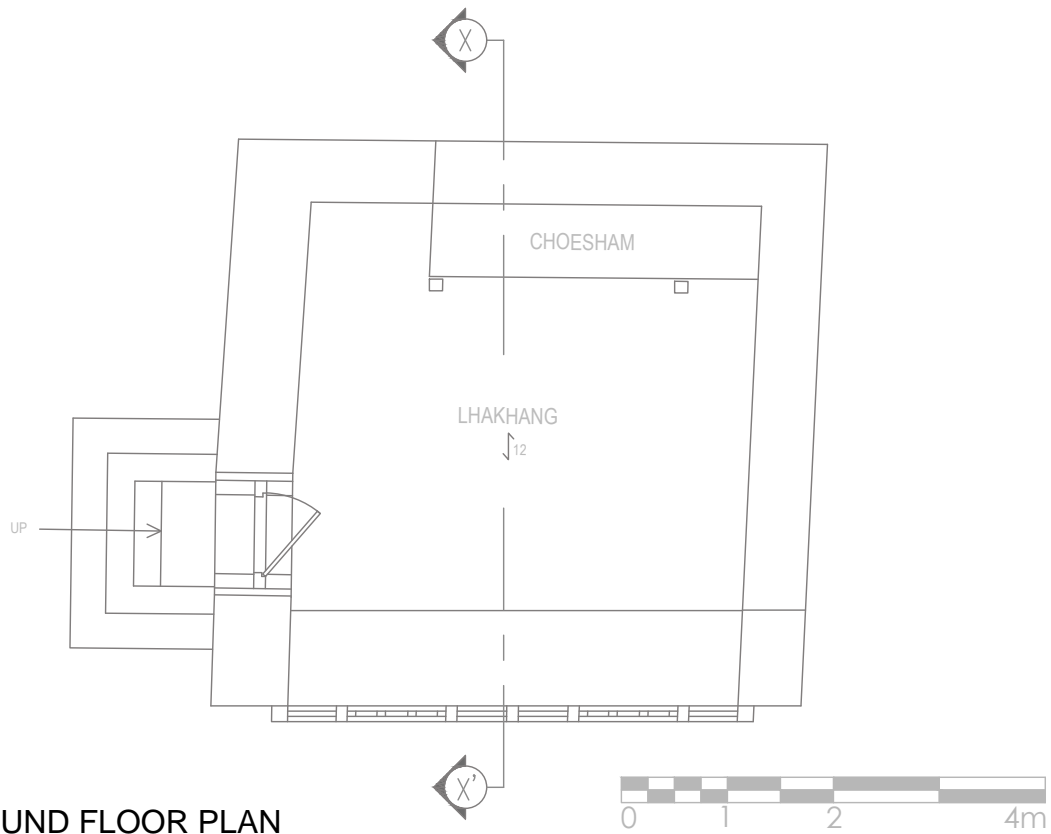
Rakta lhakhang is a small one-storied structure with *go-cham rabsel* on the front façade. The *rabsel* does not have *tshechu kha-nyim* on its base to support like most *rabsels* do so it was built directly on a wall. The roof is a gable roof with no *sertog* on the top. Unlike other lhakhangs, Rakta lhakhang does not have *kheymar* around the structure. The materials used for construction are stone masonry for the walls, timber for doors, windows, and structural components with CGI sheets as the roofing material.



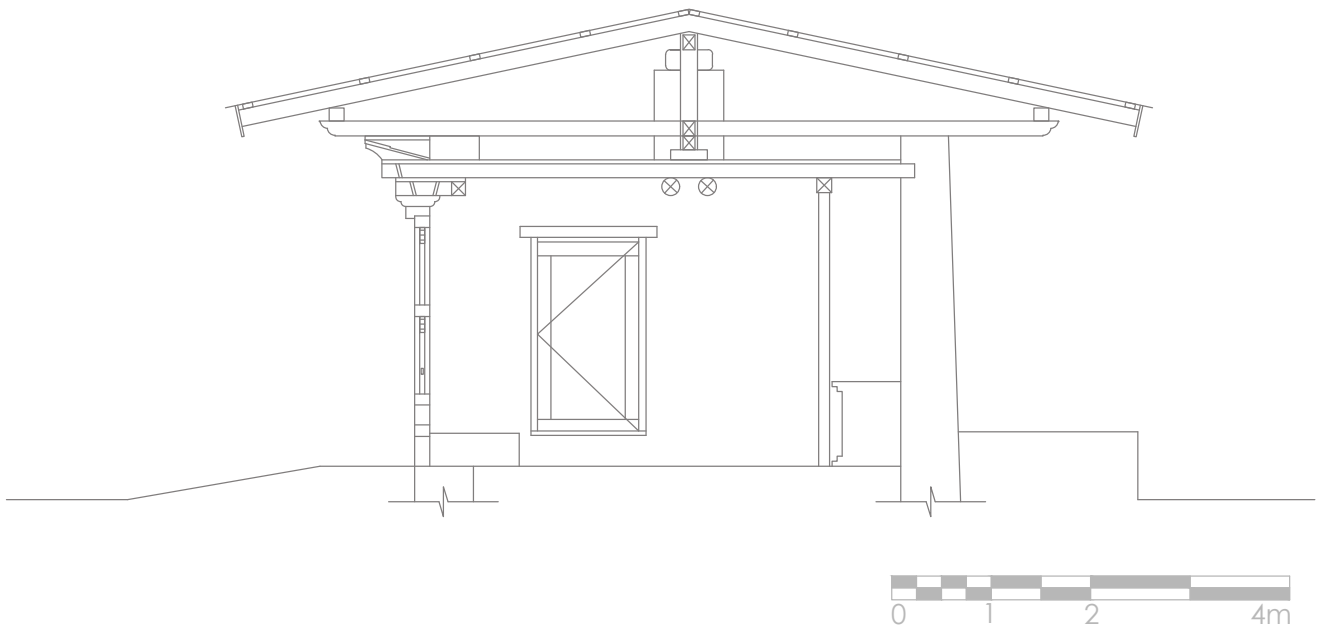
### 3.13.5 Pictorial Documentation



### 3.13.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

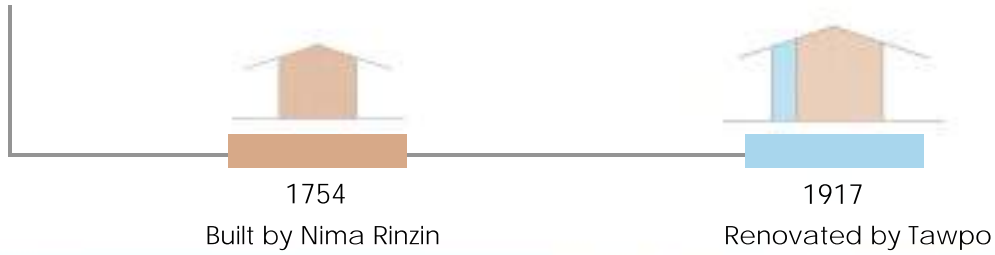
DRAWING TITLE: Architectural drawing

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



### 3.13.7 Chronology and Architectural Observation

#### CHRONOLOGICAL ANALYSIS

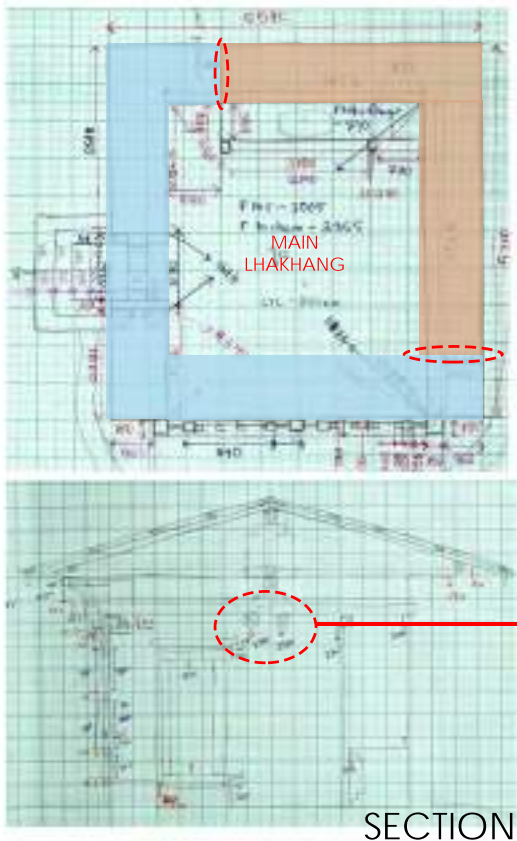


#### GROUND FLOOR PLAN



Rakta Lhakhang is a small lhakhang built by Nima Rinzin who was a carpenter for the well being of the community and it's people. The lhakhang was later renovated by his son Tawpo and during the renovation, he extended the lhakhang.

#### OBSERVATION



Traces of vertical joints can be seen to validate the extension of the lhakhang during Tawpo's time in 1917.



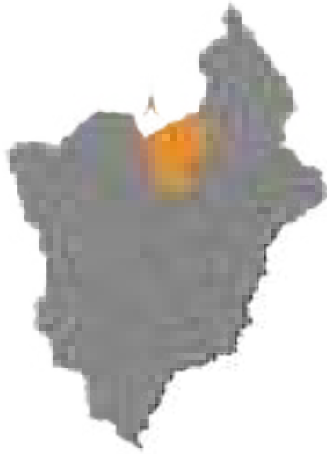
The chams are in a very bad condition so they have added two external wooden support to keep the chams intact.



### 3.14. Samtenchholing Lhakhang



### 3.14.1 Location



Samtenchholing lhakhang is located at Nagtshang village under Tsakaling gewog and it is accessible with a farm road. The geographical location is at 27.37058°N and 91.22750°E with an elevation of 1947 meters above sea level

### 3.14.2 History

According to Tshering (2021), it was founded in 1620 by lama Tenzin Dhendup who was the first Tsakaling lama. The lhakhang has been blessed with the good fortune of having a continuous succession of lamas without any interruption until today. The current Tsakaling lama, famously known as Sangay Tenzin is the 12th successive Tsakaling lama. The structure was renovated in the year 1986 by the 10th Tsakaling lama Choney Dorji to make space for rituals.

### 3.14.3 Significance

The lhakhang serves as a seat of *Peling* lineage upholding the traditions and teachings for generations. It has the sacred *terma* discovered by great *tertoen Pema Lingpa* which is considered very sacred and auspicious. The abstract of its significance is interlinked with the *Khandro Khongshag tshechu* performed once in three years. This intangible *cham* of *ghadpo* and *ghadmo* is the oldest *cham* performed during the *tshechu*.

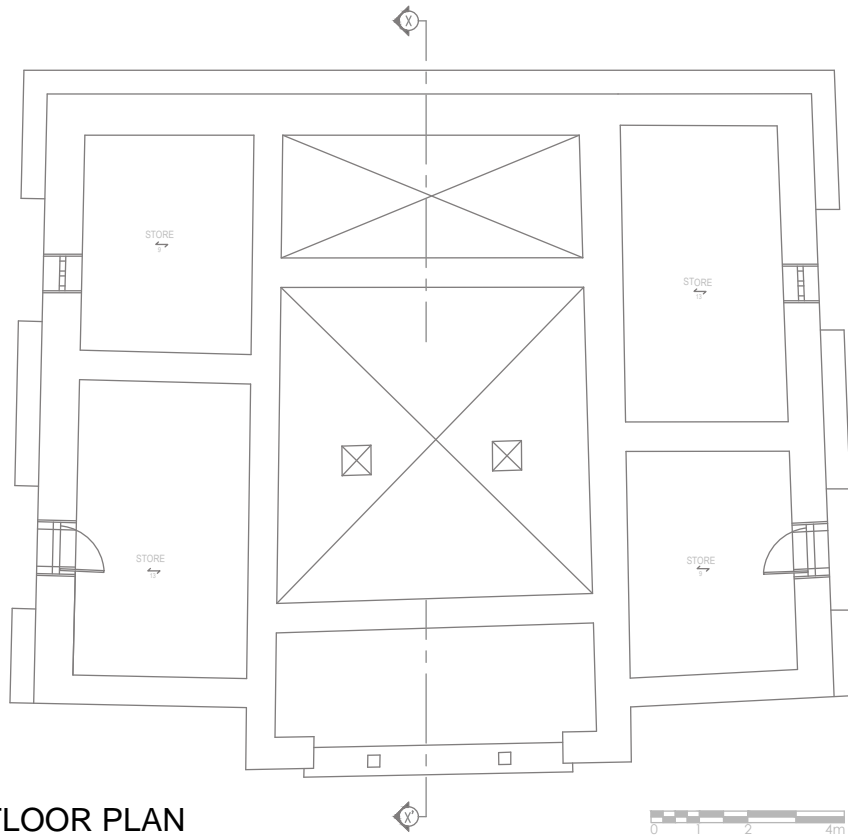
### 3.14.4 Description of Architectural features

Samtenchhoeling lhakhang is a two-storied structure characterized by tapered walls and a large *rabsel* with two entrance porches at both sides of the front façade. The main *rabsel* is a *parob rabsel* which is being supported by two *kachens*. *Gedkar* windows are used for the ground floor and *mani-lhakhor* surrounds the main structure. On the first floor, a pair of *parob rabsels* are used on the left and right elevations. The lhakhang has a 3-layered *jabzhi* roof with a *sertog* on top. Sculpture of mythical animals is present on the upper corners of the front façade. The lhakhang is marked with a red band called *Kheyamar* signifying its spiritual status. The materials used are stone masonry for the walls, timber for doors, windows, and structural components, and CGI sheets for the roof.

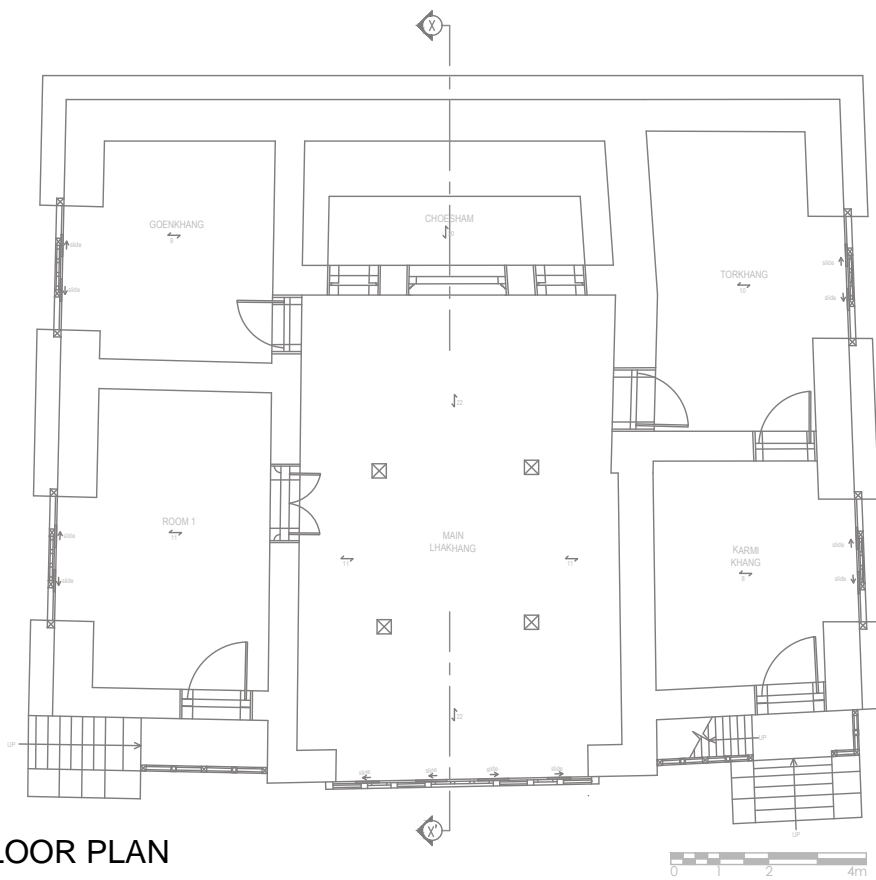
### 3.14.5 Pictorial Documentation



### 3.14.6 Architectural documentation



GROUND FLOOR PLAN



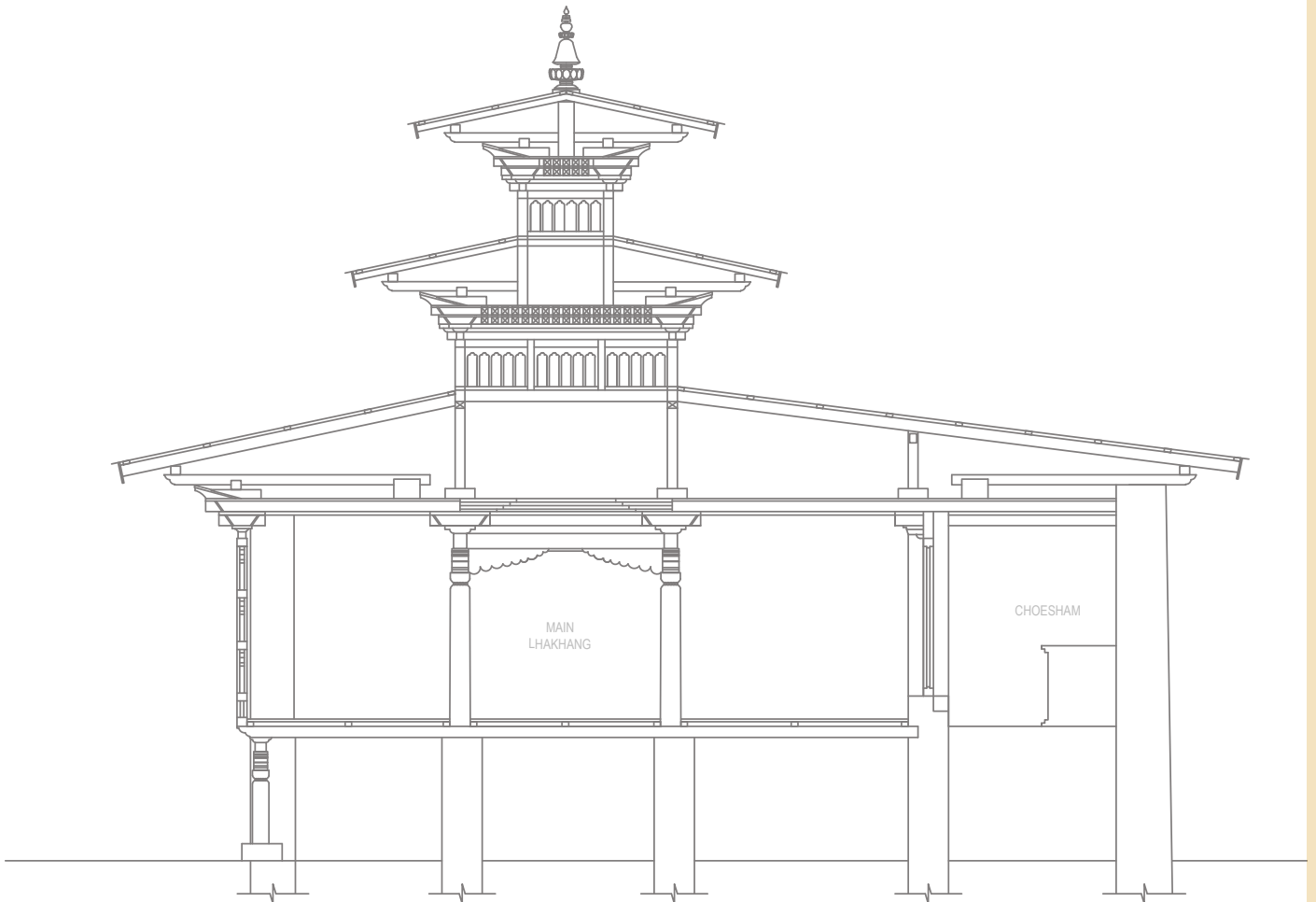
FIRST FLOOR PLAN

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





SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

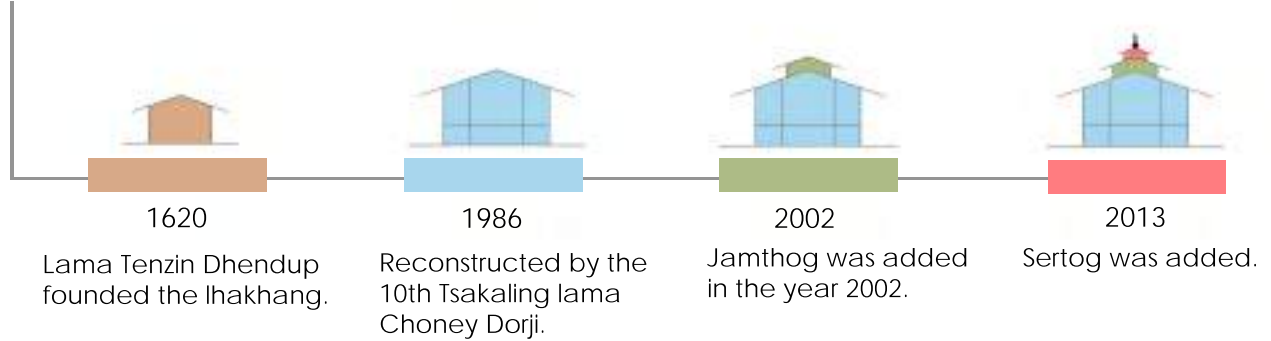
Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





### 3.14.7 Chronology and Architectural Observation

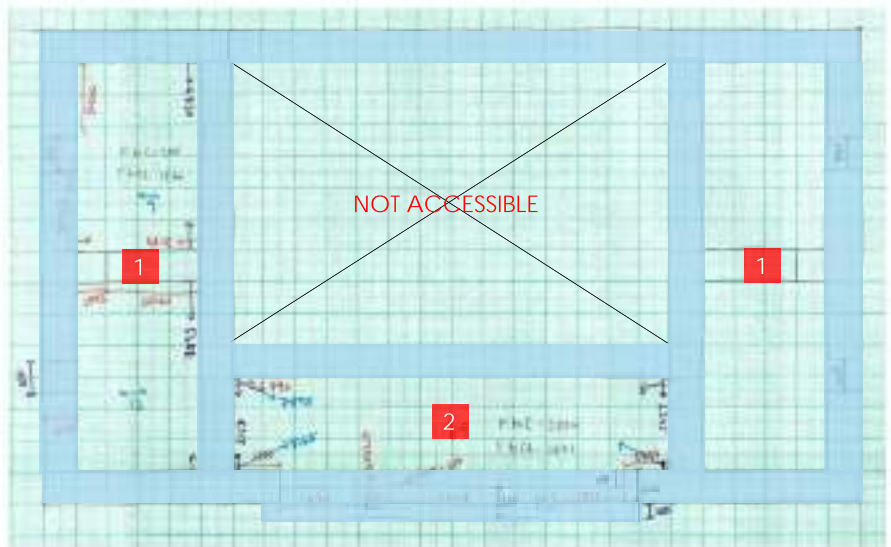
#### CHRONOLOGICAL ANALYSIS



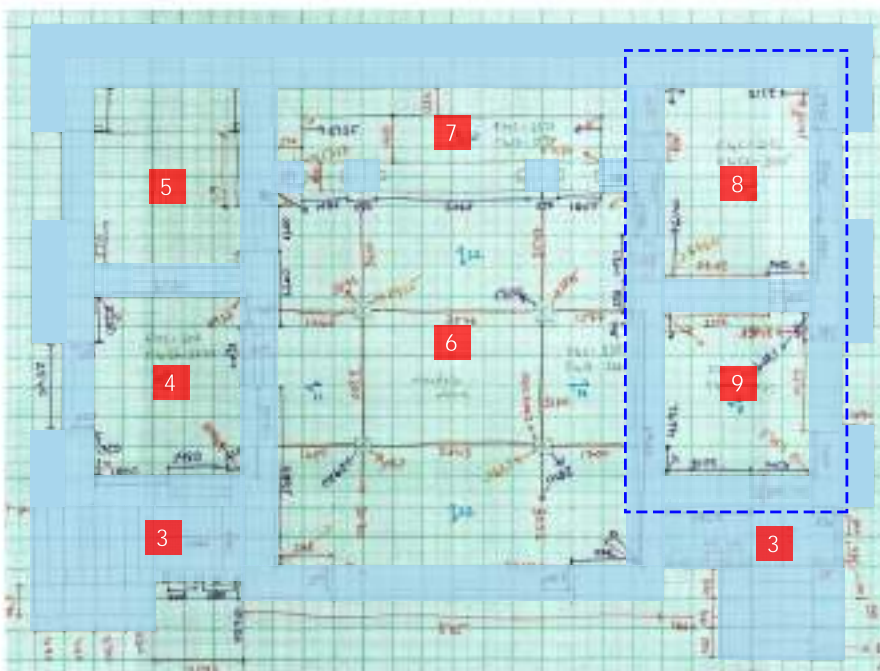
#### Legend

- 1 - Storage
- 2 - Open Space
- 3 - Entrance Porches
- 4 - Lobby
- 5 - Goenkhang
- 6 - Main Lhakhang
- 7 - Choesham
- 8 - Torkhang
- 9 - Kamikhang

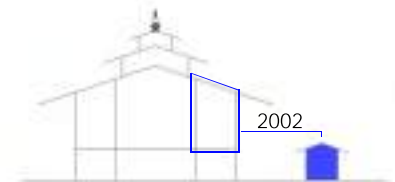
The old lhakhang used to be a small structure which was founded by Lama Tenzin Dhendup in the 17th century. Due to lack of space for rituals, Lama Choney Dorji reconstructed the lhakhang to the present structure in 1986.



GROUND FLOOR PLAN



FIRST FLOOR PLAN

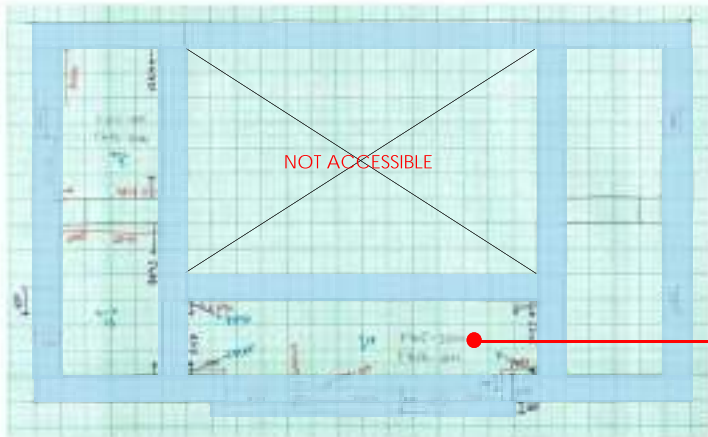


Initially, there used to be a mani-khorlo room inside the lhakhang but during the renovation in 2002, a small structure was built just beside the lhakhang and it was shifted there. Currently, the space is being used as Torkhang and Kami-khang.



Mani-khorlo at present

# OBSERVATION



GROUND FLOOR PLAN



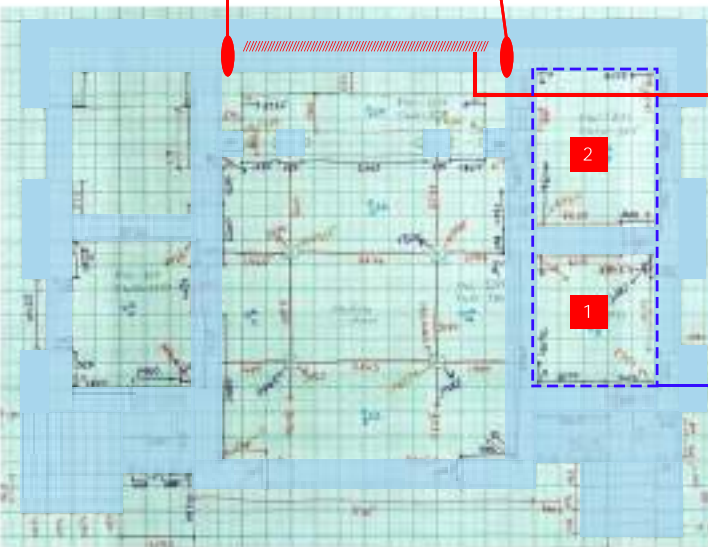
There is a small open space below the rabsel which could have been used as a changing area or a resting space of the masked dancers during festivals.



There are cracks which are visible on the rear wall of the lhakhang which was caused by earthquake in 2019.



Cement mortar has been used to consolidate the walls of the lhakhang and traces can be seen on the rear elevation.



FIRST FLOOR PLAN



What was once a mani khorlo room is now a torkhang and kamikhang. The structure for mani khorlo is now built separately beside the lhakhang.



1. Kamikhang



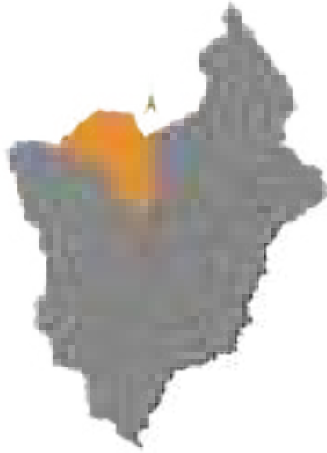
2. Torkhang



### 3.15. Khuling Lhakhang



### 3.15.1 Location



Khuling lhakhang is located on a sloppy terrain overlooking the small village of Khuling which has six households. The lhakhang is 5 minutes' walk away from the nearest farm road. It is situated at Khuling village under Tsamang gewog opposite to Ganglapong village. The geographical location is at 27.25803°N and 91.07516°E with an elevation of 1663 meters above sea level.

### 3.15.2 History

Khuling lhakhang is a community owned lhakhang. According to the caretaker Sonam (2021), Khuling lhakhang was initially constructed by *tshampa Pema Wangchuk* in the year 1800. Later, the structure was damaged along with the old statues by the earthquake and it was reconstructed in 2000 through private funding. Currently, the community faces challenges during the rituals as there is no *lama*, thus have to be invited from Ganglapong lhakhang.

### 3.15.3 Significance

The only existing lhakhang plays a very important role in the lives of the Khuling community which consist of only six households. It is the worship place as *kay-lha yi-lha* for those living and non-living

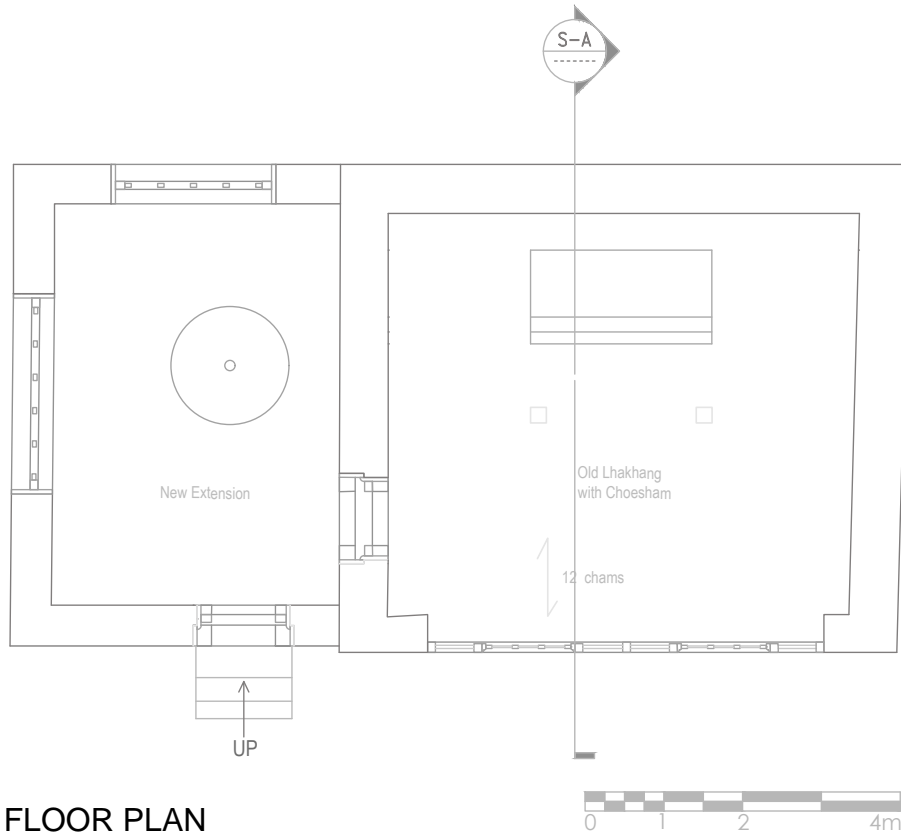
### 3.15.4 Description of Architectural features

The approach towards the lhakhang site is welcomed by stone masonry choetens and prayer flags. The lhakhang is a simple single-storied masonry structure with its main initial structure being square on plan distinguished by the traces of a red simple stripe of *khey-mar* adorned along the upper wall of the lhakhang. The later addition adjoined to the main wall of the lhakhang is a rectangular plan which functions as an antechamber leading to the main lhakhang. The lhakhang has a *jamthok* roof with a *sertog* on the top. The structure is built with coursed rubble stone masonry which are locally available materials from the village surroundings. The main structure of the lhakhang is characterized by *horgo-payab* which is a double-tiered window flanked on the two sides by rectangular timber panel frames known as *shamig* or *soma*.

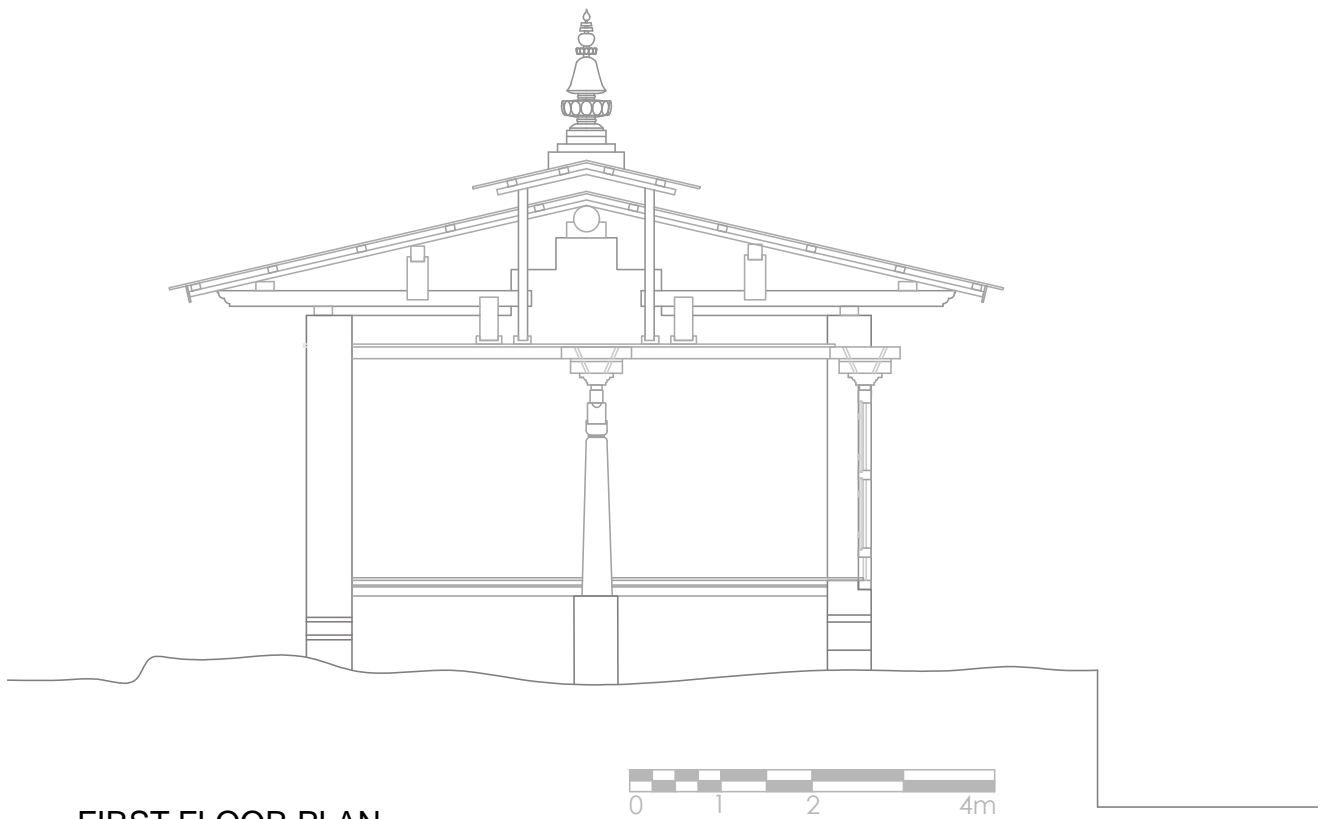
### 3.15.5 Pictorial Documentation



### 3.15.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

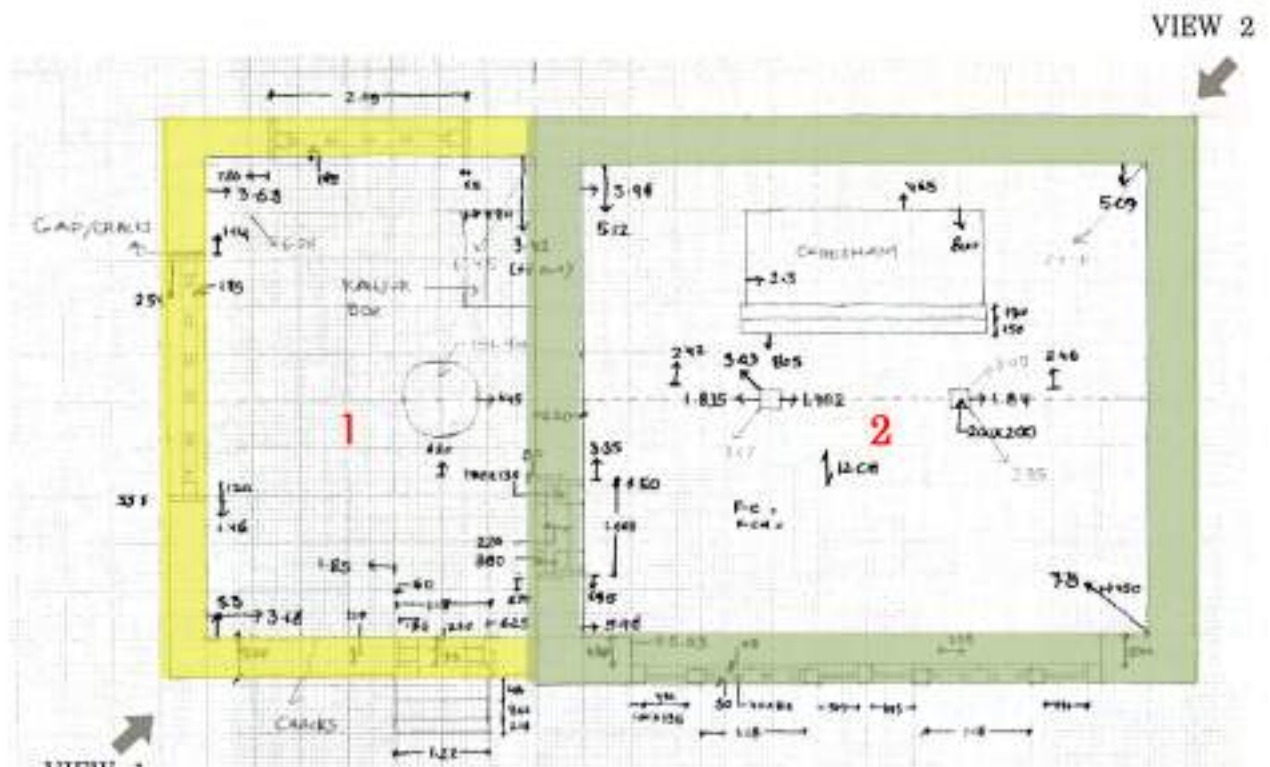
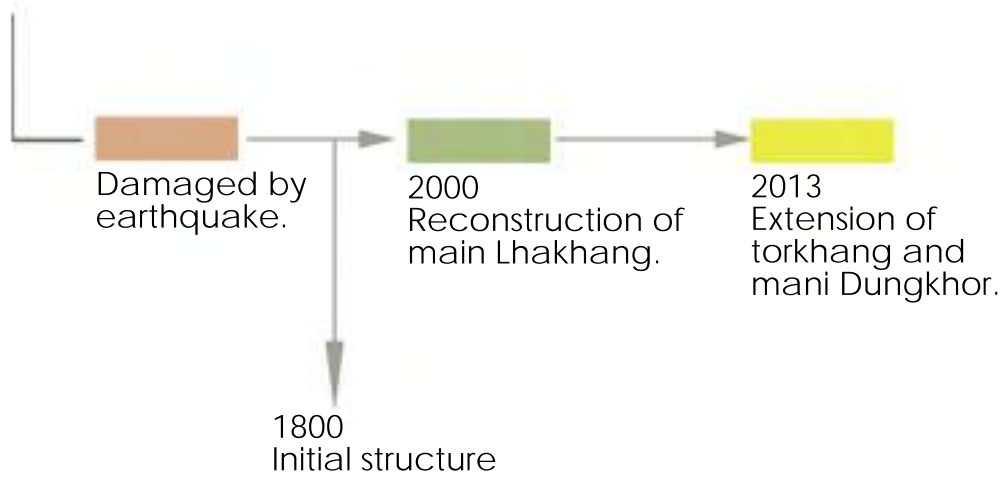
DRAWING TITLE: Architectural drawing

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



### 3.15.7 Chronology and Architectural Observation

#### CHRONOLOGICAL ANALYSIS



GROUND FLOOR PLAN

**LEGEND**  
 1. TORKHANG AND MANI DUNGKHOR  
 2. MAIN LHAKHANG

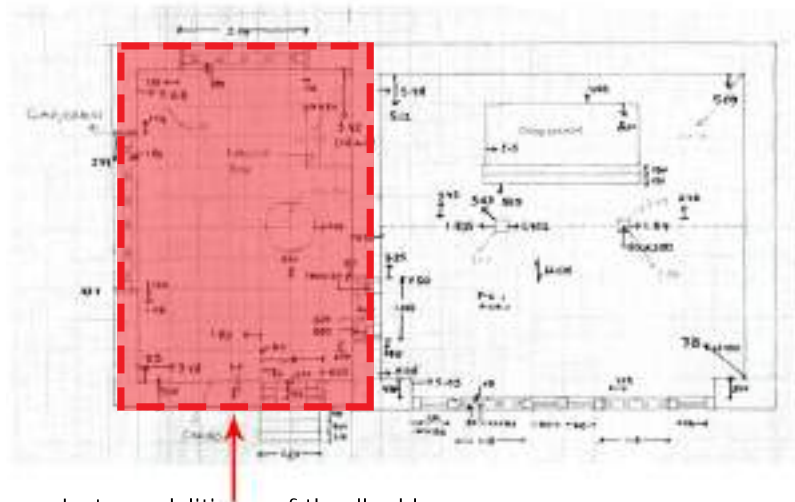


VIEW 1

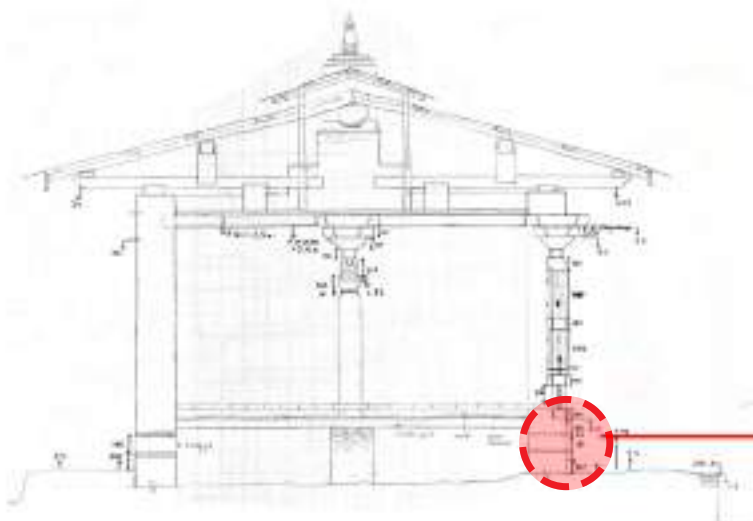


VIEW 2

# OBSERVATIONS



Later additions of the lhakhang.



Lungo has been provided even on this one storied lhakhang.



A different type of zhu was observed inside the lhakhang which had trefoil shape.



A unique type of bogh spacing has been observed inside the lhakhang with horzhu in between two boghs.





### 3.16. Karmacholing Lhakhang

### 3.16.1 Location



Karmacholing lhakhang is located at Chali village under Chali gewog with a farm road connected till the site. The geographical location is at 27.25802°N and 91.07516°E with an elevation of 1661 meters above sea level.

### 3.16.2 History

Karmacholing lhakhang is a community-owned lhakhang. As per the oral narration by Ugyen (2021), it is said to be built as per the prophecy made by the 3rd reincarnation of *Karmapa* by his disciple of *Ngangshing lama Kunzang Lhendup* in 1700 for the wellbeing of the people. It is said that *Karmapa* upon seeing the site has sent *Ngangshing lama* to study the location for the potential and possibility to build a lhakhang. Upon reaching the site, the *lama* is said to have met with the local deity known as *Deyen Zangpo*. It was later, that *lama* built the lhakhang upon the instruction of his *guru* after it was found suitable for construction. Near the lhakhang, there is one big cypress tree that is believed to have grown from the walking stick of 3rd *Karmapa* and it was given to *lama* prior to his departure. Currently, there are 40 monks learning *Peling* traditions. It was renovated in 1998 after it was hit by an earthquake through community funding. In 1999, it was handed over to *Gangtey Trulku* as there was no one to manage the lhakhang.

### 3.16.3 Significance

The lhakhang was built based on the prophecy made by *Karmapa* at the blessed site of *Guru Rinpocho* flourish Buddhism (*Peling*). It is believed that the local deity was causing harm to the community, thus built to subdue him and save the community. The lhakhang extracts its significance from its intangible cultural heritage associated with the oldest *tshechu* popularly known as *Chopay Ihamo*. It is a *tshechu* dedicated to the goddess of offering and it is conducted annually on the 18th day of the 3rd month according to the Bhutanese calendar.

### 3.16.4 Description of Architectural features

Karmacholing lhakhang is a two-storied square shape structure with a two-layer of *jabzhi* roof and *sertog* mounted on top. The lhakhang is built using rubble stone masonry with its entrance porch supported by *jhu jam tshab kachen* which is a simple *zhu* without intricate carvings or paintings

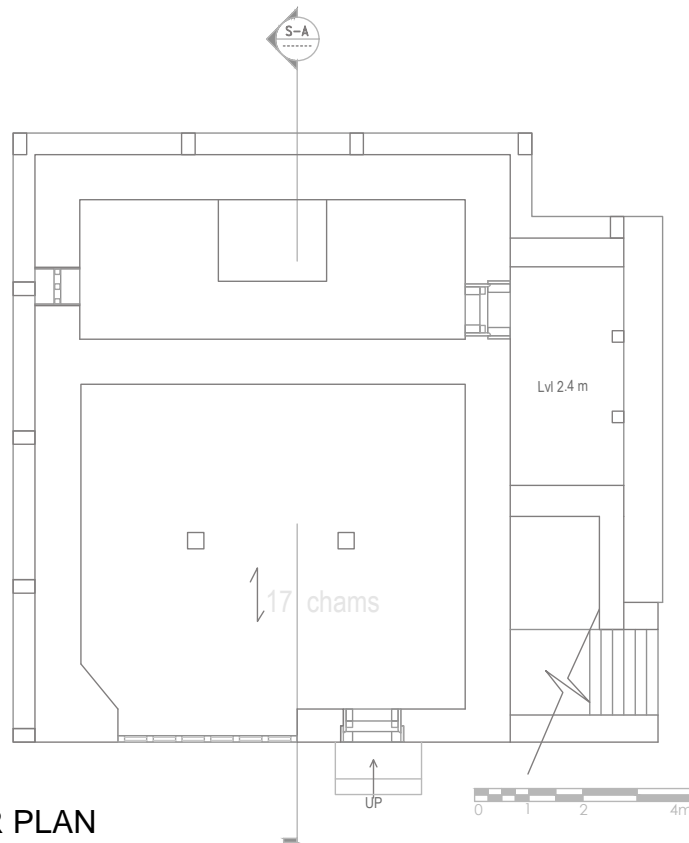
The front façade of the lhakhang is characterized by *go-cham rabsel* on the first floor with its main distinguishing feature having two tiers of window flanked on the two sides by rectangular timber panel frames known as *Shamig* or *Soma*. The window on the ground floor is a simple *horzhu* window without *bogh* and *phana* cornices on its top. The lhakhang is adorned with simple *khey-mar* along the upper wall of the lhakhang.

Unlike other lhakhang, the *goenkhang* for this lhakhang has been relocated outside just above the main Lhakhang due to a lack of space inside the main lhakhang. The *goenkhang* is distinguished from its surrounding structures by its black *khey-mar* adorned on the upper wall and a *jabzhi* roof with *sertog* mounted on it.

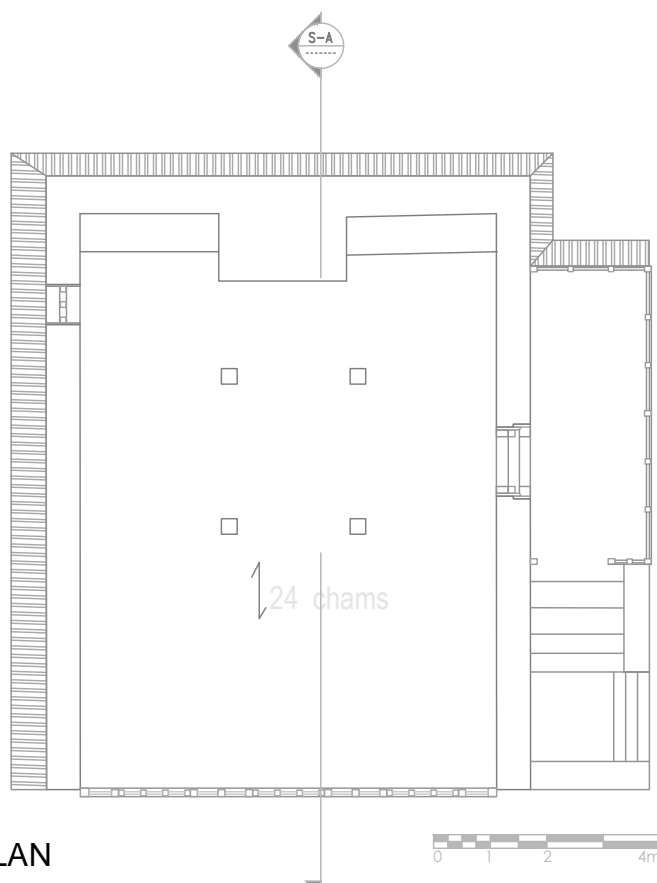
### 3.16.5 Pictorial Documentation



### 3.16.6 Architectural documentation



GROUND FLOOR PLAN



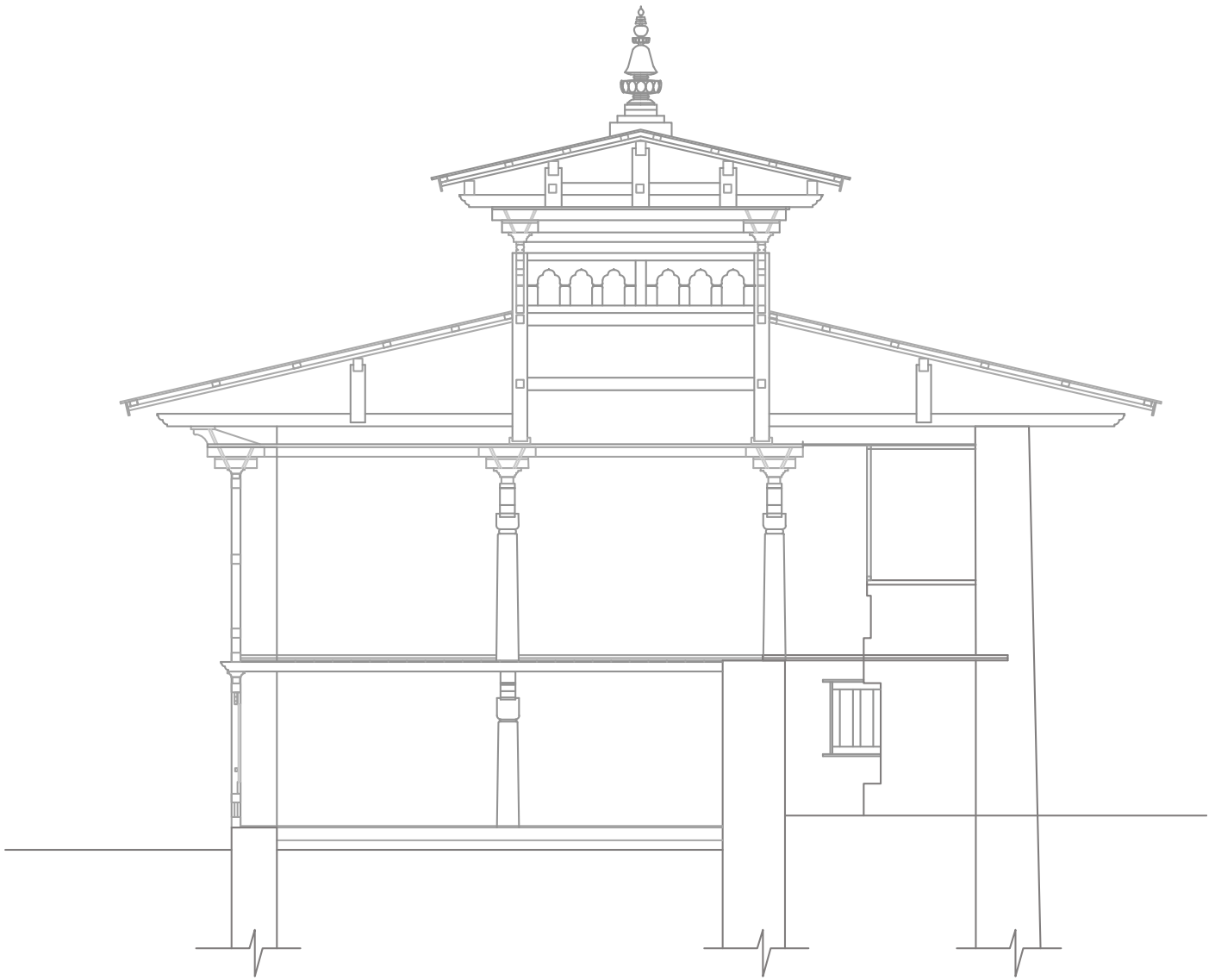
FIRST FLOOR PLAN

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





SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

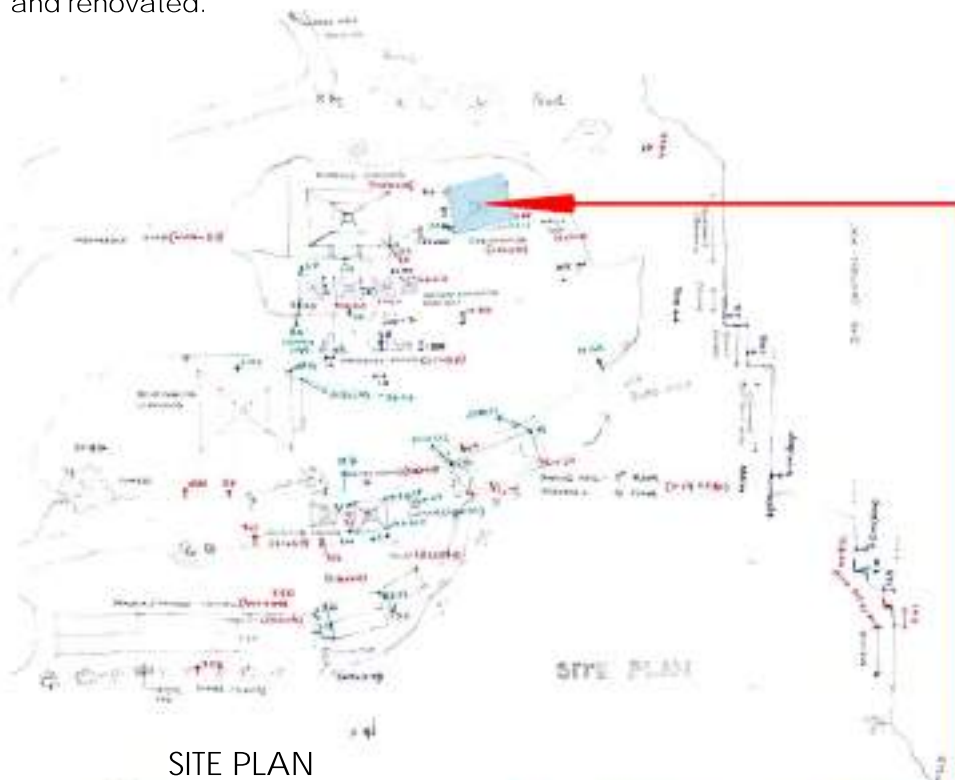
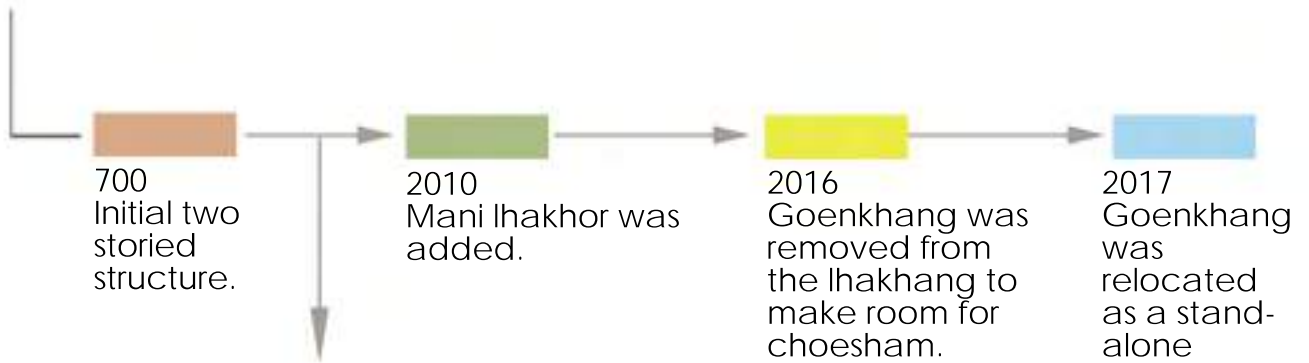
DRAWING TITLE: Architectural drawing

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

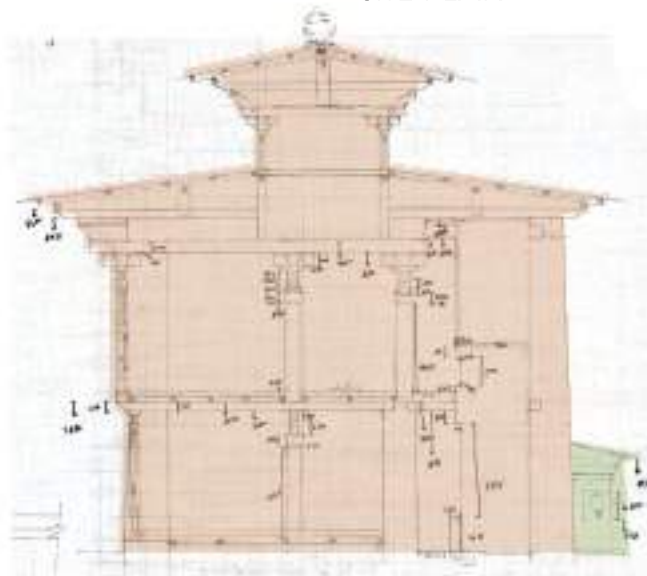


### 3.16.7 Chronology and Architectural Observation

#### CHRONOLOGICAL ANALYSIS



SITE PLAN

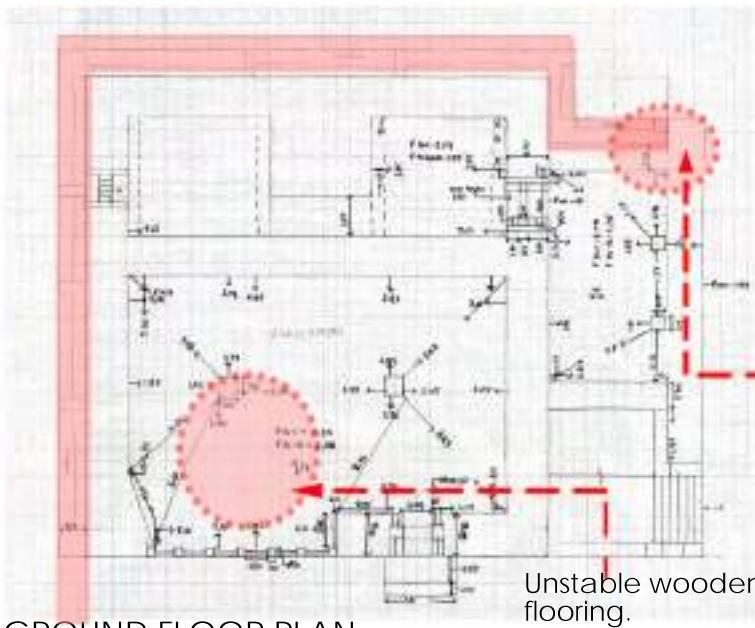


SECTION XX'



GOENKHANG

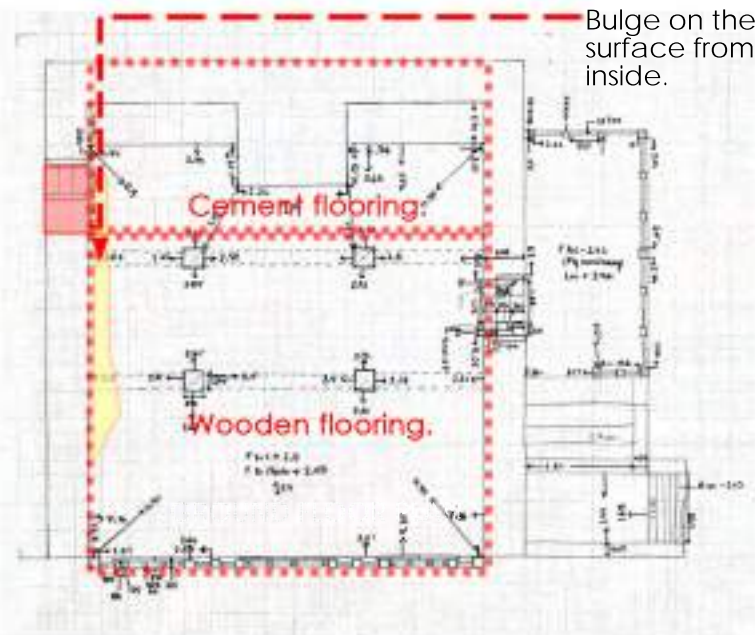
# OBSERVATIONS



GROUND FLOOR PLAN



Vertical joint is visible between the entrance porch and mani lakhor as evidence of later additions.



FIRST FLOOR PLAN



Unique zhu detail was observed inside the lhakhang.



LEFT ELEVATION



DEBRI

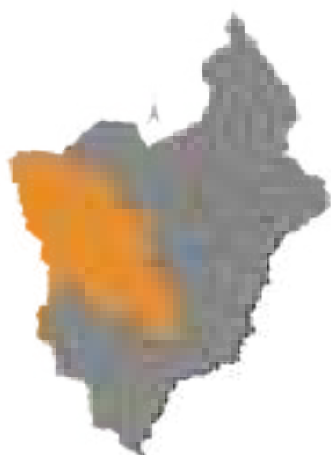


### 3.17. Samten Pelri lhakhang





### 3.17.1 Location



Samten Pelri lhakhang is located at Sengor village under Saling gewog below the main highway between Bumthang and Mongar. The lhakhang is built relatively at the base of the valley surrounded by traditional houses. The geographical location is at 27.21696°N and 91.01588°E with an elevation of 2958 meters above sea level. Samten Pelri lhakhang is a community-owned lhakhang

### 3.17.2 History

The lhakhang was first established by *Tenpai Gyeltshen* who is the 2nd reincarnation of *Padtsheling Trulku*. As requested by his patrons and devotees, he built numerous lhakhangs across the country. Sengor Samten Pelri lhakhang is one of many lhakhangs built in the 1940s (exact year not known). According to Pema (2021), a local, it is said that to every household of Sengor, he gave a prosperity vase (*yang bum*) in recognition of their service as the first patrons of his previous incarnation. The present lhakhang was reconstructed at the same location by the Sengor community in the year 1953. The structure was further extended in 2006. Until 2005, the lhakhang was managed and looked after by the Sengor community but it was offered to Mongar *Rabday* in 2006 as management was becoming difficult.

### 3.17.3 Significance

The place of worship is *kay-lha yi-lha* (birth and death) to their *Phola tshen ans zhida* (local deities). The main statue of *Guru Nangsi Namgyel* is considered sacred and wish-fulfilling.

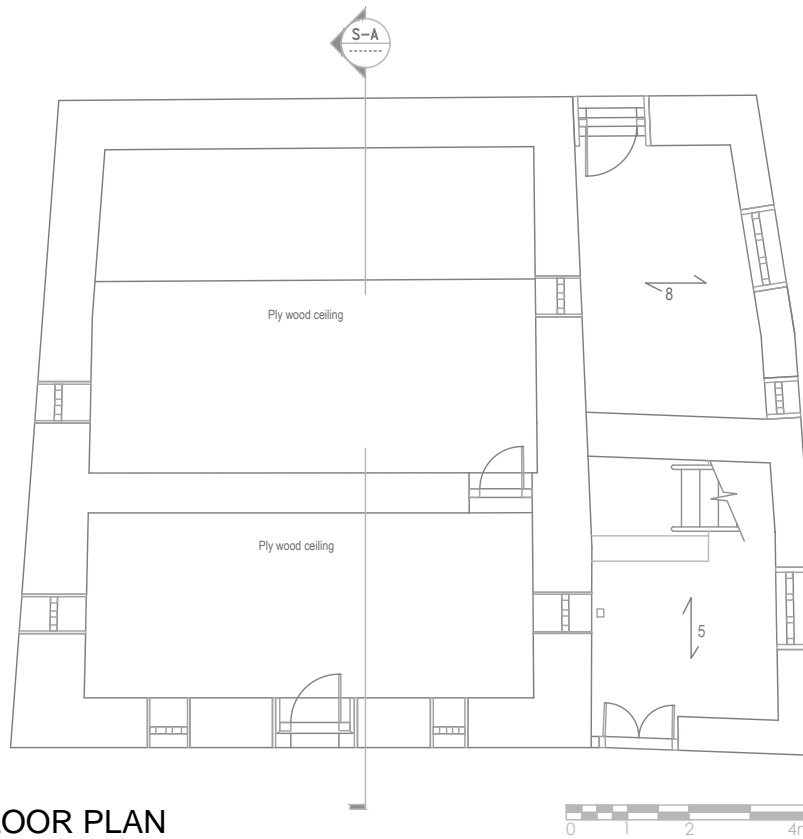
### 3.17.4 Description of Architectural features

The lhakhang is built relatively at the base of the village surrounded by traditional houses. The lhakhang is a two-storied stone masonry structure roofed with two layered *jabzhi* roofs and a *gyaltshen* mounted on top. Starting from the southeast to the southwest elevation, the lhakhang is adorned with *gocham rabsel* on its first floor and *gedkar* window, and *payab gochu*. Unlike, the southeast and southwest elevation, the northwest and northeast elevation are relatively simple with few *gedkar* window to just allow light to enter the rooms.

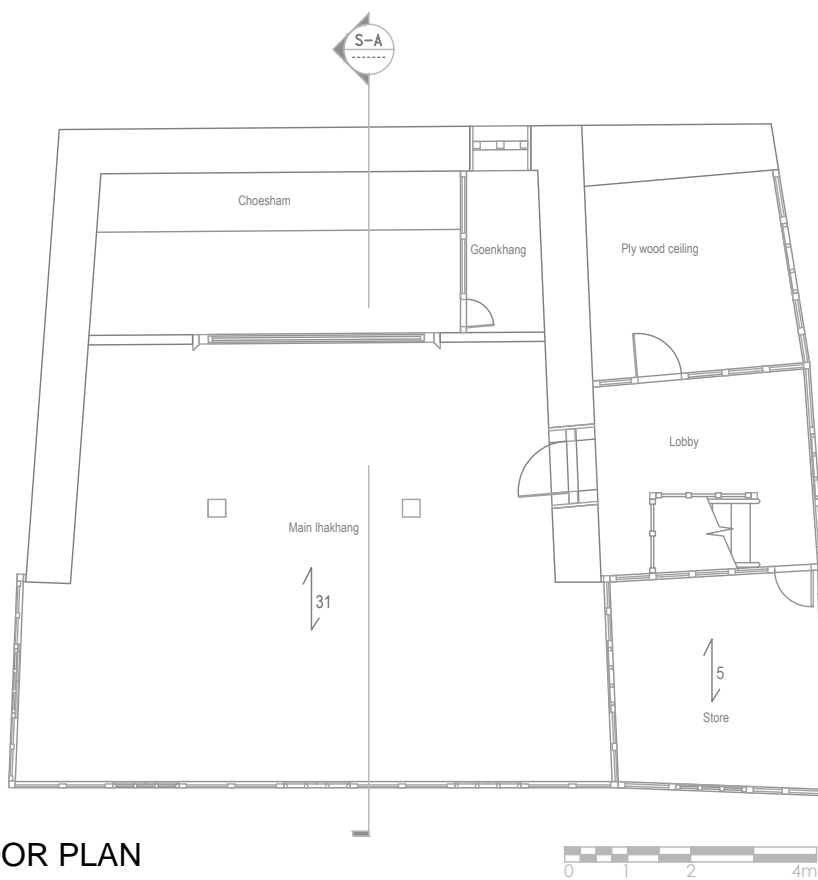
### 3.17.5 Pictorial Documentation



### 3.17.6 Architectural documentation



GROUND FLOOR PLAN



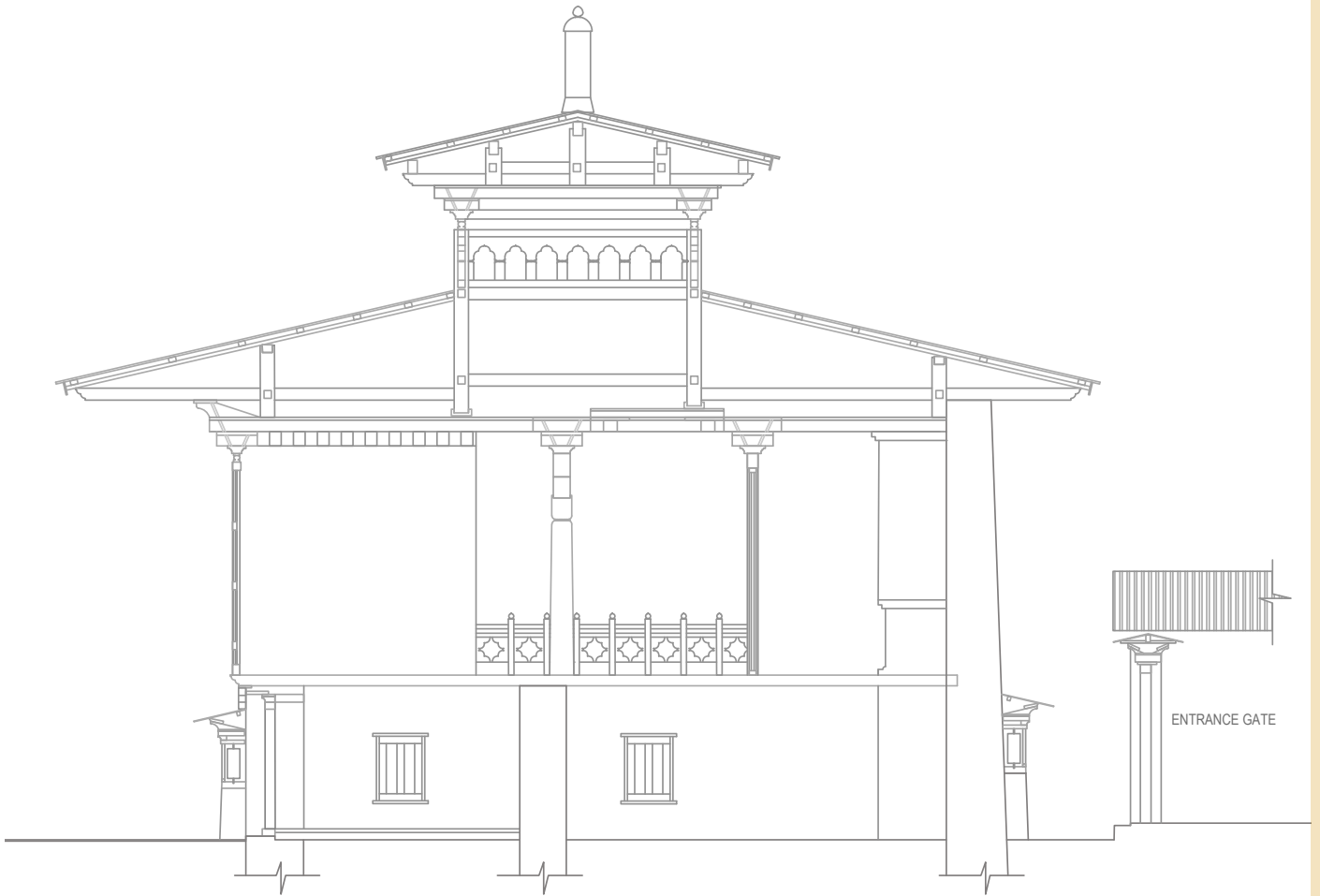
FIRST FLOOR PLAN

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





SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

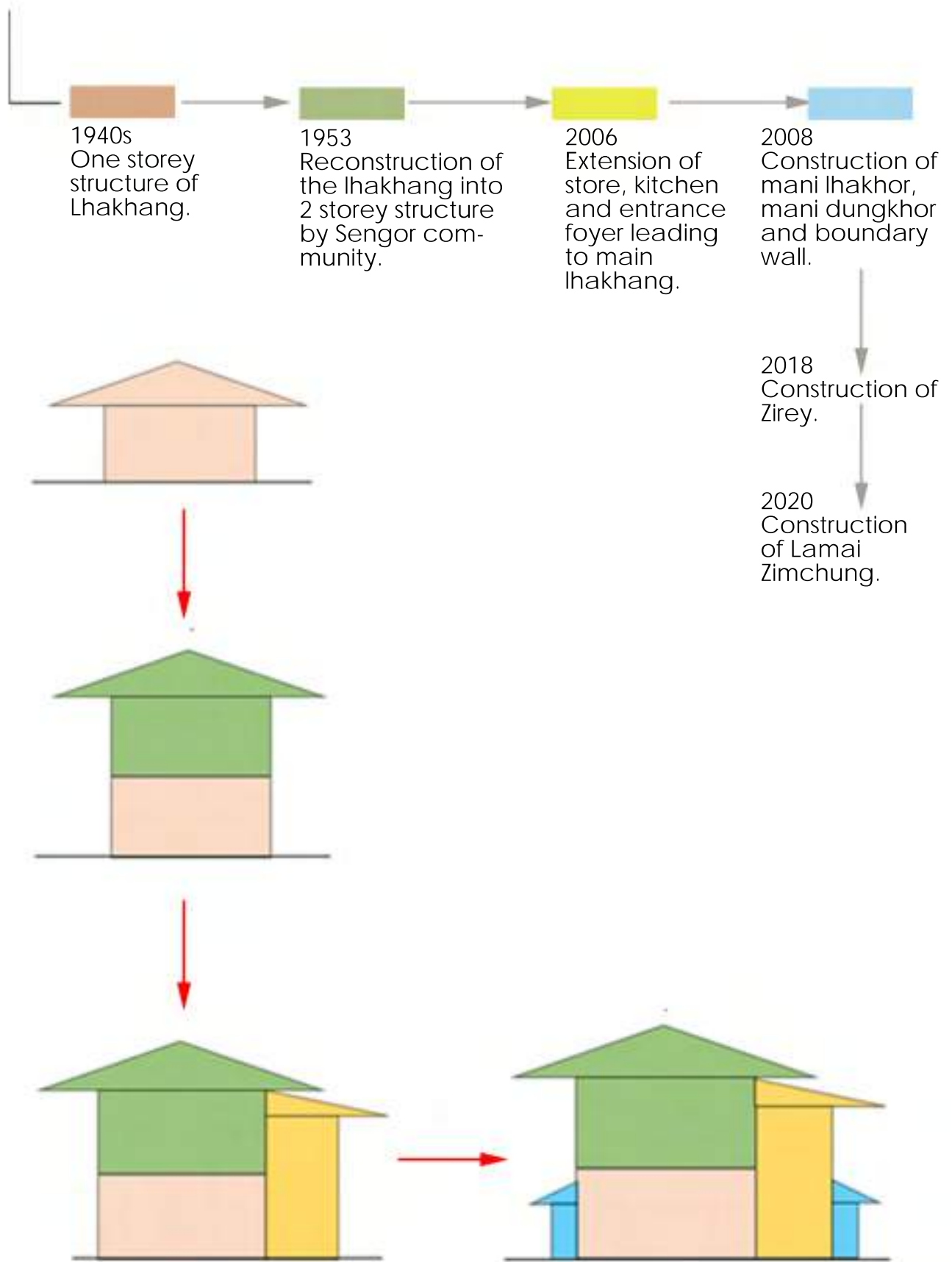
DRAWING TITLE: Architectural drawing

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



### 3.17.7 Chronology and Architectural Observation

#### CHRONOLOGICAL ANALYSIS



# OBSERVATIONS



Visible vertical joint showing signs of new extensions.



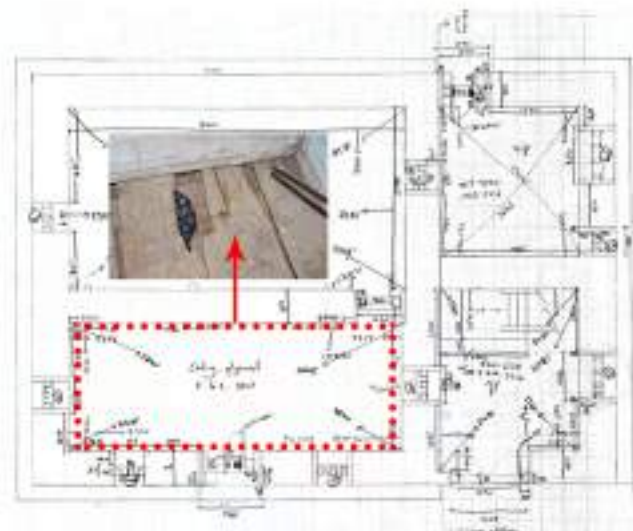
Traces of keymar on the exterior walls of the ground floor as evidence of initial lhakhang being one storey structure.

Traces of window blocked from outside which is the window right inside the goenkhang.

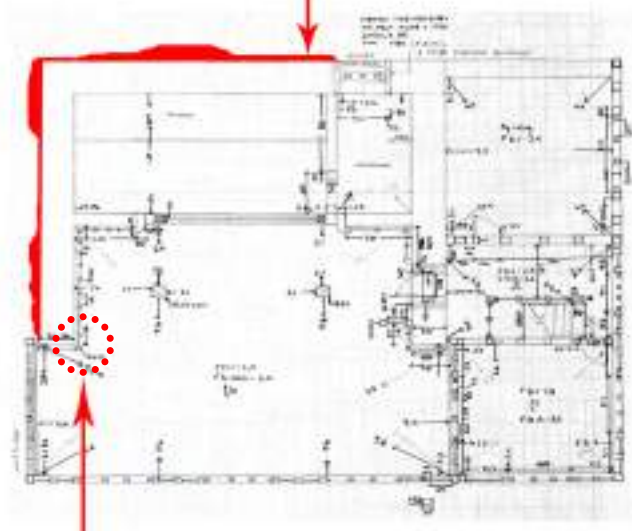


The rabsey on either side of main lhakhang is blocked from inside to make solid surface for canvas painting (debris).

Bulge on the walls has been observed.



Poor condition of wooden flooring on the ground floor.



Cracks on the main load bearing wall has started to appear.



### 3.18. Banjar Lhakhang



### 3.18.1 Location



Banjar lhakhang is located on a gentle terrain overlooking the Banjar village under Tsamang gewog. The geographical location of the site is at 27.37118°N and 91.18256°E with an elevation of 1786 meters above sea level. The site is accessible by a farm road.

### 3.18.2 History

Banjar lhakhang is also known as Dongachokhorling lhakhang after it was named by H.H *Jigme Cheda*. The elders and the *lama* do not know who and when lhakhang was built. They assume that the lhakhang has been built by *Gyalawa Karmapa* as his residence due to existing sacred holy sites such as foot imprints of horses and holy water blessed by *Karmapa* along the old trail. There are no written texts about the lhakhang.

### 3.18.3 Significance

The lhakhang plays a vital role in the life of Banjar community and it serves as a place of worship. The children born at Banjar are bought for naming (*kay-lha*) and the funeral (*yi-lha*) is conducted at the lhakhang. The main statue of *Guru Rinpoche* bought from Talo is considered auspicious and wish-fulfilling

### 3.18.4 Description of Architectural features

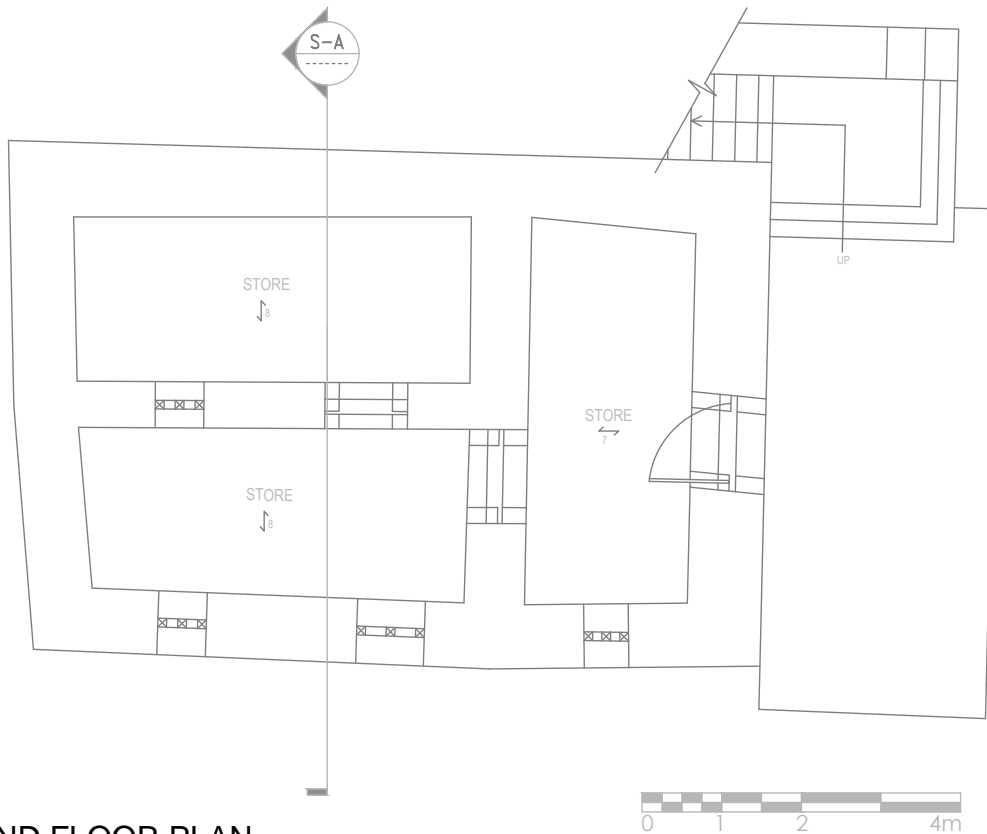
The lhakhang is a two-storied structure and rectangular in shape. It is built with stone masonry, whitewashed on rough mud plaster, and *keymar* (red-colored band) running along the upper part of the wall. On the first floor on the south façade is double tiered windows *rabsel* and the double *tshechu khanyimis* provided at the edges below the *rabsel*. The ground floor has *gedkar* windows on the south façade. A flight of staircases leads to the entrance porch on the first floor. Similar to other traditional architecture in Bhutan, it has a simple gabled roof and there is no *jamthok* and *sertog* installed on it. The ground floor has three rooms partitioned by stone walls and was initially used as a kitchen and store as the presence of soot is still visible. The ground floor is currently used to store essentials for the lhakhang. The first floor has two rooms for *choesham* and *mani-dungkhor*. The single open *choesham* room with a wooden plank flooring on the first floor has two *kachens* which act as a structural member supporting the *dhung* and other elements above it. The *kachen* (pillar) has intricate carvings embellished by the painting of different auspicious motifs.



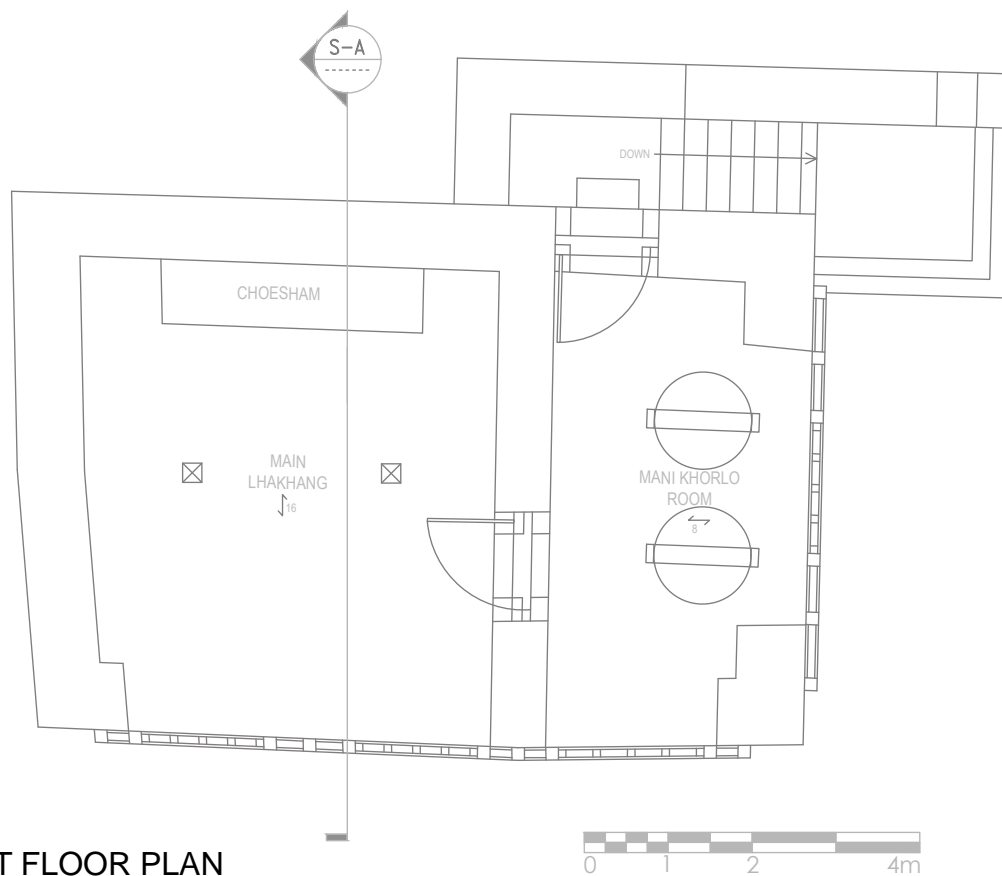
### 3.18.5 Pictorial Documentation



### 3.18.6 Architectural documentation



GROUND FLOOR PLAN



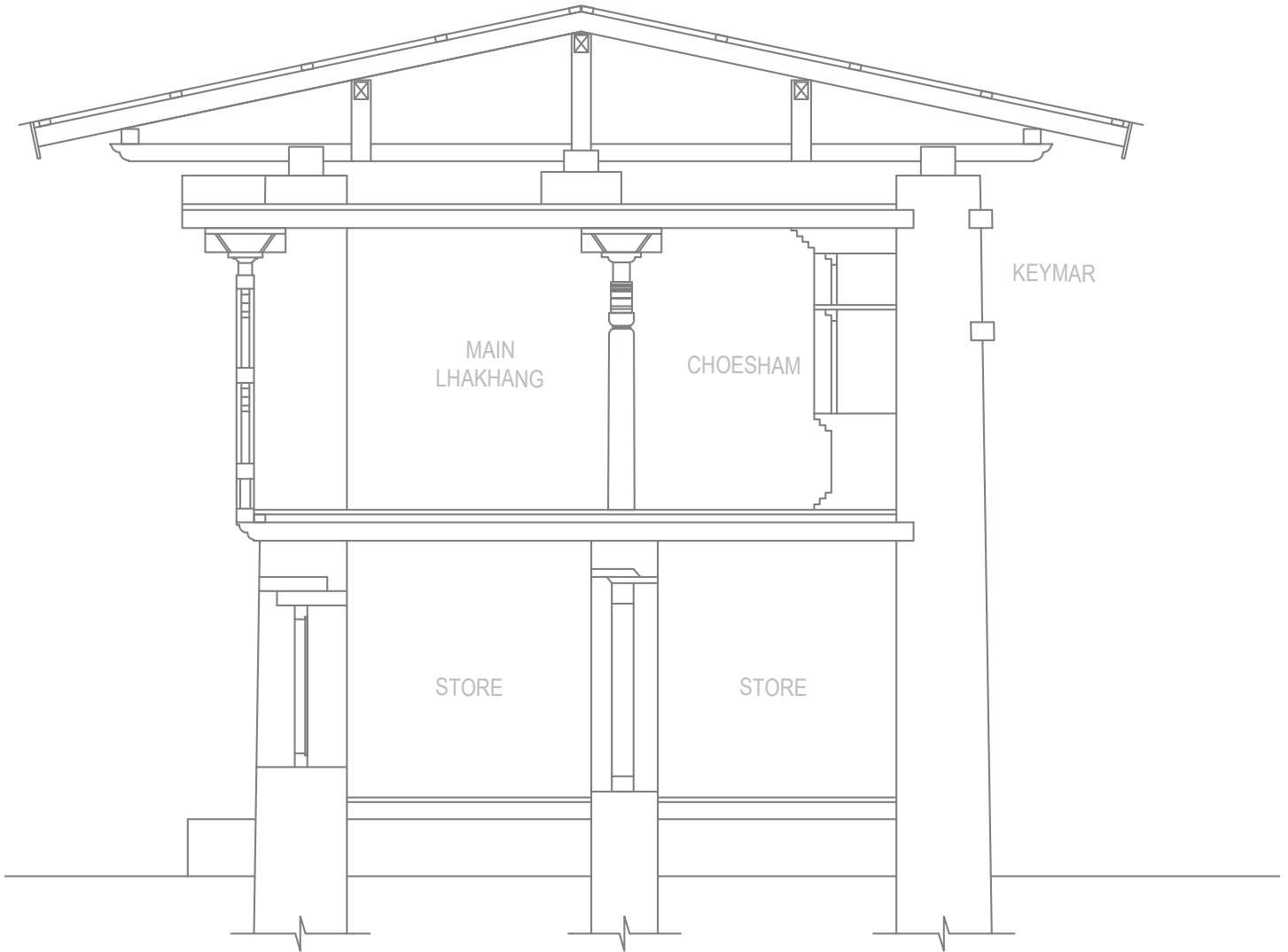
FIRST FLOOR PLAN

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





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



### 3.18.7 Chronology and Architectural Observation

**PRESENT LHAKHANG**  
 Year of const.-Not known

Banjar lhakhang  
 Built by Gyalwa Karmapa  
 (Source : locals)

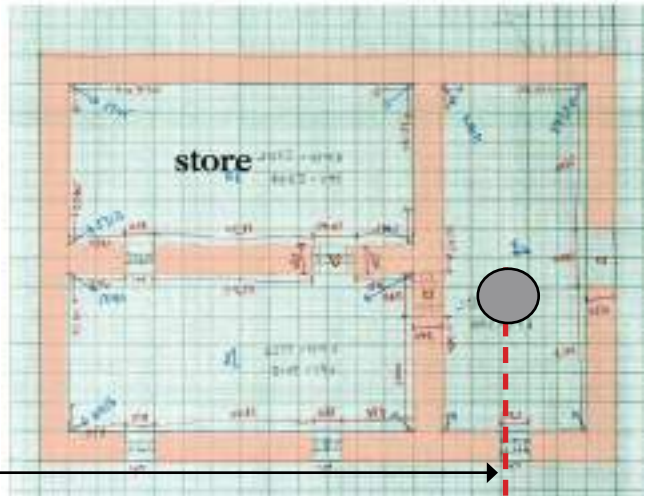
Store and toilet

**NEW LHAKHANG**

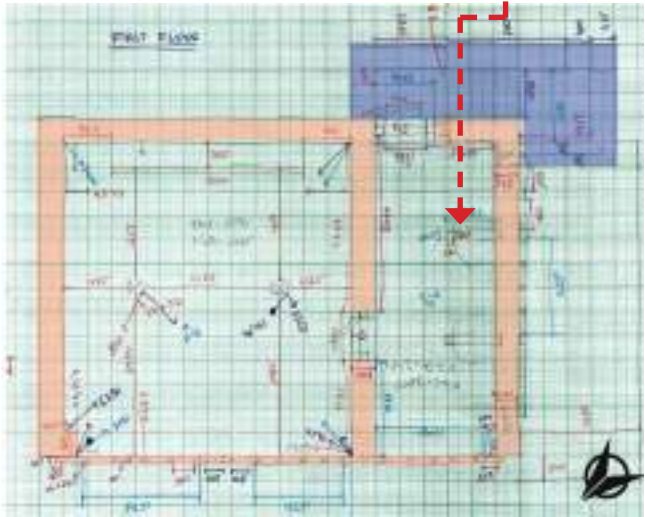
Lamai zimchung



SITE PLAN



GROUND FLOOR PLAN



FIRST FLOOR PLAN



The mani dungkhor was relocated at the first floor from the ground floor because there was difficulty in rotation due to soil/mud.

- The presence of soot at the ground floor reveals that it was initially used as a kitchen and store.
- There is an addition flooring planks at the ground floor and initially there was no flooring layer.



Double tsechung

- The profile of the horzhu and kachung are carved on the single timber panel in order to give the look of four eyed window

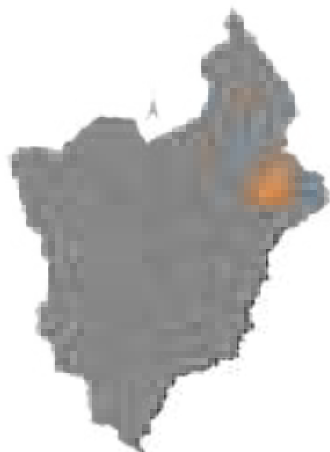
30 -40% of the paintings are faded and needs renovation.





### 3.19. Drupchu Samtenchoeling Goenpa

### 3.19.1 Location



Drupchu Samtenchoeling lhakhang is perched on the top of the hill overlooking the Dremetse surrounded by lush green cypress trees and other mixed conifer forests at Drupchu village under Balam gewog. The geographical location is at 27.33008°N and 91.42312°E with an elevation of 2798 meters above sea level. It is around a 20-minute walk uphill through a beautiful forest from the nearest farm road.

### 3.19.2 History

Drupchu lhakhang was recently renamed Drupchu Samtencholing goenpa by H.H. Sungthrul Rinpoche and the name is associated with *drupkhang* (meditation cave) of Ani. According to Wangchuk (2021), the lhakhang is said to have been founded by Ani Choeten Zangmo in 1501. Her *drupkhang* is currently located a few meters away from the lhakhang. She was a grand-daughter of tertoen Pema Lingpa who is said to have come to Drupchu village to meditate after hearing the sound of *dungkhar* (conch shell) from Dungkharcholing (Aja ney), Mongar which she believed as an auspicious sign.

Ani is said to have meditated there for 13 years practicing *Peling terma* teaching of tertoen Pema Lingpa. She is believed to have attained a rainbow body at a place popularly known as Shakshing goenpa at Trashiyangtse. The *kudung* (dead remains) of Ani was escorted to Drametse and a *chorten* (stupa) was built to keep the *kudung* which is today present at Drametse lhakhang as the main relic. Ani was patron by the villagers and requested her to institute a religious institution, then she established Drametse Thekchok Namdrol Ugyen Choiling at Drametse. Later in 1964, Baza Guru Rinpoche constructed the lhakhang as *zangthopelri* at the sacred site blessed by Ani. After the old existing structure was depilated, the community of Narang, Drametse, and Balam reconstructed the structure but the construction timeline is unknown. Later, the lhakhang was renovated by H.H. Sungruel Rinpoche in 1995 after it was handed over to him by the community.

### 3.19.3 Significance

The lhakhang constructed by Baza Guru Rinpoche and the *drupkhang* of Ani is considered sacred. It has helped to spread *Nyingmapa* teachings in the east. The *drupchu* (holy water) is believed to cure all diseases and is bought by Ani from Chumeti, India. There are *tshamkhangs* (retreat centers) at the site for the practitioners.

### 3.19.4 Description of Architectural features

The goenpa is a single-storied structure and square in shape with an entrance porch on the southeast façade. It is built with fine rubble stone masonry whitewashed on rough cement plaster and *keymar* running along the upper part of the wall. On the south-west façade is three-tiered windows *rabsel* and the traditional Bhutanese secondary architectural element, *tshegen* is provided below the *jugshing* of a *kachung* in trefoil-shaped windows. Except for the two façades, there are no window openings on the other sides of the wall.

Much like other traditional architecture in Bhutan, it has *jabzhi* roof and *jamthok* with *sertog* installed on it. Attached to the four corners of the *jabzhi* roof is the sculpture of *jachung* (a mythical animal). Like many other heritage buildings, the interior is a splendor to the eyes, with its magnificent religious paintings, artifacts, and valuable *nangtens*. It has an open single room with tiles flooring and two *kachens* supporting the *dhung* and other architectural elements below the *cham*. The *kachen* is embellished by paintings of different auspicious motifs.

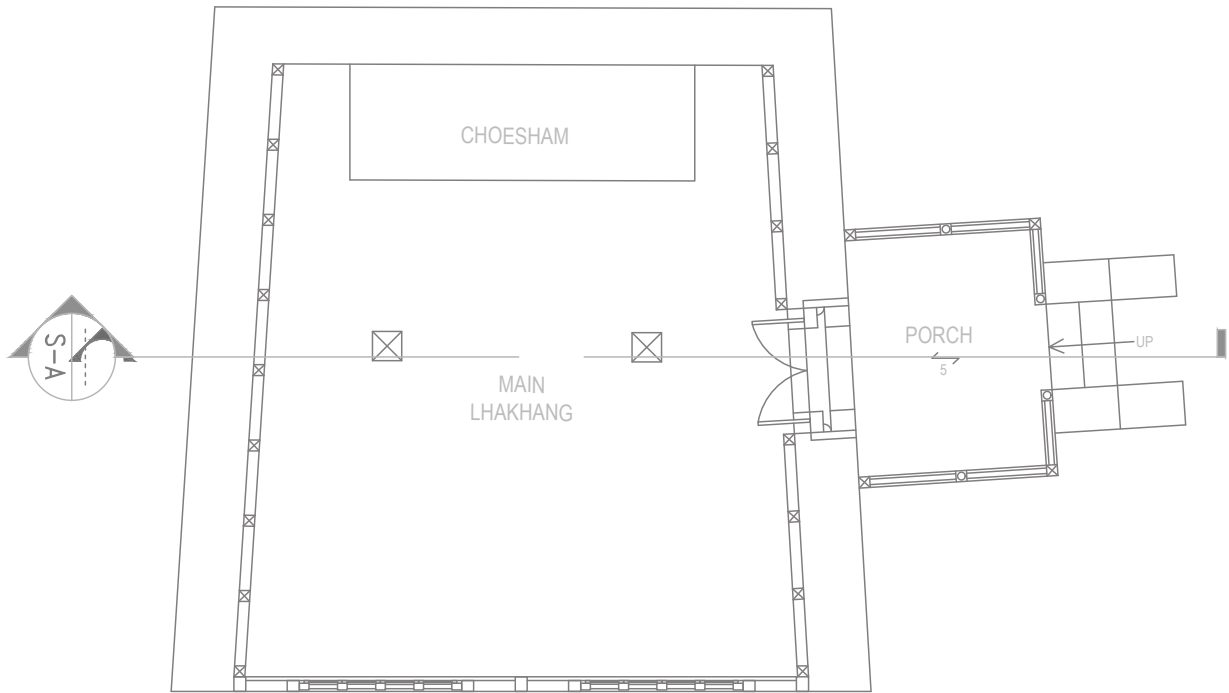
### 3.19.5 Pictorial Documentation



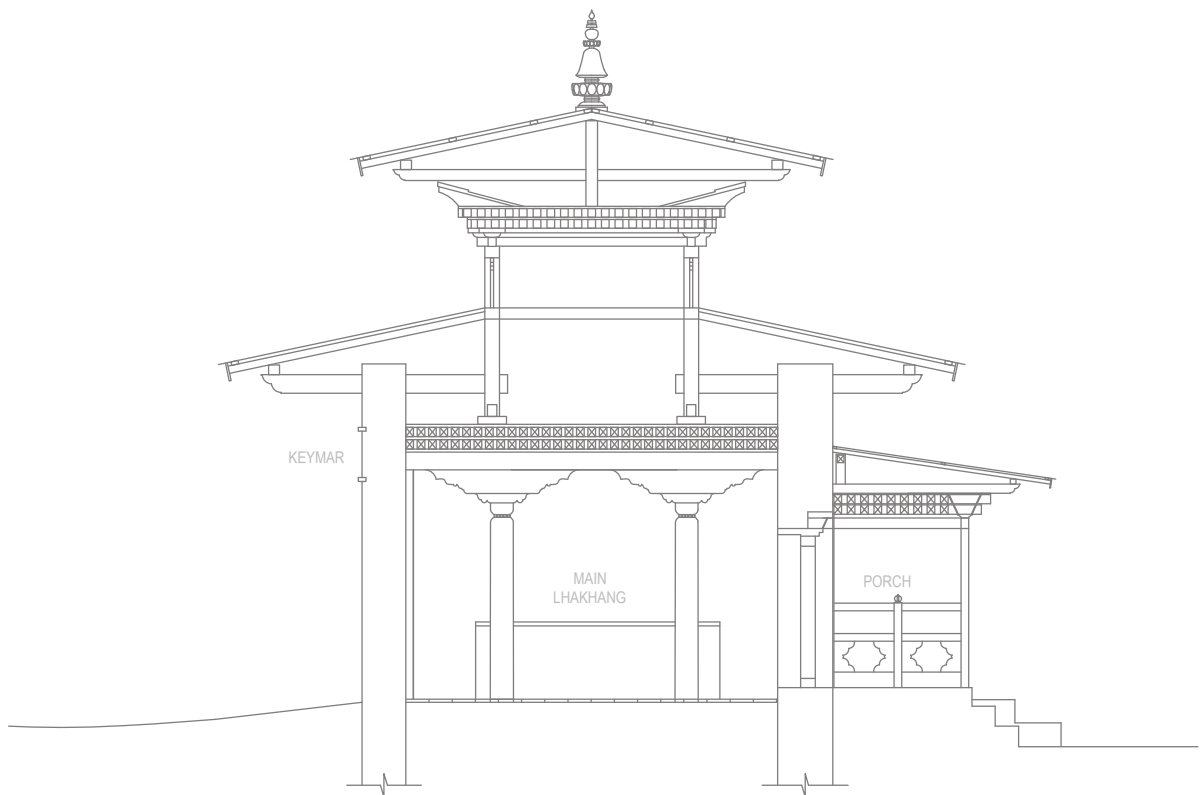




### 3.19.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



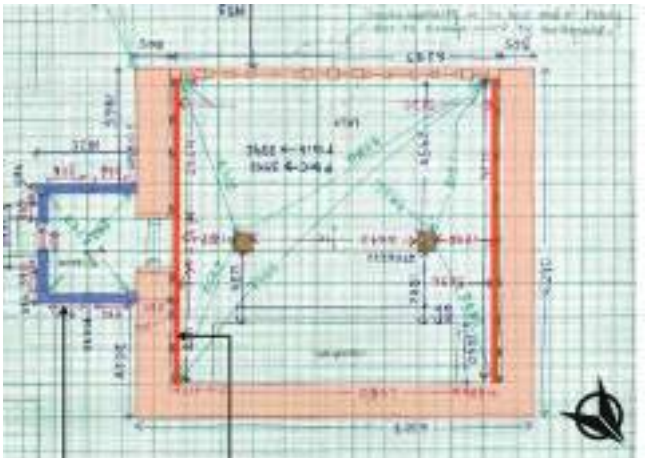
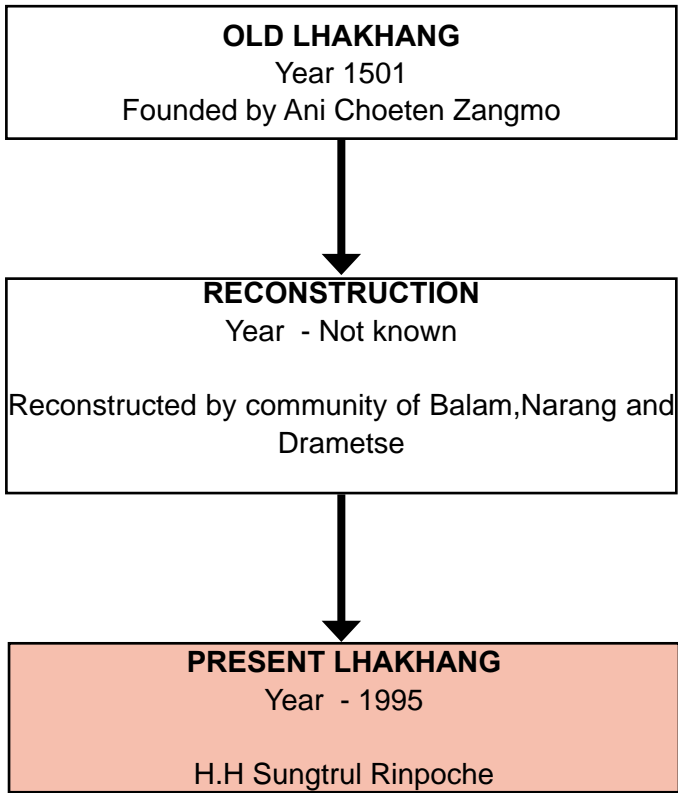
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

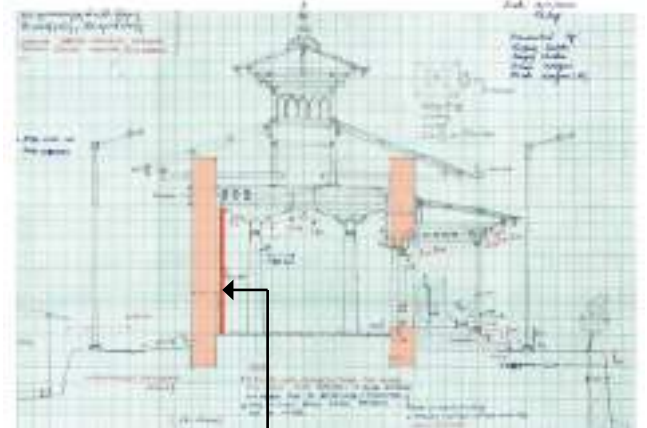
Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



### 3.19.7 Chronology and Architectural Observation



Entrance porch      Plywood for debris      FLOOR PLAN



Plywood was added later to the main wall for debris painting :  
**Reason** : To avoid damage on the debris by moisture due to windy and foggy weather.



Tiles flooring



Butter lamp stand

- Tiles flooring inside the Lhakhang.
- Debris painted on Plywood attached to main wall.
- No butter lamp shed/kamey khang.
- Fog light poles installed on four corners outside the lhakhang.

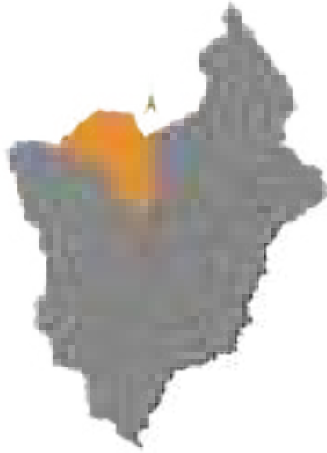


Cracks on the wall and timber components of rabsel due to earthquake.



### 3.20. Ganglapong Lhakhang in Mongar

### 3.20.1 Location



Gangla[ong lhkhang is located at Ganglapong village situated between two big rivers overlooking the Khuling village in the opposite direction under Tsamang gewog. The geographical location is at 27.25522°N and 91.08614E° with an elevation of 1608 meters above sea level. It is accessible by farm road till the extreme end of the village.

### 3.20.2 History

The lhakhang was initially constructed by the 15th reincarnation of Karmapa Khachhab Dorji in the 19th century. It was maintained and managed by the community of Ganglapong for over a decade. The conditions of the lhakhang suffered damage due to age and it further deteriorated because of the earthquake that hit in 2009 and 2011. With time and challenging geographical terrain, there were limited religious practitioners thus, the tradition of holding rituals for both living and death were diminishing fast in the village. Thus, the village welfare association known as Ganglapong *Phayul Phendey Tshogpa* requested H.H. Kathok Situ Rinpoche Jamgoen Chhoki Dorji to look into the matter of challenges of diminishing practitioners. Upon the request, Rinpoche appointed a lama to help the communities. The reconstruction work of the lhakhang was initiated in 2013. Now, the new structure has been completed and a small religious unit was opened fulfilling the wishes of the community. *Drasha* (dorms for monks) has been constructed to accommodate monks to address the shortage of practitioners in the future.

### 3.20.3 Significance

The lhakhang serves as the community lhakhang where the children born are brought for blessing (*kay-lha*) and final rites are conducted (*yi-lha*). The community shares the oldest form of religion called *Bonchoe* (Bonism) which is commonly considered to be the indigenous religious tradition of Tibet, a system of shamanistic and animistic practices performed by lama called *shen* or *bonpo*. It is conducted every year on the 10th day of the 5th month of the Bhutanese calendar coinciding with the *Terda tshechu*.

### 3.20.4 Description of Architectural features

The lhakhang is a two-storied structure and square in shape with two rooms attached to the east and west facades. It is built with rubble stone masonry whitewashed on rough mud plaster and *keymar* along the upper part of the wall. On the first floor on the northern façade is *gomang rabsel* supported by *langna drey-zhu* is provided below the *rabsel*. Two flight of staircases leads to the entrance porch (which is above the store room on the ground floor) on the first floor. The lhakhang has *jabzhi* roof and *jamthok* with *sertog* installed on it. Attached to the four corners of the *jabzhi* roof is the sculpture of *jachung*.

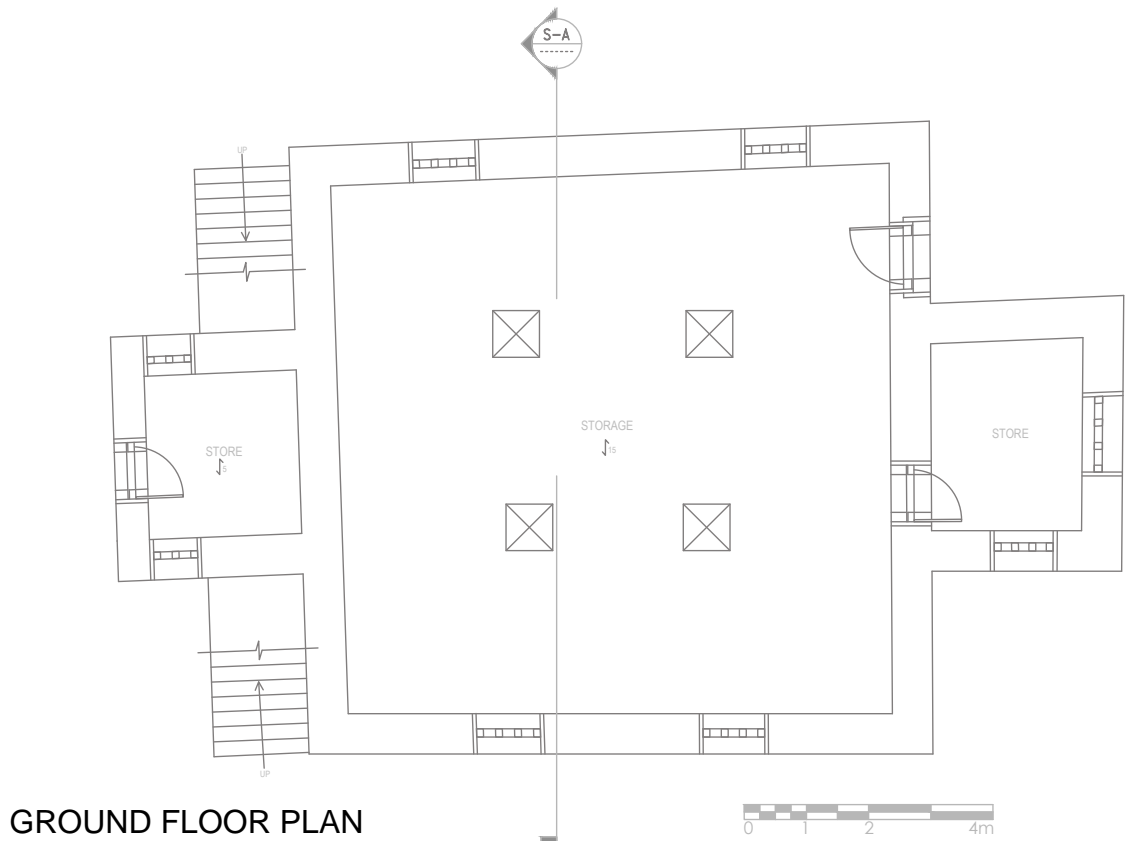
Like many other heritage buildings, the interior of the first floor is a splendor to the eyes, with its magnificent religious paintings, artifacts, and valuable nangtens. The ground floor is used mainly to store essentials for the lhakhang. The single open room with wood plank flooring on the first floor has four *kachens* forming the mandala/*khilchor*. The *kachen* is embellished by paintings of different auspicious motifs.

### 3.20.5 Pictorial Documentation

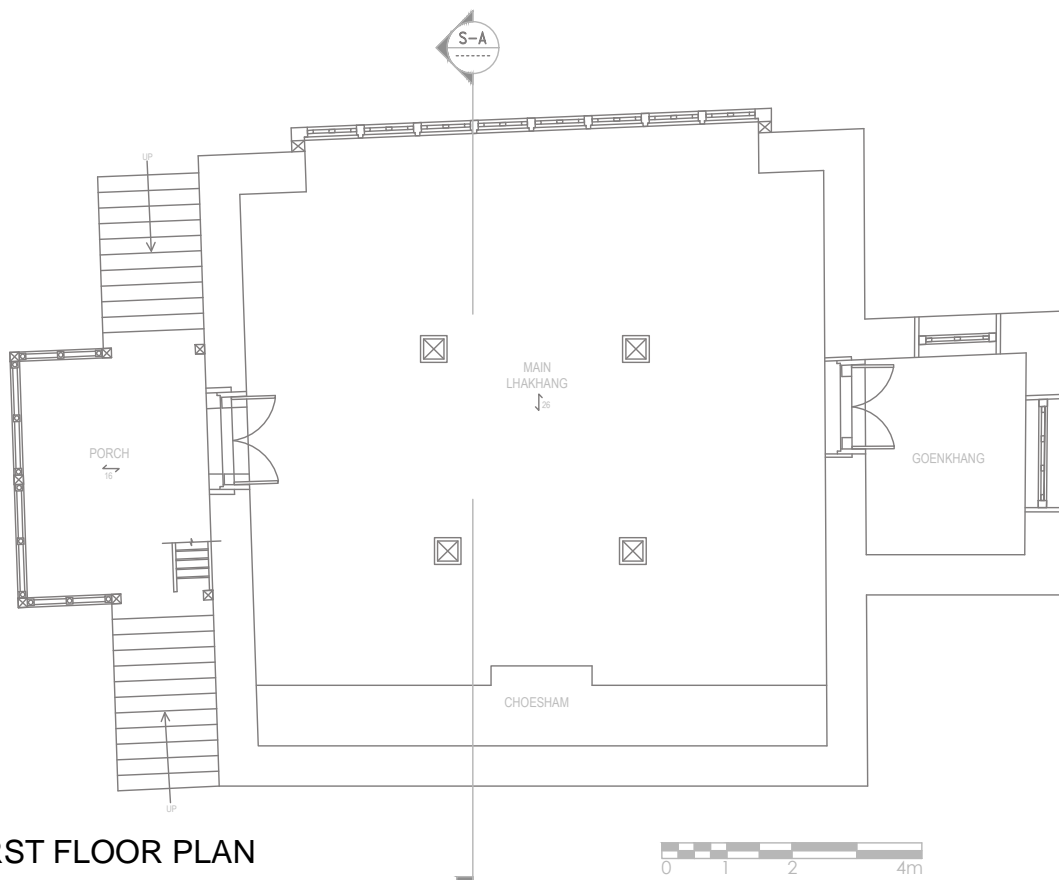




### 3.20.6 Architectural documentation



GROUND FLOOR PLAN



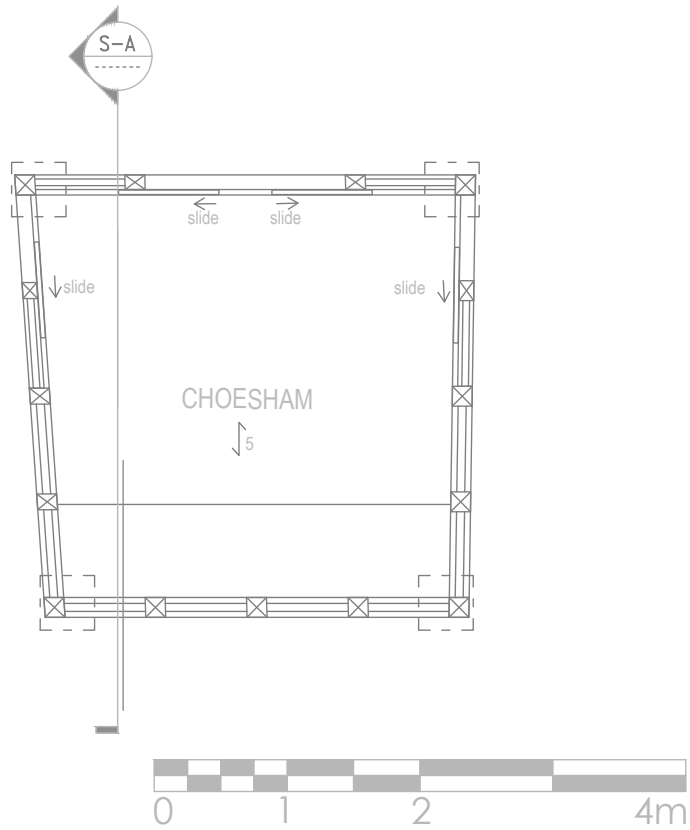
FIRST FLOOR PLAN

PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

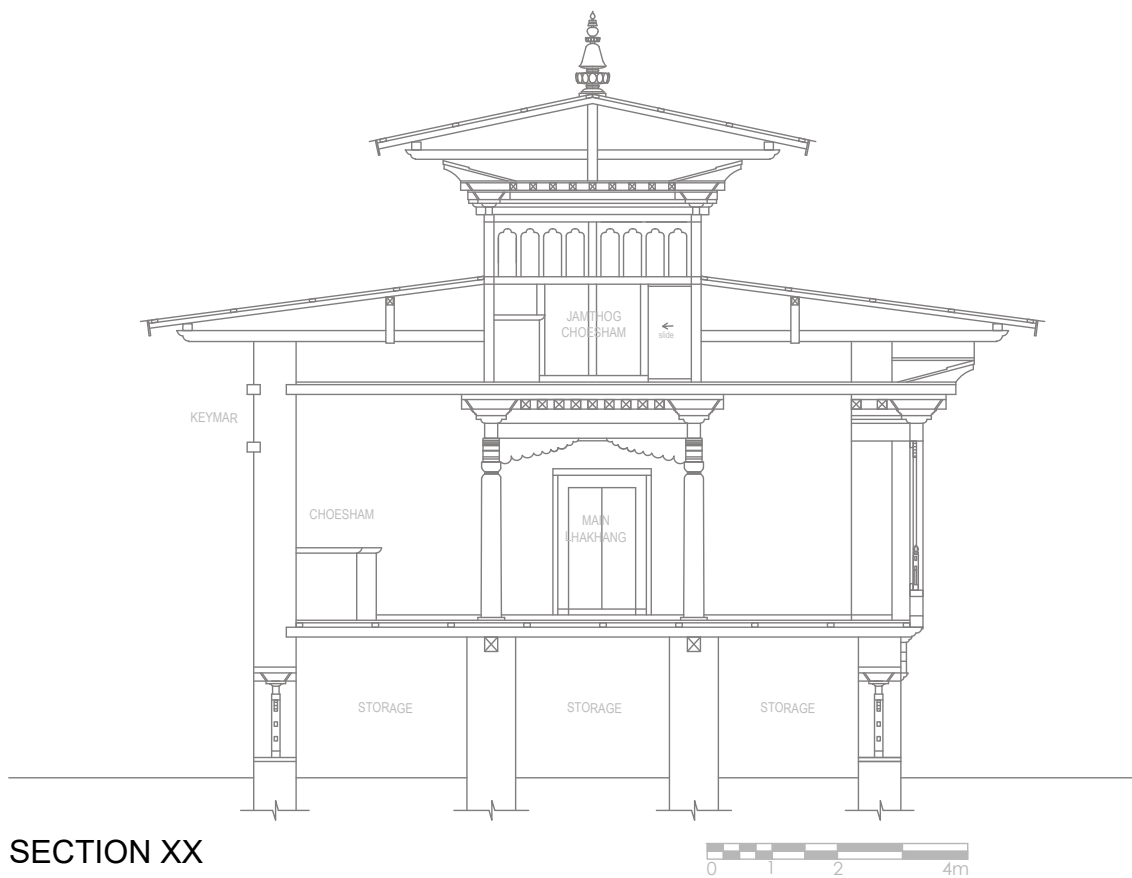
DRAWING TITLE: Architectural drawing

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





JAMTHOK 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





### 3.20.7 Chronology and Architectural Observation



**OLD LHAKHANG**  
19th century

- 19th century - Khachhab Dorji
- Damaged by earthquake in 2009 and 2011.
- One storied Lhakhang.
- Rectangular in shape with gabled roofing and jamthog with gyaltshe.
- Two-tiered window rabsel flushed with the wall.



**NEW LHAKHANG**  
Year 2003

- Reconstructed in 2003.
- Two-storied with new entrance porch for first floor
- Square in shape with jabzhi roofing and jamthog with sertog.
- Gomang rabsel projected from the wall with supporting elements, lang-na drezhu.
- Inclusion of mythical animal sculpture (jachung) on four corners of the jabzhi roof

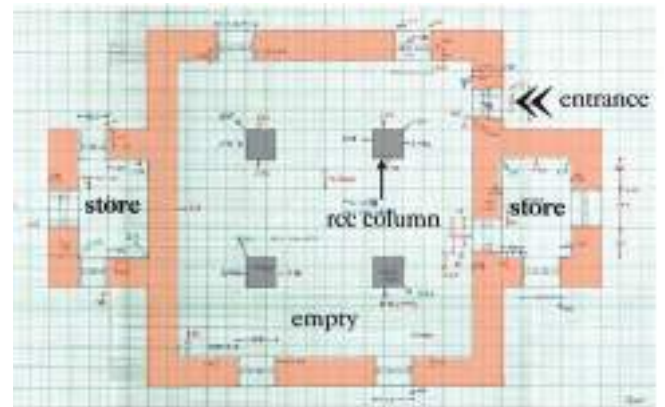


**ANCILLARIES**

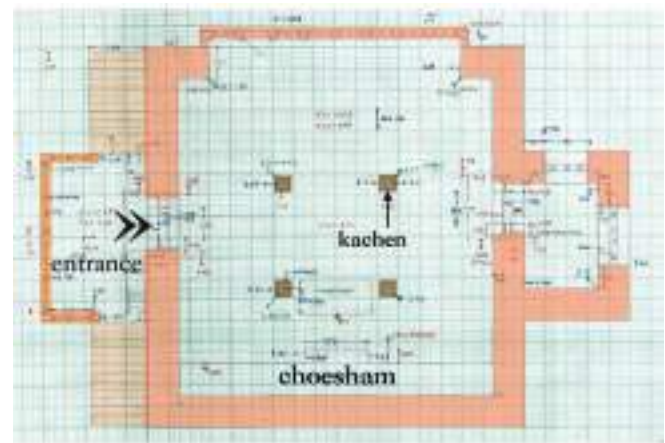
After the reconstruction of the lhakhang



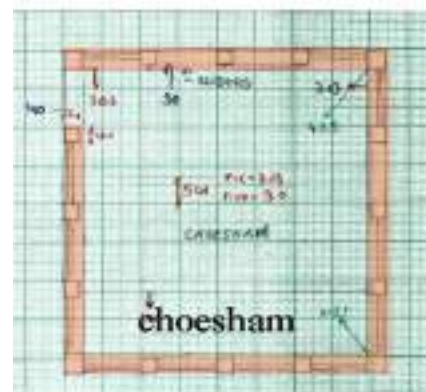
SITE PLAN



GROUND FLOOR PLAN



FIRST FLOOR PLAN



JAMTHOG PLAN



### 3.21. Ringphu Lhakhang



### 3.21.1 Location



Ringphu lhakhang is located on a hillside away from the community settlement with humble surroundings. It falls between the three mountains facing Thrimshing-la and Larjab. It is at Ringphug village under Jurmey gewog accessible by a farm road. The geographical location is at 27.09352°N and 91.23786°E with an elevation of 1822 m above sea level.

### 3.21.2 History

Ringphu lhakhang is a privately owned lhakhang. According to Chopel (2021), caretaker, it was founded by *lam Tandin Jamtsho* in 1929 when he returned from Tibet after practicing Buddhism. He was a true disciple of *Guru Shacha Thupa*. He built Ringphu lhakhang as his residence and to multiply his followers so that Buddhism can flourish. It is believed the blessing from the lhakhang, helps them to protect their cattle from wolves and other wild predators. The statues were all built by the founder himself from clay.

### 3.21.3 Significance

It is a place of worship as *kay-lha yi-lha* (birth and death) for the communities of Ringphu. It was initially built to flourish Buddhism across the country to benefit all living and non-living beings. The lhakhang also protects livestock of the community from the predators.

### 3.21.4 Description of Architectural features

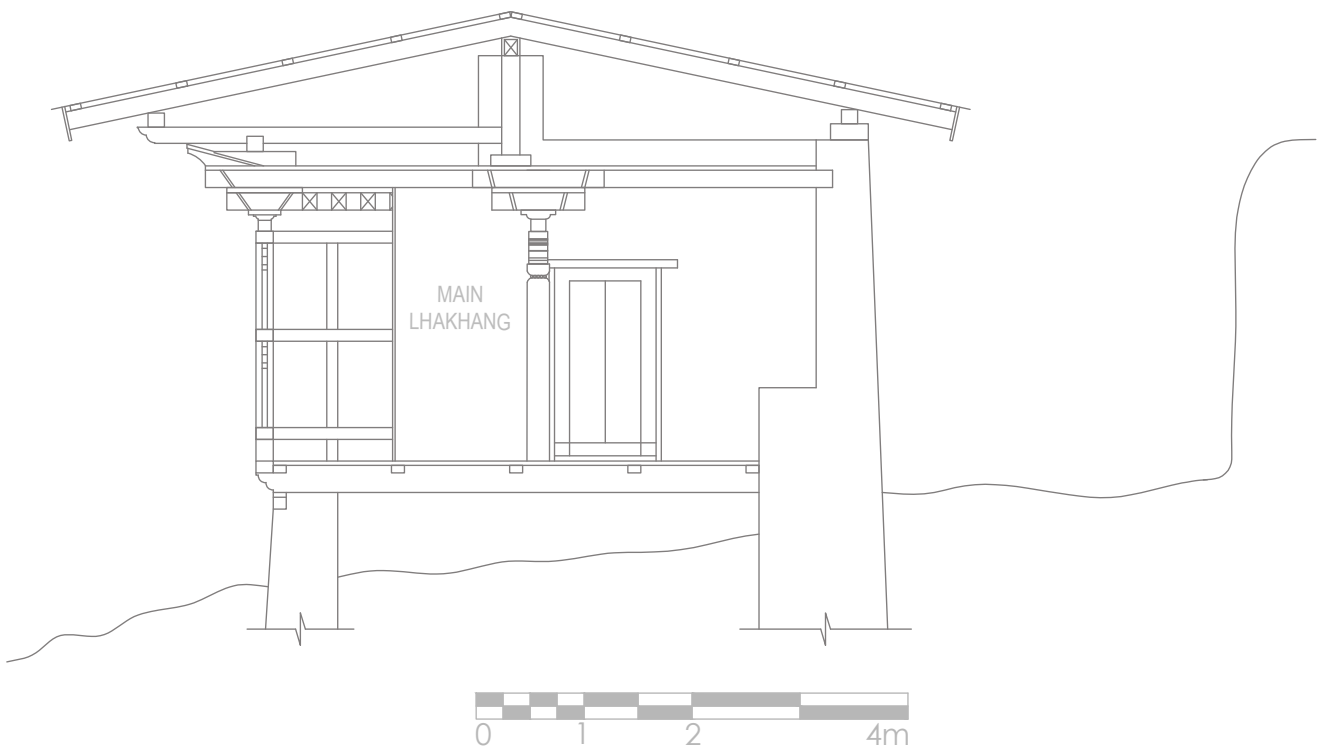
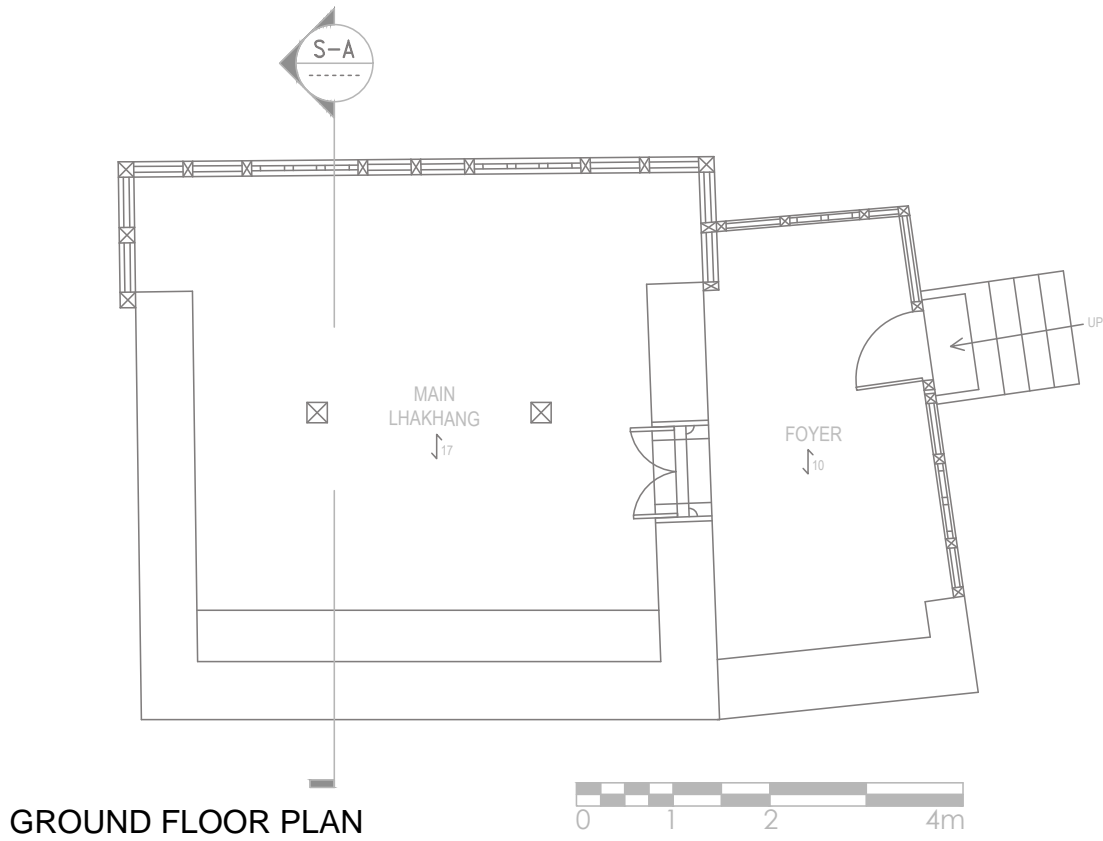
The lhakhang is a single-storied structure and rectangular in shape with an attached room to the south forming an entrance porch. It is built with stone masonry and mud mortar. Unlike other heritage buildings, it has no *keymar* running along the upper part of the wall. On the east façade, it has two-tiered windows *rabsel* with soma panel. Except for the two façades, there are no window openings on the other sides of the wall. It has a gabled roof and no other elements like *sertog* installed on it. Like many other heritage buildings, the interior is a splendor to the eyes, with its magnificent religious paintings, artifacts, and valuable nangtens. It has an open single room with raised wooden flooring and *twokachens* supporting the *dhung* and other architectural elements below the *cham*. The *kachen* is embellished by paintings of different auspicious motifs and floral patterns.

### 3.21.5 Pictorial Documentation





### 3.21.6 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



### 3.21.7 Chronology and Architectural Observation

**OLD LHAKHANG**

Early 19th century

Founder : Tshampa Pema Wangchuk  
 Damaged by earthquake(year not known)



**PRESENT LHAKHANG**

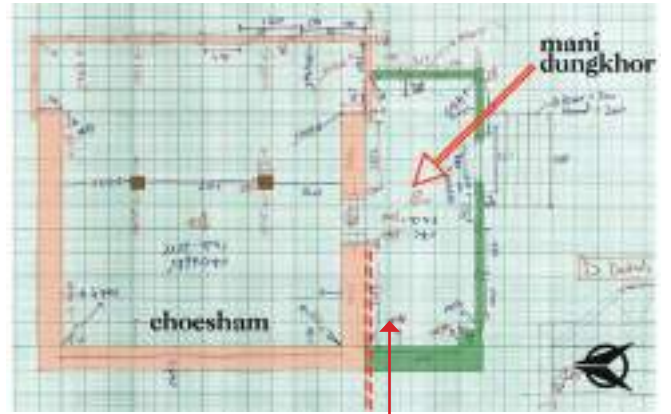
Year of re-const. - 2000

Ringphu lhakhang  
 Built through private funding  
 (source : owner)



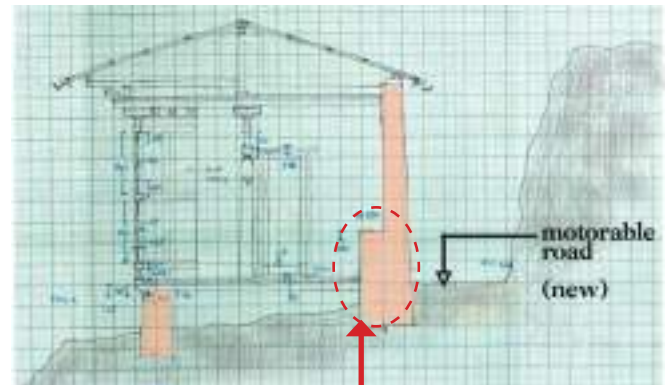
**MANI DUNGKHOR**

Later addition  
 (entrance porch)



Later addition

FLOOR PLAN



Choesham and choethri of stone masonry wall

SECTION



No keymar on the external wall

Timber components are in good condition



New farm road



- The masonry walls and timber components are still in good conditions as it was built 21 years ago.
- There is new farm road constructed right behind the lhakhang and there is no proper drainage to it. So it poses potential threat to the structure of the lhakhang especially during monsoons.

