

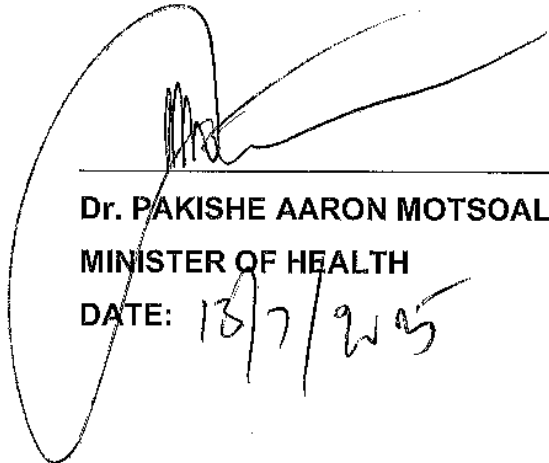
DEPARTMENT OF HEALTH

NO. 6538

22 August 2025

THE ALLIED HEALTH PROFESSIONS ACT, 1982**REGULATIONS RELATING TO THE PROFESSION OF TRADITIONAL
CHINESE MEDICINE AND ACUPUNCTURE**

The Minister of Health has, in terms of section 38 of the Allied Health Professions Act, 1982 (Act No 63 of 1982), after consultation with the Allied Health Professions Council, made Regulations in the Schedule.



Dr. PAKISHE AARON MOTSOLEDI, MP
MINISTER OF HEALTH
DATE: 18/7/2025

SCHEDULE

Definitions

1. In this Schedule any expression defined in the Act bears that meaning and, unless the context otherwise indicates —

“acupuncture” means a collection of various procedures involving the manual or electrical stimulation by means of needles, sound waves or electronic pulses of certain points or areas on the skin, mucous membranes or subcutaneous tissue of a person to promote, maintain, restore or improve health or to prevent a disorder, imbalance or disease or to alleviate pain;

“acupressure” means a set of techniques for the application of physical pressure to certain points on the human body using the hand or elbow or various devices other than needles;

“Ahshi Acupuncture” means the needling of a tender point on a person's body in order to treat blockages of Chi and blood;

“auricular therapy” or **“ear Acupuncture”** means acupuncture or acupressure applied to points on either one or both of the patient's ears for the treatment of conditions affecting the physical, mental or emotional aspects of the patient;

“basic substance” means any substance used in Traditional Chinese Medicine for medicinal purposes from which or out of which a dilution or mixture is prepared or manufactured, or any stronger

concentration of such substance;

“bone setting” also known as **“Die-Da”** means a form of physical manipulation that is applied in cases of trauma or injuries such as sprains or bruises;

“catgut embedding therapy” means embedding a type of cord made from sterile synthetic fibre into acupuncture points to keep these points stimulated for up to a week after which the fibre is absorbed by the body;

“Chi” means the life energy that flows in a living human body;

“Chinese Medicine and Acupuncture practitioner” means a person registered as such under the Act;

“coining” or **“spooning”** (also known as **“Gua Sha”**) means a technique of scraping or rubbing the skin of a person using a round edged object, in which the skin is pressured in strokes by palpation and cutaneous stimulation, in order to move blood and Chi with the object of promoting or restoring health or wellbeing;

“compound” means compound as defined in the General Regulations made in terms of the Medicines and Related Substances Act, 1965 (Act 101 of 1965);

“council-accepted” or **“accepted by the council”** means that the recommendations of the relevant professional board have been accepted by the Council by way of due process;

“cupping therapy” (also known as **“Ba Guan”**) means a set of techniques involving the manual or electronic suction of small areas of the skin of a person by the application of cups, made of glass, plastic, bamboo or similar material, in which a partial vacuum is created before being placed on the skin with the object of moving blood, lymph or Chi in order to promote, maintain, restore or improve health, prevent a disorder, imbalance or disease or alleviate pain;

“dietary therapy” (also known as **“Shiliao”**) means the therapeutic modality in Traditional Chinese Medicine that involves the use of whole natural foods instead of, or in addition to, herbal medication to correct energy imbalances or combat disease in the human body;

“dispense” means dispense as defined in the General Regulations made in terms of the Medicines and Related Substances Act, 1965 (Act 101 of 1965);

“dry cupping” means the practice of applying a partial vacuum by means of heat (fire cupping) or suction (vacuum gun) in one or several bell-shaped vessels (suction cups) to specific locations on the skin resulting in the uplifting of tissues beneath (skin doming);

“electro-acupuncture” is a form of acupuncture in which needles are attached to a device that generates continuous electrical pulses and includes percutaneous electrical nerve stimulation;

“embedding therapy” means the practice of embedding in a sterile manner seeds or metal balls with medicinal properties onto a person's skin or threads or needles into the skin, for the purpose of prolonging

the duration of stimulation of acupuncture points or areas and includes **“catgut embedding therapy”** as defined above;

“laser Acupuncture” means acupuncture using a laser device instead of needles in order to stimulate acupuncture points on the skin;

“lifestyle management” means an intervention designed to promote health and behavioural changes in a patient by enabling him or her to have increased control over a health condition;

“magnet therapy” means the application of the magnetic field of an electromagnetic device or a permanent static magnet to the body in order to benefit health;

“Medicines and Related Substances Act” means the Medicines and Related Substances Act, 1965 (Act No 101 of 1965) and includes the regulations made thereunder;

“moxibustion” means a therapy using burning **“moxa”**, which is the burning of desiccated *Artemisia* spp. with the intention of warming regions of the skin, or acupuncture points on the skin, to improve circulation in order to induce a smoother flow of blood and Chi. Moxibustion can be by direct or indirect means, (**Direct moxibustion** is where a moxa cone is placed directly onto the skin producing a blister. Indirect moxibustion involves the use of a moxa cigar or moxa stick or cone held close to the skin to either warm or burn it, or the use of moxa on an acupuncture needle);

“needling point injection therapy” means the injection of a medicine, or herbal substance, using sterile techniques of Traditional Chinese Medicine, into acupuncture points in accordance with Traditional Chinese Medicine principles;

“pharmacopoeia” means any Council-accepted publication for the profession of Chinese Medicine and Acupuncture in which the medicinal properties or the physical character of substances, the natural history of the effect of substances on the body in health and disease, the collective indications and contraindications obtained from experimental study of substances or the therapeutics relating to the application of substances in disease, are described;

“pulse and tongue diagnosis” means the measurement and analysis of the patient’s pulse and the inspection of the patient’s tongue to obtain a Traditional Chinese Medicine diagnosis;

“Qi Gong” means a system of exercise and meditation that combines regulated breathing, slow movement and focused awareness in order to cultivate and balance Chi and can include Qi Gong massage in which the practitioner combines massage techniques with the awareness of acupuncture channels and points;

“sonopuncture” or **“acutonics”** means the stimulation of the body in a manner similar to that of acupuncture but using sound, generated by ultrasound transducers, tuning forks or other sound emitting devices, instead of needles;

“substance” means anything which, whether used alone or in combination in either its original or natural state or in compounded, manipulated or prepared form, constitutes a Traditional Chinese Medicine medicine or forms part of a Traditional Chinese Medicine medicine or which is a basic substance;

“Tai Chi” means a Traditional Chinese Medicine exercise system that involves slow, smooth body movements to achieve a state of relaxation of body and mind and that is used to improve or maintain health while strengthening the cardiovascular and immune systems;

“temperament evaluation” means the use of Traditional Chinese Medicine philosophy and techniques to ascertain various physical and mental states with the aid of the five elements and their corresponding organs and to assess the patient's mental, physical, emotional and spiritual aspects;

“the Act” means the Allied Health Professions Act No. 63 of 1983;

“Traditional Chinese Medicine medicine or substance” means a medicine or substance which is recorded in any Council-accepted pharmacopoeia for this profession in which the medicinal properties or the physical character of substances, the natural history of the effect of such medicines or substances on the body in health and disease, the collective symptoms obtained from experimental study of such medicines or substances or the therapeutics relating to the application of such medicines or substances in disease, are described;

“Tui Na” means a method of massage with or without the use of ointments, used in Traditional Chinese Medicine, that is intended to stimulate the flow of Chi and blood by means of various barehanded techniques that do not involve the use of needles and which include thumb pressure, rubbing, percussion and stretches;

“urine and stool analysis” means the examination of the physical appearance, colour, smell, consistency, amount, frequency, sediment or degree of digestion of urine or stool for the purpose of obtaining a Traditional Chinese Medicine diagnosis; and

“wet cupping” means a minor surgical procedure, where negative pressure (suction force) is applied to the skin surface using cups creating skin doming around capillaries and resulting in increased capillary filtration and local collection of filtered fluids, followed by light scarification of the skin so that the filtered fluid moves into the cup and may be collected and removed.

Acts specifically pertaining to the profession of Chinese Medicine and Acupuncture

2. The following acts are acts specifically pertaining to the profession of Chinese Medicine and Acupuncture –
 - (a) The physical and psychological examination of any person for the purpose of diagnosing any defect, illness, disease or deficiency in such person in accordance with the principles and philosophy of Traditional Chinese Medicine, including but not limited to-

- (i) pulse and tongue diagnosis;
 - (ii) temperament evaluation; or
 - (iii) urine and stool analysis.
- (b) The use or request of any medical diagnostic investigations which may include withdrawal of intravenous blood;
- (c) The treatment or prevention of any defect, illness, disease or deficiency in any person by means of-
- (i) acupuncture;
 - (ii) acupressure;
 - (iii) Ahshi acupuncture;
 - (iv) auricular therapy;
 - (v) bone setting;
 - (vi) coining or spooning therapy (Gua Sha);
 - (vii) cupping therapy (Ba Guan);
 - (viii) dietary therapy (Shiliao);
 - (ix) electro-acupuncture;
 - (x) embedding therapy;
 - (xi) laser acupuncture;
 - (xii) lifestyle management;
 - (xiii) magnet therapy;
 - (xiv) moxibustion;
 - (xv) needling point injection therapy;
 - (xvi) Qi Gong;
 - (xvii) Sonopuncture;
 - (xviii) Tai Chi;
 - (xix) Tui Na; or
 - (xx) Traditional Chinese Medicine medicines or substances.

- (d) Advising any person on his or her physical or mental health;
- (e) Any other acts specifically pertaining to the profession of Traditional Chinese Medicine based on the education and training of such practitioners as approved by the Council, from time to time, at the recommendation of the applicable professional board and published in the *gazette*.

Remedies relating to the profession of Chinese Medicine and Acupuncture

3. Subject to the provisions of the Medicines and Related Substances Act No. 101 of 1965, a person registered as a Chinese Medicine and Acupuncture practitioner may for the purposes of his or her practice-

- (a) Possess or have under his or her control or administer or prescribe or supply to a patient-
 - (i) any Traditional Chinese Medicine medicine, substance, or preparation;
 - (ii) Traditional Chinese Medicine substances that are unscheduled or scheduled under the Medicines and Related Substances Act;
 - (iii) Traditional Chinese Medicine substances, including scheduled substances, that are used in the compounding and dispensing of Traditional Chinese Medicine medicines, substances or preparations;

- (iv) Those scheduled substances which are recorded in a council-accepted Traditional Chinese Medicine pharmacopoeia, in quantities and concentrations that do not exceed what is reasonably necessary for this purpose
 - (v) Such scheduled Traditional Chinese Medicine substances, other than those contemplated in subparagraph (iv), as determined to be necessary for the practice of Chinese Traditional Medicine by the Council, at the recommendations of the relevant professional board and published in the *gazette*;
- (b) Prescribe for, or administer to, or dispense to, a patient-
- (i) Any Traditional Chinese Medicine substance, or preparation or mixture of substances, or medicines in any therapeutic dose;
 - (ii) Basic substances and preparations and mixtures of Traditional Chinese Medicine substances whether they include scheduled substances or unscheduled substances under the Medicines and Related Substances Act;
 - (iii) Medicines, substances, preparations and mixtures of substances that are scheduled or unscheduled substances including-

- (aa) vitamins;
 - (bb) minerals;
 - (cc) animal extracts, products, and derivatives;
 - (dd) fats, oils, and fatty acids;
 - (ee) carotenoids;
 - (ff) polyphenols and bioflavonoids;
 - (gg) amino saccharides;
 - (hh) saccharides (including probiotics);
 - (ii) probiotics; and
 - (jj) health supplements.
- (iv) Traditional Chinese Medicine substances referred to in sub-paragraphs (i), (ii) and (iii), water and saline, in an injectable form, where applicable; and
- (v) Compound or dispense-
- (i) any Traditional Chinese Medicine substance, preparations and mixtures of substances that are recorded in a council-accepted Traditional Chinese Medicine pharmacopoeia or any unscheduled substance for the purpose of making a Traditional Chinese Medicine medicine;
 - (ii) Traditional Chinese Medicine substances referred to in paragraph (a) (i) – (iv);
 - (iii) Traditional Chinese Medicine substances referred to in paragraph (b) (i), (ii) and (iii);

- (iv) Any Traditional Chinese Medicine substance or preparation or mixture of substances or medicines or substances containing a Traditional Chinese Medicine substance, in any therapeutic dose or strength.

Short title

4. These Regulations are called the Regulations Relating to the Profession of Traditional Chinese Medicine and Acupuncture, 2025.

XITIVISO XA NAWU

DZAWULO YA RIHANYU

**NAWU WA TIPHUROFEXINI TA SWA RIHANYU, 1982 (NAWU WA
NO.63-LEMBE RA 1982)**

**SWINAWANA MAYELANA NA TIRHO WA MURHI WA MACHAYINA WA
XINTU NA KU TLHAVELA**

Holobye wa Rihanyu u, hi ku ya hi xiyenge xa 38(1)(i) xa Nawu wa Tiphurofexini ta swa Rihanyu, 1982 (Nawu wa No. 63 lembe 1982), endzhaku ka ku tihlanganisa na Huvo ya Tiphurofexini ta swa Rihanyu ya Afrika-Dzonga, a endla Swinawana leswi swi kombisiweke eka Xedulu.



DOKODELA PAKISHE AARON MOTSOLEDI

HOLOBYE WA RIHANYU, MP

SIKU.

13/7/2025

XEDULU

Tihlamuselo

1. Eka Xedulu leyi nhlamuselo yin'wana na yin'wana leyi yi hlamuseliwaka eka Nawu yin a nhlamuselo na, handle ka loko mongo wu kombisa hi ndlela yin'wana –

“ku tlhavela” swivula ku hlanganisa maendlelo yo hambanana lawa ya katsaka ku tirhisa mavoko na ku hlohlotelo ka xiekitironiki hi ndlela ya tinayiti, magandlati ya pfumawulo kumbe matwelo ya mabelo ya mbilu ya xiekitironiki eka tindhawu tokarhi kumbe tindhawu eka nhlonghe, membirheni yo rhetela, kumbe tithixu leti nga heleliki ta munhu ku hlohlotela, ku hlayisa, ku pfuxeta kumbe ku aptswisa rihanyu kumbe ku sivela kuva ku nga ri na ku tirha kahle, ku ka ku nga ri na ku ringanana kumbe vuvabyi kumbe ku herisa kutwa kuvava;

“ku kanda mirhi” swivula swithekiniki swo karhi eka ku tirhisa mavoko kumbe swikokola eka ku kanda mirhi wa munhu eka tindhawu to karhi kumbe switirhisiwa swo hamabana handle ka tinayiti;

“Ku tlhavela Axi” swivula ku tlavela tinayiti eka tindhawu to karhi to hlawuleka emirhini wa munhu hi xikongomelo xa ku tshungula ku siveleka ka Vhi na ngati;

“vutshunguri bya arikhula” kumbe **“Ku tlhavela ndleve”** swivula ku tlhavela kumbe ku kanda mirhi loku ku endliwaka eka yin'we kumbe hikwato tindleve ta movabyi eka ku tshunguriwa swiyimo leswi swi khumbaka mirhi, miehleketo kumbe emoyeni wa movabyi;

“murhi wa tolovelo” swivula murhi win'wana na wun'wana lowu wu tirhisiwaka eka Murhi wa Machayina wa Xintu eka xikongomelo lexi eka xona ku hungutiwaka na ku hlanganisa swi lulamisiwaka kumbe ku tumbuluxiwa, kumbe ku tatiwa ko karhi ka murhi walowo;

“ku lulamisiwa ka marhambu” leswi tlhelaka swi tiveka tani hi **“Die-Da”** swivula ku sindzisa loku ku endliwaka eka xiyimo laha ku nga ku chuhwa kumbe ku vaviseka ku fana na kuhambana ka marhambu kumbe ku twsomoka;

“vutshunguri bya ku hlanganisa khatigati” swivula ku hlanganisa tambhu leyi yi endliwaka ku suka eka tambhu ya siterile eka ku tlhavela tindhawu ku endla leswaku tindhawu leti ti va kahle ku fika ka vhiki endzhaku ka loko tambu yi tava yi amukeliwini hi mirhi;

“Chi” swivula ntamu wa vutomi lowu wu khulukaka eka mirhi wa munhu loyi a hanyaka;

“Murhi wa Xichayina na mutirhi wa ku tlhavela” swivula munhu loyi a tsarisiweke hi ndlela yaleyo eka Nawu;

“ku khoyina” kumbe **“ku sipuna”** (leswi swi tlhelaka swi tiveka tani hi **“Gua Sha”**) swivula xithekiniki xa ku hala kumbe ku rhaba nhlonghe ya munhu hi ku tirhisa xitirhisiwa lexix xi nga rhandzavula, laha nhlonghe yi tshikeleliwaka, ku endla leswaku ngati yi famba famba na Chi hi xitirhisiwa xa ku hlohlotella kumbe ku pfuxelela rihanyu na vukahle bya munhu;

“vuhlanganisi” swivula vuhlanganisi tani hi loko byi hlamuseriwili eka Swinawana swa Mani na mani leswi swi endliweke hi ku landzelela *Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi Fambelanaka, 1965 (Nawu wa 101 lembe ra 1965);*

“vuamukeriwa bya huvo” kumbe **“ku amukeriwa hi huvo”** swivula vubumabumeri bya huvo ya vatirhi leyi yi faneleke yi amukeriwa hi huvo hi ku landzelela ndlela leyi yi faneleke;

“vutshunguri byo vekela tikhapi” (leswi tlhelaka swi tiveka tani hi **“Ba Guan”**) swivula swithekiniki leswi swi katsaka ku vekela hi mavoko kumbe hi michini eka tindhawu titsongo ta nhlonghe ya munhu hi ku tirhisa tikhapi, leti endliweke hi nghilazi, pilasitiki, bamboo kumbe switirhisiwa swa fana na sweswi, laha ndawu yi ntsongo yi endliwaka eka nhlonghe hi xitirhisiwa xa ku fambisa ngati, lipi kumbe Chi ku kota ku hlohlotela, ku hlayisa, ku pfuxeleda kumbe ku tlakusa rihanyu, ku sivela ku ka kungari na ku tirha kahle, ku ka ku nga ri na ku ringanana kumbe vuvabyi kumbe ku herisa kuvava;

“vutshunguri bya dayethari” (leswi tlhelaka swi tiveka tani hi **“Shiliao”**) swivula Vutshunguri bya muxaka wokarhi eka Murhi wa Machayina wa Xintu lebyi byi katsaka ku tirhisiwa ka swakudya swa xintu hikwaswo ematshan’wini ya, kumbe ku engetela eka, murhi wa hebali ku lulamisa eka ku ka ku nga ri na ku ringana eka ntamu kumbe ku herisa vuvabyi emirhini wa munhu;

“ku nyiketela murhi” swivula ku nyiketela murhi tani hi loko swi hlamuseriwili eka Swinawana swa Mani na mani leswi swi endliweke hi ku landzelela *Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi*

Fambelanaka, 1965 (Nawu wa 101 lembe ra 1965);

“ku vekela capi yo oma” swivula maendlelo ya ku hisa ndhawu yokarhi (ku hisa capi) kumbe sakixini (xibamu xa ku hisa) eka yin’we kumbe yohlaya misiha ya xivumbeko x abele (tikhapi ta sakixini) eka tindhawu tokarhi eka nhlonghe leswi swi telelaka kuva na ku tlakuka eka tithixi leti ti nga endzeni (ku doma ka nhlonghe);

“ku tlhavela ka xiekitironiki” l ndlela ya ku tlhavela laha tinayiti ti khomanisiwaka na muchini lowu wu yaka mahlweni wu tumbuluxa ku ninginika na kuya emahlweni ku van a ku hlohloleka eka misiha;

“vutshunguri bya ku engetela” swivula maendlelo ya ku engetela tinyunghu ta ku hunguta ku vava kumbe tibolo ta simbhi na mimirhi eka nhlonghe ya munhu, eka xikongomelo xa ku lehisa nkarhi hlohlotela tindhawu leti ti tlhaveliweke kumbe na leti ti katsaka **“vutshunguri bya ku hlanganisa khatigati”** tani hi loko tihlamuseriwili laha henhla;

“Ku tlhavela leza” swivula ku tlhavela ka ku tirhisa muchini wa leza ematshan’wini ya tinayiti ku hlohlotola tindhawu leti ti tlaveliweke eka nhlonghe;

“mafambiselo ya swa mahanyelo” swivula ku ngenela loku ku vumbiweke ku hlohlotela rihanyu na ku ncica ka mahanyelo eka muvabyi ku endla leswaku a kota engetela vulawuri eka xiyimo xa yena xa rihanyu;

“vutshunguri bya maginete” swivula ku tirhisa maginetiki ya muchini wa elekitiromagnetiki kumbe maginete leyi yi yimeke ya nkarhi hikwawo eka mirhi ku endla leswaku kuva na ku vuyeriwa eka rihanyu;

“Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi Fambelanaka” swivula *Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi Fambelanaka, 1965* (Nawu wa No 101 lembe ra 1965) na ku katsa swianawana leswi swi endlwaka kona kwala hansi;

“mokizibasixini” swivula Vutshunguri hi ku tirhisa ku hisa “moxa”, leswi ku nga ku hisa ka Arithemiziya yo pfumala mati hi xikongomelo xa ku olovisa xiphemu xexo xa nhlonghe, kumbe tindhawu ta ku tlhavela eka nhlonghe, ku antswisa mafambelo ya ngati ku hlohlotella mafambelo ya kahle ya ngati na Chi. Mokizibasixini yi ng ava hi ku kongoma kumbe ku nga ri na ku kongoma. Mokizibasixini yo kongoma hi laha khoni ya moxa yi vekiwaka hi ku kongoma eka nhlonghe leyi yi humesaka ku pfimba. Mokizibasixini yikantsa ku tirhisa siga moxa kumbe sitiki moxa kumbe khoni leyi yi nga kusuhi na nhlonghe kuva yi kufumetiwa kumbe ku hisiwa, kumbe ku tirhisa moxa eka ku tlhavela nayiti;

“vutshunguri bya ku tlhavea murhi eka tindhawu ta ku tlhava tinayiti” swivula ku tlaveliwa ka murhi, kumbe murhi wa hebali, ku karhi ku tirhisiwa swithekiniki swa ku tlhavela ka Murhi wa Machayina wa Xintu, eka tindhawu ta ku tlhavela hi ku landzelela maendlelo ya Murhi wa Machayina wa Xintu;

“famakhopoyiya” swivula vuhumelerisi byin'wana na byin'wana bya Vuamukeriwa bya huvo eka ntirho wa Vutshunguri bya Xichayina na Ku tlhavela laha switirhisiwa swa Vutshunguri kumbe swihlawulekisi swa murhi leswi swi humelaka handle, matimu ya matirhelo ya mimirhi eka mirhi eka rihanyu n vuvabyi, swikombiso hikwaswo na swikombiso leswi swi nga fambelaniki leswi swi kumeka eka swikambelo swa

mimirhi kumbe Vutshunguri mayelana na matirhiselo ya murhi eka vuvabyi, swa hlamuseriwa;

“ku kambela ka ku ba ka mbilu na ririmu” swivula ku pimapima na ku hlahluva mabelo ya mbilu ya muvabyi na ku kambela ririmu ra muvabyi ku kota ku kuma xikambelo xa Murhi wa Machayina wa Xintu;

“Qi Gong” swivula ndlela ya vutiolori na ku vuyelela leswi swi katsaka mahefemulelo lawa ya vekiweke, hi ku nonoka na ku kongomisa eka ku tsundzuxa ku kota ku nsimeka na ku ringanisa Chi na ku katsa masagi ya Qi Gong laha mutirhi a katsaka swithekiniki swa masaji na xitsundzuxo xa tichanele ta ku tlavela na tindhawu ta kona;

“sonophakicha” kumbe **“akhothonikisi”** swivula ku hlohlotela mirhi hi ndlela leyi yi fanaka na ku tlhavela kambe ku tirhisiwa pfumwulo, leyi yi tumbuluxiwaka hi pfumalulo lo wu humaka, tiforoko to thuna kumbe michini yin'wan'wana leyi yi humesaka pfumawulo, handle ka tinayiti;

“switirhisiwa endla murhi” swivula xin'wana na xin'wana lexi, hambi xitirhisiwa xi ri xoxe kumbe swihlanganisiwili hi tumbuluku wa xona kumbe hi vuhlanganisi, hi tlheleyi xitshikeleliwaka kuma ndlela leyi yi lulamisiweke, xi vumba Murhi wa Machayina wa Xintu kumbe xi teka xiave eka Murhi wa Machayina wa Xintu kumbe lexi xi nga xo endla murhi xa tolovelo;

“Tai Chi” swivula ndlela ya vutiolori ya Murhi wa Machayina wa Xintu leyi katsaka ku nonoka, ku famabafambisa mirhi hi ku olova ku kota ku fikelela xiyimo xa ku wisisa mirhi na miehleketo nakona leswi swi tirhisiwaka ku hlayisa rihanyu loko ku karhi ku tiyisisiwa mbilu na masocha ya mirhi;

“nhlahluvo wa mahanyelo” swivula ku tirhisa filosofi na swithekiniki swa Murhi wa Machayina wa Xintu ku tiyisisa swiyimo swo hambana swa mirhi na miehleketo hi pfuneto wa tlanu wa swiyinge na swirho leswi swi hlamualaka na ku kambela swiyimo swa movabyi swa miehleketo, mirhi, matitwelo na ximoya;

“Nawu” swivula *Allied Health Professions Act No. 63 lembe ra 1983*;

“Murhi wa Machayina wa Xintu vutshunguri kumbe murhi” swivula vutshunguri kumbe murhi leswi swi tsarisiweke eka Vuamukeriwa bya huvo famakhopoyiya eka ntirho lowu laha switirhisiwa swa vutshunguriwa kumbe swihlawulekisi leswi swi vonakaka swa mimirhi, matimu ya matirhelo ya Vutshunguri na murhi eka mirhi ka rihanyu na vuvabyi, swikombiso leswi swi hlengeletweke leswi swi kumekeke eka swikambelo swa Vutshunguri byebyo kumbe Vutshunguri mayelana na matirhiselo ya Vutshunguri byebyo kumbe mimirhi eka vuvabyi, swa hlamuseriwa;

“Tui Na” swivula I ndlela ya ku masaja leyi yi nga na mafurha kumbe yi nga hava, leyi yi tirhisiweke eka Murhi wa Machayina wa Xintu, leyi yi kongomisiweke eka ku hlohlotela mafambelo ya Chi na gati hi ndlela swithekiniki swo hamabanana swa mavoko leswi nga katsiki ku tirhisiwa ka tinayiti na leswi swi katsaka ku tshikelela ka makhundzu, ku rhaba, ku bambetela na ku tsachusa;

“ku hlahluviwa ka mitsakamisi na mahuma” swivula hu kambela xivumbeko, mihlovo, risema, ndzandzelelano, ntsengo, nkarhi, leswi swi humaka, nhlayo ya mitsakamisi kumbe mahuma eka xikongomelo xa ku kuma lowu nga tirhisiwaka Murhi wa Machayina wa Xintu;

“ku tsakamisa khapi” swivula maendlelo ya xisejikali ya ntsongo, laha matimba yok a ya nga ri kahle ya tirhisiwaka ehenhla ka nhlonghe ku karhi ku tirhisiwa tikhapu ku endliwa ku doma nhlonghe ku jikiwa hi swixorhoxorho leswi swi endlaka leswaku ku va ku nghenelela eka swixorhoxorho na ku teka swihalaki, swilandziwa hi ku halaanyana ka nhlonghe leswaku swihalaki leswi swi nghenelelaka swi nghena ekhapini nakona swinga tekiwa ivi swi susiwa.

Milawu yi fambelana ngopfu na matirhelo ya swa Mirhi ya Machayina na Ku tlhavela

2. Milawu leyi yi landzelaka i milawu leyi yi fambelanaka na ntirho wa swa Mirhi ya Machyina na Ku tlhavela –
 - (a) Ku kambela mirhi na xiyimo xa miehleketo xa munhu un’wana na un’wana eka xikongomelo xa ku kambela ku tsandzeka ko karhi, ku k ava nga pfukanga, vuvabyi, kumbe ku xota hi kuya hi muhnu yaloye hi ku landzelela maendlelo ya Murhi wa Machayina wa Xintu, ku katsa kambe ku nga ri na ku sivele eka-
 - (i) ku kambela ka ku ba ka mbilu na ririmu;
 - (ii) nhlahluvo wa mahanyelo; kumbe
 - (iii) ku hlahluviwa ka mitsakamisi na mahuma.
 - (b) Ku tirhisa kumbe ku kombela vulavisi byi n’wana na byin’wana bya swikambelo swa vuvabyi leswi swi nga katsaka ngati leyi yi tekiweke emisiheni;

- (c) Ku tshunguriwa kumbe ku siveriwa ka ku nga ri na ku tirha kahle ko karhi, ku ka ku nga ri na ku pfuka, vuvabyi kumbe ku xota eka munhu un'wana na un'wana hi ku-
- (i) ku tlhavela;
 - (ii) ku kanda mirhi;
 - (iii) Ahshi ku tlhavela;
 - (iv) vutshunguri bya arikhula;
 - (v) ku lulamisiwa ka marhambu;
 - (vi) ku khoyina or ku sipuna therapy (Gua Sha);
 - (vii) vutshunguri byo vekela tikhapi (Ba Guan);
 - (viii) vutshunguri bya dayethari (Shiliao);
 - (ix) ku tlhavela xiekitironiki;
 - (x) vutshunguri bya ku engetela;
 - (xi) ku tlhavela ka leza;
 - (xii) mafambiselo ya swa mahanyelo;
 - (xiii) vutshunguri bya maginete;
 - (xiv) mokizibasixini;
 - (xv) vutshunguri bya ku tlhavea murhi eka tindhawu ta ku tlhava tinayiti;
 - (xvi) Qi Gong;
 - (xvii) Sonophakicha;
 - (xviii) Tai Chi;
 - (xix) Tui Na; kumbe
 - (xx) Murhi wa Machayina wa Xintu, mirhi na switirhisiwa endla murhi.
- (d) Ku tsundzuxa munhu un'wana na un'wana hi xiyimo xa yena xa rihanyu ra mirhi kumbe miehleketo;

- (e) Nawu wun'wana na wun'wana lowu wu fambelanaka ngopfungpfu na ntirho wa swa Murhi wa Machayina wa Xintu lowu wu kongomisiweke eka dyondzo na vuleteri bya vatirhi valavo tani hi loko swi pasisiwile hi Huvo, nkarhi na nkarhi, eka ku bumabumela ka huvo leyi yi nga fanela ya ntirho na wu humelerisiwile eka *gazete*.

Swilulamiso mayelana na ntirho wa swa Mirhi ya Machayina na Ku tihavela

3. Nhlokomhaka eka malulamiso ya Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi Fambelanaka No. 101 lembe ra 1965, munhu loyi a nga tsarisela tani hi mutirhi wa swa Mirhi ya Machayina na Ku tihavela a nga eka xikongomelo xa ku tirha ka yena-
- (a) A nga va kumbe a va ehansi ka vulawuri bya yena kumbe vufambisi kumbe ku bumabumela kumbe ku nyika eka muvabyi-
- (i) wun'wana na wun'wana Murhi wa Machayina wa Xintu, switirrhisiwa swo endla murhi, kumbe ku lulamisa;
- (ii) switirrhisiwa swo endla Murhi wa Machayina wa Xintu leyi yi nga xeduliwangiki kumbe yi xeduliwe eka Nawu wa Mirhi na switirhisiwa swo endla murhi leswi Fambelanaka substances that are unscheduled or scheduled under the Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi Fambelanaka;

- (iii) switirhisiwa swo endla mirhi ya xichayina ya xintu, ku katsa na switirhisiwa leswi swi xeduliweke, leswi swi tirhisiweke eka vuhlanganising ku nyika ka Mirhi ya xichayina ya xintu, switirhisiwa swo endla mirhi na vululamisi;
 - (iv) switirhisiwa swo endla mirhi sweswo swi xeduliweke leswi swi rhikhodiweke eka vuamukeriwa bya huvo Mirhi ya xichayina ya xintu famakhopoyiya, eka nhlayo na vukulu leswi swi nga hundziki swi twisisekaka kuri swona swi nga fanela
 - (v) switirhisiwa swo endla mirhi ya xichayina ya xintu yaleyo yi xeduliweke, ehandle ka leyi yi kongomisiweke eka ndziamantsongo ya (iv), tani hi loko swivekiwe swi fanerile eka nghingiriko wa Mirhi ya Machayina ya Xintu hi Huvo, eka ku swibumabumelo swa huvo ya swa ntirho leyi yi faneleke nakona swi humelerisiwile eka *gazete*;
- (b) Bumabumela eka, kumbe endla vufambisi ka, ku nyiketela murhi ka, muvabyi-
- (i) switirhisiwa swo endla mirhi ya xichayina ya xintu, kumbe vululamisi kumbe vuhlanganisi bya switirhisiwa swo endla mirhi, mirhi eka mpimo wun'wana na wun'wana wa vutshunguri;
 - (ii) switirhisiwa swo endla mirhi, kumbe vululamisi kumbe vuhlanganisi bya switirhisiwa swo endla mirhi hambi swi katsa switirhisiwa swo endla mirhi leswi swi nga

xeduliwa kumbe leswi swi nga xeduliwangiki ehansi ka
Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi
Fambelanaka;

- (iii) Mirhi, switirhisiwa swo endla mirhi, kumbe vululamisi
kumbe vuhlanganisi bya switirhisiwa swo endla mirhi
leswi swi nga xeduliwa na leswi swi nga xeduliwangiki
ku katsa-

- (a) tivhitamini;
- (b) timinerali;
- (c) leswi swi susiwaka eswiharhini, switumbuluxiwa
na swoka swi nga ri swa tumbuluko;
- (d) mafurha, tiyili na asifi ya fati;
- (e) tikharothenodi;
- (f) tipholiphenolisi na tibayofilavonodi;
- (g) tiaminosakharadi;
- (h) tisakharadi (ku katsa na phirobayotiki);
- (i) tiphirobayotiki; na
- (j) swo engetela rihanyu.

- (iv) Switirhisiwa swo endla Mirhi ya xichayina ya xintu leyi
yi kongomisiweke eka ndzimanantsongo ya (i), (ii) na
(iii), mati na salayini, eka xivumbeko lexi xi
humesekaka, laha swi nga fanela; na

- (v) Vuhlanganisi or ku nyiketela murhi-

- (i) switirhisiwa swo endla mirhi ya Machayina ya
Xintu, vululamisi na vuhlanganisi bya
switirhisiwa swo endla mirhi leswi swi
rhekhodiweke eka vuamukeriwa bya huvo

Murhi wa Machayina wa Xintu famakhopoyiya kumbe switirhisiwa swo endla mirhi leswi swi xeduliwangiki eka xikongomelo xa ku endla Mirhi ya Machayina ya xintu;

- (ii) Switirhisiwa swo endla mirhi ya Machayina ya Xintu leswi swi kongomisiweke eka (a) (i) – (iv);
- (iii) Switirhisiwa swo endla mirhi ya Machayina ya Xintu leswi swi kongomisiweke eka (b) (i), (ii) na (iii);
- (iv) switirhisiwa swo endla mirhi ya Machayina ya Xintu swin'wana na swin'wana, vululamisi na vuhlanganisi bya switirhisiwa kumbe mirhi kumbe switirhisiwa endla murhi leswi swi nga na switirhiwa swo endla Mirhi ya machayina ya xintu, eka mpimo wun'wana na wun'wana wa Vutshunguri na ku nyika ntamu.

Nhlokomhaka yo koma

4. Swinawana leswi swivitaniwa Swinawana mayelana na tirho wa Murhi wa Machayina wa Xintu and Ku tlhavela, 2025.

TSEBISO YA MMUSO

LEFAPHA LA BOPHELO BO BOTLE

**MOLAO WA DIPOROFESHENE TSE AMANANG LE BOPHELO BO
BOTLE, 1982 (MOLAO WA 63 WA 1982)****MELAWANA E AMANANG LE POROFESHENE YA MERIANA YA SETSO
YA SETJHAENA LE PHODISO KA DINALE**

Letona la Bophelo bo Botle, ho latela karolo ya 38(1)(i) ya Molao wa Diporofeshene tse Amanang le Bophelo bo Botle, 1982 (Molao wa 63 wa 1982), ka mora ho buisana le Lekgotla la Diporofeshene tse Amanang le Bophelo bo Botle, o entse Melawana jwalo ka ha e hlalositse Shejuleng.



NGAKA/PAKISHE AARON MOTSOALEDI**LETONA LA BOPHELO BO BOTLE, LELOKO LA PALAMENTE****LETSATSI: 13/7/2025**

SHEJULE

Ditlhaloso

1. Shejuleng sena, polelo efe kapa efe e hlalositsweng Molaong e na le moelelo oo, ntle le haeba moelelo o bolela ho hong-

“phodiso ka dinale” e hlalosa pokello ya mekgwa e fapaneng e kenyelletsang tshusumetso ka letsoho kapa ka motlakase ka ho sebedisa dinalete, modumo wa maqhubu kapa maqhubu a elektroniki a dintlha kapa dibaka tse itseng letlalong, lera kapa thishu e ka tlasa letlalo la motho ho kgothaletsa, ho boloka, ho tsosolosa kapa ho ntlafatsa bophelo bo botle kapa ho thibela bothata, ho se leka-lekane kapa bolwetse kapa ho kokobetsa bohloko;

“acupressure” e hlalosa sete ya ditekgeniki bakeng sa tshebediso ya kगतello ya mmele dintlheng tse itseng mmeleng wa motho ka ho sebedisa letsoho kapa setsu kapa disebediswa tse fapaneng ntle le dinalete;

“Ahshi Acupuncture” e hlalosa ho hlaba motho ka nale sebakeng se bonolo mmeleng wa motho e le ho phekola dithibelo tsa *Chi* le madi;

“auricular therapy” kapa **“phodiso ka dinale ya tsebe”** e hlalosa phodiso ka dinale kapa *acupressure* e sebediswang dintlheng tse tsebeng e le nngwe kapa tse pedi tsa mokudi bakeng sa kalafo ya maemo a amang dikarolo tsa mmele, tsa kelello kapa tsa maikutlo tsa mokudi;

“sesebediswa sa motheo” e hlalosa sesebediswa sefe kapa sefe se sebediswang ho Meriana ya Setso ya Setjhaena bakeng sa merero ya kalafo eo ho yona ho hlapollwang kapa motswako o hlophiswang kapa o etswang, kapa motswako ofe kapa ofe o matla wa sesebediswa se jwalo;

“bone setting” e tsejwang hape e le **“Die-Da”** e hlalosa mofuta wa tshebediso e itseng ya mmele o sebediswang maemong a tsietsi kapa dikgobalo tse kang ho nonyetseha kapa ho kgoboha;

“catgut embedding therapy” e hlalosa ho kenngwa ha mofuta wa thapo e entsweng ka kgwele e hlwekisitsweng ya maiketsetso dintlheng tsa phodiso ka dinale ho boloka dintlha tsena di susumetswa ho fihlela beke ka mora hore kgwele e monngwe ke mmele;

“Chi” e hlalosa matla a bophelo a phallang mmeleng wa motho o phelang;

“setsebi sa Meriana ya Setjhaena le Phodiso ka dinale” e hlalosa motho ya ngodisitsweng jwalo tlasa Molao;

“coining” or **“spooning”** (e tsejwang hape e le **“Gua Sha”**) e hlalosa tekgeniki ya ho hlwekisa kapa ho hohla letlalo la motho ho sebediswa ntho e tjihtja e nang le bohale, eo letlalo le hatellwang ka ho otlala ka letsoho le ho susumetswa ha letlalo, e le ho tsamaisa madi le *Chi* ka sepheo sa ho kgothaletsa kapa ho tsosolosa bophelo bo botle kapa boiketlo;

“motswako” e hlalosa motswako jwalo ka ha ho hlalositswe ho Melawana ya Kakaretso e entsweng ho latela *Medicines and Related Substances Act*, 1965 (Molao wa 101 wa 1965);

“e amohetswe ke lekgotla” kapa **“e amohelwang ke lekgotla”** e hlalosa hore dikgothaletso tsa lekgotla le porofeshenale le amehang di amohetswe ke Lekgotla ka tsela ya tshebetso e nepahetseng;

“cupping therapy” (e tsejwang hape e le **“Ba Guan”**) e hlalosa sete ya ditekgeniki e kenyelletsang ho monya dikarolo tse nyane tsa letlalo la motho ka letsoho kapa ka elektroniki ka ho sebedisa dikopi tse entsweng ka kgalase, polasetiki, lehlaka kapa sesebediswa se tshwanang, moo ho thehlang karolo ya lefeela pele e behwa letlalong ka ntho e tsamaisang madi, *lymph* kapa *Chi* e le ho kgothaletsa ho boloka, ho tsosolosa kapa ho ntlafatsa bophelo bo botle, ho thibela bothata, ho se leka-lekane kapa bolwetse kapa ho kokobetsa bohloko;

“dietary therapy” (e tsejwang hape e le **“Shiliao”**) e hlalosa mokgwa wa kalafo wa Meriana ya Setso ya Setjhaena o kenyelletsang tshebediso ya dijo tsohle tsa tlhaho ho e-na le, kapa ho tlatselletsa ho, methokgo ho lokisa ho se leka-lekane ha matla kapa ho lwantsha malwetse mmeleng wa motho;

“aba moriana” e hlalosa ho aba moriana jwalo ka ha ho hlalositswe ho Melawana ya Kakaretso e entsweng ho latela *Medicines and Related Substances Act*, 1965 (Molao wa 101 wa 1965);

“dry cupping” e hlalosa mokgwa wa ho sebedisa karolo ya lefeela ka ho sebedisa motjheso (*fire cupping*) kapa ho monya (*vacuum gun*) sejaneng se le seng kapa tse mmalwa tse nang le sebopeho sa tshepe (dikopi tse monyang) dibakeng tse itseng letlalong tse hlahisang ho phahamiswa ha dithishu tse ka tlase (*skin doming*);

“phodiso ka dinale ya motlakase” ke mofuta wa phodiso ka dinale moo dinalete di kentsweng ho sesebediswa se hlahisang maqhubu a motlakase a sa kgaotseng mme se kenyelletsa ho sebedisa dinalete tse nyane tse kenang letlalong ka motlakase;

“embedding therapy” e hlalosa mokgwa wa ho kenngwa ha dipeo kapa dibolo tsa tshepe tse nang le moriana letlalong la motho ka tsela e hlwekileng kapa dikgareng kapa dinalete letlalong, ka sepheo sa ho lelefatsa nako ya tshusumetso ya dintlha kapa dibaka tsa phodiso ka dinale mme e kenyelletsa **“catgut embedding therapy”** jwalo ka ha ho hlalositse ka hodimo;

“phodiso ka dinale ya laser” e hlalosa phodiso ka dinale ka ho sebedisa sesebediswa sa *laser* sebakeng sa dinalete molemong wa ho susumetsa dintlha tsa phodiso ka dinale letlalong;

“taolo ya mokgwa wa bophelo” e hlalosa mohato o reretsweng ho kgothaletsa diphetoho tsa bophelo bo botle le boitshwaro ho mokudi ka ho mo kgontsha ho ba le taolo e eketsehileng hodima boemo ba bophelo bo botle;

“magnet therapy” e hlalosa tshebediso ya matla a makenete ya sesebediswa sa makenete sa motlakase kapa makenete wa ka mehla o sa fetoheng mmeleng molemong wa bophelo bo botle;

“Medicines and Related Substances Act” e hlalosa *Medicines and Related Substances Act*, 1965 (Molao wa 101 wa 1965) mme o kenyelletsa melawana e entsweng tlasa ona;

“moxibustion” e hlalosa kalafo e sebedisang ho tjhesa “*moxa*”, e leng ho tjhesa *Artemisia spp.* e omisitsweng ka sepheo sa ho futhumatsa dibaka tsa letlalo, kapa dintlha tsa phodiso ka dinale letlalong, ho ntlafatsa phallo ya madi ho etsa hore madi le *Chi* di phalle hantle. *Moxibustion* e ka ba ka mokgwa o tobileng kapa o sa tobang. *Moxibustion* e tobileng ke moo khounu ya *moxa* e behwang ka ho toba letlalong ho ntsha letswabadi. *Moxibustion* e sa tobang e kenyelletsa tshebediso ya *moxa cigar* kapa thupa ya *moxa* kapa khounu e tshwarwang haufi le letlalo ho le futhumatsa kapa ho le tjhesa, kapa tshebediso ya *moxa* naleteng ya phodiso ka dinale;

“needling point injection therapy” e hlalosa ente ya moriana, kapa motswako wa methokgo, ho sebediswa mekgwa e hlwekisitsweng ya Meriana ya Setso ya Setjhaena, dintlheng tsa phodiso ka dinale ho latela metheo ya Meriana ya Setso ya Setjhaena;

“pharmacopoeia” e hlalosa phatlalatso e nngwe le e nngwe e amohetsweng ke Lekgotla bakeng sa porofeshene ya Meriana ya Setjhaena le phodiso ka dinale moo ho hlalositsweng metswako ya kalafo kapa sebopeho sa disebediswa, nalane ya tlhaho ya sephetho sa disebediswa mmeleng bophelong bo botle le bolwetsing, ditshupo

tse kopaneng le ditshitso kalafo tse fumanweng thutong ya diteko tsa disebediswa kapa kalafo e amanang le tshebediso ya disebediswa bolwetsing;

“tlhahlobo ya ho uba ha pelo le leleme” e hlalosa ho lekanya le ho hlahloba ho uba ha pelo ya mokudi le tlhahlobo ya leleme la mokudi ho fumana tlhahlobo ya Meriana ya Setso ya Setjhaena;

“Qi Gong” e hlalosa mokgwa wa kwetliso le ho thuisa o kopanyang ho hema ho laolwang, ho sisinyeha butle le ho tsepamisa mohopolo molemong wa ho lokisetsa le ho leka-lekanya *Chi* mme e ka kenyelletsa ho sidilwa ka *Qi Gong* moo setsebi se kopanyang mekgwa ya ho sidila le ho tsepamisa mohopolo ditjhaneleng le dintlheng tsa phodiso ka dinale;

“sonopuncture” kapa **“acutonics”** e hlalosa tlhapholo ya mmele ka mokgwa o tshwanang le wa phodiso ka dinale empa ho sebediswa modumo, o hlalishwang ke di-*transducers* tsa tlhahlobo ka modumo, di-*tuning fork* kapa disebediswa tse ding tse ntshang modumo, ho e-na le dinalete;

“sesebediswa” e hlalosa ntho efe kapa efe eo, ebang e sebedisitswe e le nngwe kapa e kopane, mokgwa wa yona wa mantlha kapa wa tlhaho kapa o kopantsweng, o sebedisitsweng kapa o hlophisitsweng, e leng moriana wa Meriana ya Setso ya Setjhaena kapa e leng karolo ya moriana wa Meriana ya Setso ya Setjhaena kapa e leng sesebediswa sa motheo;

“Tai Chi” e hlalosa mokgwa wa kwetliso ya Meriana ya Setso ya Setjhaena o kenyelletsang ho sisinyeha butle ha mmele, ho boreledi ho finyella boemo ba ho phomola ha mmele le kelello mme o sebedisetswa

ho ntlafatsa kapa ho boloka bophelo bo botle, ha o ntse o matlafatsa ditshebetso tsa pelo le masole a mmele;

“tlhahlobo ya semelo” e hlalosa tshebediso ya filosofi le ditekgeniki tsa Meriana ya Setso ya Setjhaena ho netefatsa maemo a fapaneng a mmele le keello ka thuso ya dielemente tse hlano le ditho tse tsamaelanang le tsona le ho hlahlola dikarolo tsa mokudi tsa keello, mmele, maikutlo le tsa moya;

“Molao” e hlalosa Molao wa Diporofeshene tse Amanang le Bophelo bo Botle (Molao wa 63 wa 1983);

“morianana wa Meriana ya Setso ya Setjhaena kapa sesebediswa” e hlalosa moriana kapa sesebediswa se rekotilweng ho *pharmacopoeia* efe kapa efe e amohetsweng ke Lekgotla bakeng sa porofeshene ena moo ho hlalositsweng metswako ya kalafo kapa sebopeho sa disebediswa, nalane ya tlhaho ya sephetho sa meriana kapa disebediswa tse jwalo mmeleng, bophelong bo botle le bolwetsing, matshwao a kopaneng a fumanweng thutong ya diteko ya meriana kapa disebediswa tse jwalo kapa kalafo e amanang le tshebediso ya meriana kapa disebediswa tse jwalo bolwetsing;

“Tui Na” e hlalosa mokgwa wa ho sidila ka ho sebedisa ditlolo kapa ntle le tsona, o sebediswang ho Meriana ya Setso ya Setjhaena, o reretsweng ho susumetsa phallo ya *Chi* le madi ka mokgwa wa ditekgeniki tse fapaneng tsa matsoho tse sa kenyelletseng tshebediso ya dinalete mme di kenyelletsa kगतello ka monwana o motona, ho sidila, ho otlala mmele le ho otlolla;

“tlhahlobo ya moroto le mantle” e hlalosa tlhahlobo ya tjhebahalo, mmala, monko, botsitso, palo, makgetlo, ho itsheka kapa tekanyo ya

tshilo ya moroto kapa mantle ka sepheo sa ho fumana tlhahlobo ya Meriana ya Setso ya Setjhaena;

“wet cupping” e hlalosa tshebetso e nyane ya opereishene, moo kगतello e mpe (matla a ho monya) e sebediswang hodima letlalo, ho sebediswa dikopi tse bopang letlalo ho potoloha di-*capillaries* mme di fella ka ho eketseha ha *capillary filtration* le pokello ya sebaka sa metsi a sefilweng, ho latelwe ke ho hlaba letlalo hanyenyane hore mokedikedi o sefilweng o kene ka hara kopi mme o ka bokellwa le ho tloswa.

Melao e amanang ka ho kgetheha le porofeshene ya Meriana ya Setso ya Setjhaena le Phodiso ka dinale

2. Melao e latelang ke melao e amanang ka ho kgetheha le porofeshene ya Meriana ya Setso ya Setjhaena le Phodiso ka dinale -

- (a) Tlhahlobo ya mmele le ya keello ya motho ofe kapa ofe ka sepheo sa ho fumana bofokodi bofe kapa bofe, lefu, bolwetse kapa kgaello ho motho ya jwalo ho latela metheo le filosofi ya Meriana ya Setso ya Setjhaena, ho kenyelletsa empa ho sa felle feela ho-
 - (i) tlhahlobo ya ho uba ha pelo le leleme;
 - (ii) tlhahlobo ya semelo; kapa
 - (iii) tlhahlobo ya moroto le mantle.
- (b) Tshebediso kapa kopo ya diphuphutso dife kapa dife tsa tlhahlobo ya bongaka tse ka kenyelletsang ho hulwa ha madi ka methapong;

- (c) Kalafo kapa thibelo bofokodi bofe kapa bofe, lefu, bolwetse kapa kgaello ho motho ofe kapa ofe ka-
- (i) phodiso ka dinale;
 - (ii) *acupressure*;
 - (iii) *Ahshi acupuncture*;
 - (iv) *auricular therapy*;
 - (v) *bone setting*;
 - (vi) *coining or spooning therapy (Gua Sha)*;
 - (vii) *cupping therapy (Ba Guan)*;
 - (viii) *dietary therapy (Shiliao)*;
 - (ix) phodiso ka dinale ya motlakase;
 - (x) *embedding therapy*;
 - (xi) phodiso ka dinale ya *laser*;
 - (xii) taolo ya mokgwa wa bophelo;
 - (xiii) *magnet therapy*;
 - (xiv) *moxibustion*;
 - (xv) *needling point injection therapy*;
 - (xvi) *Qi Gong*;
 - (xvii) *Sonopuncture*;
 - (xviii) *Tai Chi*;
 - (xix) *Tui Na*; kapa
 - (xx) Moriana wa Meriana ya Setso ya Setjhaena kapa disebediswa.
- (d) Ho eletsa motho ofe kapa ofe ka bophelo ba hae ba mmele kapa kekello;

- (e) Melao efe kapa efe e meng e amanang ka ho kgetheha ho porofeshene ya Meriana ya Setso ya Setjhaena e thehilweng thutong le thupellong ya ditsebi tse jwalo, jwalo ka ha di amohetswe ke Lekgotla, nako le nako, ka kgothaletso ya lekgotla le sebetsang la seporofeshenale mme e phatlaladitswe koranteng ya mmuso.

Dipheko tse amanang le porofeshene ya Meriana ya Setjhaena le Phodiso ka dinale

- 3. Ho latela dipehelo tsa *Medicines and Related Substances Act* Palo ya 101 ya 1965, motho ya ngodisitsweng e le setsebi sa Meriana ya Setjhaena le Phodiso ka dinale molemong wa tshebetso ya hae a ka-
 - (a) Ba le kapa tlasa taolo ya hae a ba le kapa ho tsamaisa kapa ho laela kapa ho abela mokudi-
 - (i) Meriana efe kapa efe ya Setso ya Setjhaena; sesebediswa, kapa tokisetso;
 - (ii) Disebediswa tsa Meriana ya Setso ya Setjhaena tse sa hlophiswang kapa tse hlophisitsweng tlasa *Medicines and Related Substances Act*;
 - (iii) Disebediswa tsa Meriana ya Setso ya Setjhaena, ho kenyeletswa disebediswa tse hlophisitsweng, tse sebediswang ho kopanya le ho fana ka meriana ya Meriana ya Setso ya Setjhaena, disebediswa kapa ditokisetso;

- (iv) Disebediswa tseo tse hlophisitsweng tse rekotilweng ho *pharmacopoeia* ya Meriana ya Setso ya Setjhaena e amohetsweng ke lekgotla, ka bongata le ditekanyetso tse sa feteng se hlokahalang bakeng sa morero ona
- (v) Disebediswa tse jwalo tse hlophisitsweng tsa Meriana ya Setso ya Setjhaena, ntle le tse hlalositsweng seratswaneng sa (iv), tse nkwang di hlokahala bakeng sa tshebetso ya Meriana ya Setso ya Setjhaena ke Lekgotla, ka dikgothaletso tsa lekgotla le amehang la seporofeshenale mme e phatlaladitswe koranteng ya mmuso;

(b) Taelo bakeng sa, kapa ho tsamaisa ho, kapa ho aba ho mokudi-

- (i) Sesebediswa sefe kapa sefe sa Meriana ya Setso ya Setjhaena, kapa tokisetso kapa motswako wa disebediswa, kapa meriana ka tekanyetso efe kapa efe ya kalafo;
- (ii) Disebediswa tsa motheo le ditokisetso le metswako ya disebediswa tsa Meriana ya Setso ya Setjhaena hore na di kenyeletsa disebediswa tse hlophisitsweng kapa disebediswa tse sa hlophiswang tlasa *Medicines and Related Substances Act*;
- (iii) Meriana, disebediswa, ditokisetso le metswako ya disebediswa tse hlophisitsweng kapa disebediswa tse sa hlophiswang ho kenyeletswa-

- (aa) divithamini;
 - (bb) diminerales;
 - (cc) dihlahiswa tsa diphoofole, dihlahiswa le
sesebediswa se tswang ho se seng;
 - (dd) mafura, dioli le diesiti tsa mafura;
 - (ee) *carotenoids*;
 - (ff) *polyphenols* le *bioflavonoids*;
 - (gg) *amino-saccharides*;
 - (hh) *saccharides* (ho kenyeletswa le
diporobayotiki);
 - (ii) diporobayotiki; le
 - (jj) ditlatsetso tsa bophelo bo botle.
- (iv) Disebediswa tsa Meriana ya Setso ya Setjhaena tse
boletsweng diratswaneng tsa (i), (ii) le (iii), metsi le
letswai, ka mokgwa wa ente, moo ho hlokahalang; le
- (v) Ho tswaka kapa ho aba-
- (i) sesebediswa sefe kapa sefe sa Meriana ya
Setso ya Setjhaena, ditokisetso le metswako ya
disebediswa tse rekotilweng ho *pharmacopoeia*
ya Meriana ya Setso ya Setjhaena e
amohetsweng ke lekgotla kapa sesebediswa
sefe kapa sefe se sa hlophiswang ka sepheo sa
ho etsa moriana wa Meriana ya Setso ya
Setjhaena;
 - (ii) Disebediswa tsa Meriana ya Setso ya
Setjhaena tse boletsweng seratswaneng sa (a)
(i) – (iv);

- (iii) Disebediswa tsa Meriana ya Setso ya Setjhaena tse boletsweng seratswaneng sa (b) (i), (ii) le (iii);
- (iv) Sesebediswa sefe kapa sefe sa Meriana ya Setso ya Setjhaena, kapa tokisetso kapa motswako wa disebediswa, kapa meriana kapa disebediswa tse nang le sesebediswa sa Meriana ya Setso ya Setjhaena, ka tekanyetso efe kapa efe ya kalafo kapa matla.

Sehlooho se kgutshwane

4. Melawana ena e bitswa Melawana e Amanang le Porofeshene ya Meriana ya Setso ya Setjhaena le Phodiso ka dinale, 2025.