

DEPARTMENT OF HEALTH

NO. 7445

8 May 2026

ALLIED HEALTH PROFESSIONS ACT, 1982

**REGULATIONS RELATING TO THE SCOPE OF PRACTICE OF
ACUPUNCTURE**

The Minister of Health has, in terms of section 38(1)(i) of the Allied Health Professions Act, 1982 (Act No 63 of 1982) and on the recommendation of the Allied Health Professions Council made the Regulations contained in the Schedule.



DR PAKISHE AARON MOTSOLEDI, MP
MINISTER OF HEALTH, MP

DATE:

9 / 3 / 2026

SCHEDULE

Definitions

1. In these regulations any word or expression to which a meaning has been assigned in the Act shall have that meaning, and, unless the context otherwise indicates-

“Act” means the Allied Health Profession Act No 63 of 1982;

“Acupuncturist” means a person registered as such in terms of the Act;

“Acupuncture” means a collection of various procedures involving the manual or electrical stimulation by means of needles, sound waves or electronics 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 either one or both of the patient’s ears for the treatment of conditions affecting the physical, mental or emotional aspects of the patient;

“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, joint dislocations 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 through a living human body;

“Coining” or **“Spoonng”** (also know 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;

“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;

“Electro acupuncture” is a form of Acupuncture in which needles are attached to a device that generates continuous electric 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

“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;

“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;

“Pulse and tongue diagnosis” mean 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;

“Tai Chi” means a Chinese 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;

“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” mean the examination of the physical appearance, colour, small consistency, amount, frequency, sediment or degree of digestion of urine and stool for the purpose of obtaining a Traditional Chinese Medicine diagnosis.

Act pertaining to Acupuncture

2. The following are acts specifically pertaining to the profession of Acupuncture –

- (a) The physical examination of a person for the purpose of diagnosing any physical defect, illness, disease or deficiency in such persons in accordance with the principles and philosophy of Traditional Chinese Medicine

including, but not limited to:

- (i) pulse and tongue diagnosis;
 - (ii) temperament evaluation;
 - (iii) urine and stool analysis.
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- (b) The treatment or prevention of a physical defect, illness, disease or deficiency in a person by means of –
 - (i) acupuncture;
 - (ii) acupressure;
 - (iii) Ahshi acupuncture;
 - (iv) auricular therapy;
 - (v) coining or spooning therapy (Gua Sha);
 - (vi) cupping therapy (Ba Guan);
 - (vii) electro-acupuncture;
 - (viii) embedding therapy;
 - (ix) laser acupuncture;
 - (x) lifestyle management;
 - (xi) magnet therapy;
 - (xii) moxibustion;
 - (xiii) Qi Gong;
 - (xiv) Sonopuncture;
 - (xv) Tai Chi; and
 - (xvi) Tui Na;
 - (c) Advising any person on his or her physical health; and
 - (d) Any other act or procedure specifically pertaining to the profession of acupuncture based on the education and training of an acupuncturist, as approved by the Council from time to time at the recommendation of the professional board.

Possession of Chinese medicinal substances

3. Subject to the provisions of the Medicines and Related Substances Act No. 101 of 1965, an Acupuncturist may for the purposes of his or her practice and within the scope of practice relevant to the profession of Acupuncture have under his or her control for a patient any medicinal substance recognised as such by Traditional Chinese Medicine, whether it is scheduled or unscheduled, intended exclusively for external application, including but not limited to Mugwort (*Artemisia* spp.) for moxibustion purposes, herbal liniments, ointments or plasters, preparations or mixtures of substances or medicines or substances containing Traditional Chinese Medicine substances.

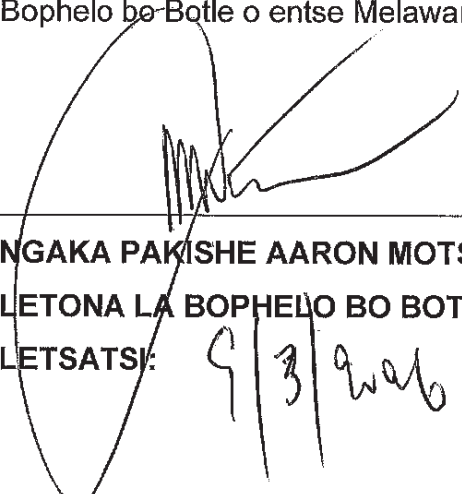
Short title

4. These Regulations are called Regulations Relating to the Scope of Practice of Acupuncture, 2026.

**MOLAO WA DIPOROFESHENE TSE AMANANG LE BOPHELO BO
BOTLE, 1982**

**MELAWANA E AMANANG LE TEKANYO YA TSHEBETSO YA 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), le ka dikgothaletso tsa Lekgotla la Diporofeshene tse Amanang le Bophelo bo Botle o entse Melawana e fuperweng Shejuleng.



NGAKA PAKISHE AARON MOTSOLEDI, MP
LETONA LA BOPHELO BO BOTLE
LETSATSI: 9/3/2026

SHEJULE

Ditlhaloso

1. Melawaneng ena, lentswe kapa polelo efe kapa efe e fuweng moelelo Molaong e tla ba le moelelo oo, mme, ntle le haeba moelelo o bolela ho hong-
“Molao” e hlalosa Molao wa Diporofeshene tse Amanang le Bophelo bo Botle Molao wa 63 wa 1982;
“Setsebi sa phodiso ka dinale” e hlalosa motho ya ngodisitsweng jwalo ho latela Molao;
“Phodiso ka dinale” e hlalosa pokello ya mekgwa e fapaneng e kenyelletsang ho susumetsa 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 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;

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

“**Coining**” kapa “**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 otla 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;

“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 kenyellelang 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;

“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 kenyellelisa 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 kenyellelisa;

“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;

“Kalafo ya makenete” 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;

“moxibustion” e hlalosa kalafo e sebedisang ho tjhesa “*moxa*”, e leng ho tjhesa *Artemesia 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;

“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 hlahiswang ke *di-transducers* tsa tlhahlobo ka modumo, *di-tuning fork* kapa disebediswa tse ding tse ntshang modumo, ho e-na le dinalete;

“Tai Chi” e hlalosa mokgwa wa kwetliso ya Setjhaena o kenyelletsang ho sisinyeha ha mmele butle, 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 kelello ka thuso ya dielemente tse hlano le ditho tse tsamaelanang le tsona le ho hlahloba dikarolo tsa mokudi tsa kelello, mmele, maikutlo le tsa moya;

"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.

Melao e amanang le Phodiso ka dinale

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

(a) Tlhahlobo ya mmele 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;

(iii) tlhahlobo ya moroto le mantle.

(b) Kalafo kapa thibelo ya bofokodi ba mmele, lefu, bolwetse kapa

kgaello ho motho ka mokgwa wa-

(i) phodiso ka dinale

(ii) *acupressure*;

(iii) *Ahshi acupuncture*;

(iv) *auricular therapy*;

(v) *coining kapa spooning therapy (Gua Sha)*;

(vi) *cupping therapy (Ba Guan)*;

(vii) phodiso ka dinale ya motlakase;

(viii) *embedding therapy*;

(ix) phodiso ka dinale ya *laser*;

(x) taolo ya mokgwa wa bophelo;

(xi) kalafo ya makenete;

(xii) *moxibustion*;

(xiii) *Qi Gong*;

(xiv) *Sonopuncture*;

(xv) *Tai Chi*; le

(xvi) *Tui Na*;

- (c) Ho eletsa motho ofe kapa ofe ka bophelo ba hae ba mmele; le
- (d) Molao ofe kapa ofe kapa tshebetso e amanang ka ho kgetheha ho porofeshene ya phodiso ka dinale e thehilweng thutong le thupellong ya setsebi sa phodiso ka dinale, jwalo ka ha di amohetswe ke Lekgotla, nako le nako, ka kgothaletso ya lekgotla la seporofeshenale.

Ho ba le disebediswa tsa Meriana ya Setjhaena

3. Ho latela diphelelo tsa *Medicines and Related Substances Act No. 101* wa 1965, Setsebi sa phodiso ka dinale molemong wa tshebetso ya hae le tekanyong ya tshebetso e amanang le porofeshene ya Phodiso ka dinale se ka ba le sesebediswa sefe kapa sefe sa moriana bakeng sa mokudi tlasa taolo ya hae se dumeletsweng se le jwalo ke Meriana ya Setso ya Setjhaena,

ebang e hlophisitswe kapa e sa hlophiswa, e reretsweng feela tshebediso ya kante, ho kenyeletswa empa e sa lekanyetswe ho *Mugwort (Artemisia spp.)*

bakeng sa merero ya *moxibustion*, disidili tsa methokgo, ditlolo kapa dipolasetara, ditokisetso kapa metswako ya disebediswa kapa meriana kapa disebediswa tse nang le Meriana ya Setso ya Setjhaena.

Sehlooho se kgutshwane

4. Melawana ena e bitswa Melawana e Amanang le Tekanyo ya Tshebetso ya Phodiso ka dinale, 2026.

NAWU WA TIPHUROFEXINI TA SWA RIHANYU, 1982**SWINAWANA MAYELANA NA XIKOPU XA TIRHO WA 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), nakona eka mbhumambhumelo wa Huvo ya Tiphurofexini ta swa Rihanyu ya Afrika-Dzonga u endla Swinawana leswi swi kombisiweke eka Xedulu.



DOKODELA PAKISHE AARON MOTSOLEDI, MP

HOLOBYE WA RIHANYU

SIKU:

9/3/2026

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 –

“**Nawu**” swivula *Allied Health Professions Act No. 63 lembe ra 1982*;

“**Mu tlhaveli**” swivula munhu loyi a nga tsarisela tano hi ku ya hi Nawu;

“**ku tlhavela**” swivula ku hlanganisa maendlelo yo hambanana lawa ya katsaka ku tirhisa mavoko na ku hlohlotelo ka xielekitironiki hi ndlela ya tinayiti, magandlati ya pfumawulo kumbe matwelo ya mabelo ya mbilu ya xilekitironiki eka tindhawu tokarhi kumbe tindhawu eka nhlonghe, membirheni yo rhetela, kumbe tithixu leti nga heleliki ta munhu ku hlohlotela, ku hlayisa, ku pfluxeta 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;

“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;

“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 pfuxeleda rihanyu na vukahle bya munhu;

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

“ku tlhavela ka xiekitironiki” I 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 hlohlotela 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 movabyi ku endla leswaku a kota engetela vulawuri eka xiyimo xa yena xa rihanyu;

“vutshunguri bya maginete” swivula ku tirhisa maginetiki ya muchini wa elekitromagnetiki 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 endliwaka 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 hlohlotela 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;

“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 vutjolori 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 tiyisiwa 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 tlhanu wa swiyinge na swirho leswi swi hlamualaka na ku kambela swiyimo swa movabyi swa miehleketo, mirhi, matitwelo na ximoya;

“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;

Milawu leyi yi fambelana Ku tlhavela**2. Milawu leyi yi landzelaka i milawu leyi yi fambelanaka na ntirho wa swa
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 kava 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 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 khoyina or ku sipuna therapy (Gua Sha);
 - (vi) vutshunguri byo vekela tikhapi (Ba Guan);
 - (vii) ku tlhavela xielemekitironiki;
 - (viii) vutshunguri bya ku engetela;
 - (ix) ku tlhavela ka leza;
 - (x) mafambiselo ya swa mahanyelo;
 - (xi) vutshunguri bya maginete;
 - (xii) mokizibasixini;

- (xiii) Qi Gong;
 - (xiv) Sonophakicha;
 - (xv) Tai Chi; na
 - (xvi) Tui Na;
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- (c) Ku tsundzuxa munhu un'wana na un'wana hi xiyimo xa yena xa rihanyu ra mirhi kumbe miehleketo;
- (d) 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.

Kuva eka xiyimo xa Switirhisiwa swo endla Mirhi ya Machayina

3. Nhlokomhaka eka malulamiso ya Nawu wa Mirhi na switirhisiwa swo endla mirhi leswi Fambelanaka No. 101 lembe ra 1965, Mutlaveli a nga eka swikongomelo swa ntirho wa yena nan a le ka xikopu xa ntirho lexi xi fambelanaka na ntirho wa ku tlhavela ava ehansi ka vulawuri bya yena murhi wun'wana na wun'wana wa muvabyi loyi wu nga lemukiwaka tano hi Mirhi ya Machayina ya Xintu, hambi loko yi ngava yi xeduliwili kumbe y inga xeduliwanga, yi karhi yi kongomisiwa eka ku firhiseliwa ,ehandle, ku katsa swi nga heleli kwalaho Magiwoto (*Artemisia spp.*) eka xikongomelo xa mokibosixini, Murhi wo rhaba mirhi, mafurha yo tota mirhi na swo damarheta, ku lulamisa no hlanganisa switirhisiwa swo endla mirhi kumbe mimirhi kumbe switirhisiwa swo endla mirhi leswi swi nga kona eka Switirhisiwa swo endla Mirhi wa Macahayina wa Xintu.

Nhlokomhaka yo koma

4. Swinawana leswi swivitaniwa Swinawana mayelana na Xikopu xa
Ntirho wa Ku tihavela, 2026.