

Table 1. A brief description of the Buddhism-rooted modules and clinical components

Modules	Main Concepts	Contents
Mindfulness meditation	Instruction about mindfulness meditation and the practice of meditation including breathing exercise/technique and the seven features of Vairochana's posture	Helped participants to become aware of the mind-body connection and one's current trauma-related issues (e.g., physiological symptoms and mind state etc.)
Metta	The development of loving-kindness for all beings including oneself	Educated and trained participants to reduce anxiety, anger (Dosa) and ill-will (Vyapada). By cultivating Metta practice, participants were expected to have reduced anxiety-related problems such as neck soreness, sleep disturbances, and having nightmares
Karuna	Compassion toward oneself and others: Four Noble Truths of Buddhism (e.g., life is suffering and suffering can be overcome and happiness attained) to diminish one's and others' suffering	Helped participants be able to cognitively restructure the meaning of "suffering" (trauma related PTSD and post-migration experience) and encompassed the concept of Karma
Mudita	Rejoicing in other's good fortune and to celebrate other's happiness and achievement regardless of circumstances one is in	Stressed the concept of Karma and the importance of embracing the current life/acclimation related struggles. Also this module addressed inter-generational relationships and coping mechanisms – mindfulness, compassion, detachment* (Buddhist perception of true caring), & Mudita
Upekkha	Equanimity	Helped participants to be aware of one's mental states so that participants became capable of counteracting the defilement of negative feelings and thoughts. This module targeted cognitive restructuring as well as relaxation to reduce somatic pain
Purification from mental defilements	Contemplation of the body, contemplation of feelings, and contemplation of the mind	By focusing on breathing and the present moment, participants developed mindfulness toward the self and others
Peaceful mind in daily life	The practice of mindfulness meditation in daily life to handle fear and anxiety related to trauma, and to encompass current life challenges including acculturation and family-related ones	The final section was targeted to sustain mindfulness meditation and a cognitive-psychological restructured way of thinking gained through the pilot program

[Note: * In Buddhism human suffering is caused by craving (tanha), which we feel attached to, including human beings such as children. Thus, when we "detach" ourselves, we can exercise 'unconditional' love toward ourselves and others including one's children. Thus, detachment is not lack of care and love.]

Table 2. Potential Usefulness of the Current Pilot Program with Cambodian Adults

PTSD Symptoms	PRE-TEST	POST-TEST
	Mean (SD)	Mean (SD)
<i>Thinking too much</i> **	3.67 (.50)	2.56 (.53)
Weakness?	2.89 (.78)	2.89 (.33)
Weak heart	2.22 (.67)	2.00 (.87)
Standing and feeling dizzy*	2.89 (.78)	2.33 (.71)
Wind hitting up from your stomach	2.00 (.87)	2.44 (.73)
Wind attacks*	2.67 (.71)	2.33 (.71)
Cold hands, cold feet*	2.67 (1.0)	2.11 (.93)
<i>Cok day cok ceung</i> * (aching hands and feet, in English)	3.22 (.67)	2.67 (.50)
Dizziness	2.89 (.78)	2.67 (.50)
Tinnitus	2.56 (.53)	2.11 (.60)
Neck soreness*	3.00 (.71)	2.33 (.71)
Blurry vision	2.44 (.88)	2.56 (.73)
Poor appetite	2.44 (.88)	2.22 (.67)
<i>Khmaoch songot</i> * (being pinned down by a ghost: unable to move their body when they wanted to wake up or falling asleep, in English)	2.00 (1.12)	1.33 (.50)
<i>Sum Score</i> **	2.68 (.47)	2.33 (.36)
Family-related perceived acculturation stress*	2.61 (.55)	2.06 (.53)

* p<.01, ** p<.001, one-tailed test