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ARTICLE

Integrated Management of Interpretation and Translation for Large-Scale Events under the Buddhism *Yichang* Tradition

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ABSTRACT

Managing translation and interpreting services for large-scale international events presents significant challenges, particularly in implementing an integrated management model that synergizes both modalities. Research in this area, especially practice-oriented case studies, remains limited. This paper addresses this gap by conducting an in-depth case study of the translation management for the 6th World Buddhist Forum, a major event involving 80 professional translators and interpreters, 8 languages, and 389 manuscripts. Drawing on participant observation and interviews, the study analyzes the project's entire lifecycle, which was structured into five distinct phases: translator training, team mobilization, remote translation, on-site services, and post-event knowledge consolidation. The findings reveal a unique management model that inherits and develops the traditional Buddhist scripture "translation forum" (*yichang*). This legacy was manifested in its collaborative ethos, clear division of labor, and the strategic embedding of the translation team within the event's core organizational structure rather than as an external vendor. Furthermore, the project implemented a human-centered management approach rooted in the Buddhist principles of wisdom and compassion, fostering strong team cohesion and motivation. A robust emphasis on systematic knowledge management—through pre-forum training, the creation of a dynamic knowledge base, and post-forum debriefing—ensured quality, consistency, and long-term capacity building. This study aims to transcend its specific religious context to offer a universal framework for language service management. It demonstrates how integrating "value-driven" leadership with "task-driven" efficiency can resolve common bottlenecks—such as resource constraints and siloed workflows—in large-scale international events. The proposed model offers

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actionable implications for organizers of large-scale international events seeking to balance operational rigor with humanistic care.

Keywords: Buddhist Translation; Integrated Interpretation and Translation Management; Buddhist Scripture "Translation Forum" Tradition; Humanized Management; Knowledge Management

1. Introduction

Originating in India in the 6th century BCE, Buddhism was introduced to China during the Han Dynasty. Over millennia of evolution, it has become deeply rooted in the nation's soil, establishing itself as an indispensable component of Chinese culture. As an integral part of this tradition, Buddhism not only bears the social responsibility of promoting its finest aspects but is also responsible for contributing to the communication of the Chinese culture, the presentation of China's image, and the enhancement of the nation's cultural soft power and influence. Against the backdrop of a world undergoing profound changes unseen in a century, Buddhism is also expected to contribute its wisdom and strength to forging consensus and advocating for practical solutions to global challenges, fostering equal treatment, harmonious coexistence, and mutual learning among different civilizations and faiths, and ultimately, promoting world peace, enhancing human well-being, and advancing the building of a community with a shared future for mankind.

The 6th World Buddhist Forum, held in Ningbo, Zhejiang, in October 2024, serves as a testament to this mission and responsibility. The forum was attended by approximately 800 participants, including Buddhist representatives, experts, and scholars from 72 countries and regions worldwide, making it the largest and most influential international multilateral platform for Buddhist exchange and dialogue initiated and hosted by China[1]. The translation services provided were instrumental in ensuring the smooth and comprehensive execution of the organizing committee's work, and its management is pivotal in guaranteeing the success of the translation services in light of the scope of the language service demands for the 6th World Buddhist Forum.

Conventional translation project management typically involves the separate administration of written translation and interpreting projects. The Project Management Institute (PMI) defines a project as "a temporary endeavor undertaken to create a unique product, service, or result." The management of written translation projects refers to "the use of workflow management tools to track and manage the progress of translation projects." This process primarily encompasses several key stages: monitoring and tracking preparatory work; selecting translators, proofreaders, and specialized reviewers; briefing all relevant personnel; organizing and monitoring for consistency during the translation process; managing the project timeline; ensuring effective communication among all stakeholders; and delivering the final translated text[2].

The management of interpreting projects is typically structured into three phases: (1) an initiation and planning phase, which includes identifying client requirements, assessing resources and costs, securing the contract, assigning interpreters, and implementing proactive risk control; (2) an execution and monitoring phase, focused on service delivery and quality assurance; and (3) a project closure phase, involving post-service acceptance and records management[3].

Current scholarship on translation project management mainly concentrates on several key areas, including translation policy[4], project planning and execution[5], resource management—encompassing human, technical, and financial aspects[6, 7], quality control[5, 7, 8], and communication management[9].

While the existing literature has extensively researched and systematized the various stages of implementing written translation and interpreting projects, several areas within translation project management need further investigation.

First, research on the integrated management of written translation and interpreting for large-scale projects is comparatively scarce. Most studies address the management of either translation or interpreting in isolation, lacking a systematic investigation into their coordinated management, resource sharing, and process integration. Future research should strengthen this area by exploring the common principles and specific requirements of an integrated model to enhance overall project management efficiency.

Second, the role of human-centered management has

not been fully realized in translation project management. Although some studies have touched upon team collaboration and talent development, there is insufficient discussion of specific strategies and implementation methods for human-centered approaches. Future studies may place greater emphasis on the individual needs of translators and interpreters, employing effective incentive mechanisms and communication strategies to foster team cohesion and job satisfaction, thereby increasing project success rates.

Third, there is a need for more practice-oriented research on the management of large-scale translation projects. Existing studies often approach the subject from a theoretical standpoint, with a lack of in-depth analysis based on real-world operational experience. Future work should focus on case studies of large-scale projects to distill successful practices, refine management processes, and provide valuable references for similar endeavors.

Finally, a gap remains in understanding why modern management standards alone are often insufficient for complex and large events. In the context of large events, standard commercial frameworks (such as PMI), while efficient, are often predicated on instrumental rationality and transactional relationships. Conversely, the traditional *yichang* model possesses superior mechanisms for quality control and collective devotion that modern commercial models often lack. However, for this traditional devotion to translate into modern value, it cannot remain an isolated internal process and must be aligned with the client's specific goals. Consequently, future research should investigate how to collaborate more effectively with clients by fully integrating translation services into their workflows. This integration allows the *yichang* model's high standards to be applied directly to the client's operational stages, thereby enhancing the quality and value of the service provided.

Since Buddhism's introduction to China, translation has played a pivotal role in its dissemination. The translation of Buddhist scriptures has historically been characterized by a distinct organizational form known as the *yichang* (译场, or "translation forum"), which emphasizes collaboration. These ranged from small translation groups to large-scale and elite workshops[10]. The division of labor in Buddhist translation teams manifested through diverse configurations, ranging from intimate collaborations to highly stratified organizational structures. Early methods in the Eastern Han and Three Kingdoms periods utilized a fundamental "two-step" or "three-step" process, where a lead translator provided oral interpretation for assistants to transcribe and refine, as seen in Siu's study[11]. However, other eras introduced extensive role specialization; for instance, the Jin Dynasty team under Dharmarakṣa expanded the workflow to include proofreading by Indian monks and laymen[11], while the Sui Dynasty introduced the "Ten Great Virtues" to review logical coherence[11]. The complexity of role definition reached a high point during the Tang Dynasty with the "elite translation team" model. Xuanzang and Yijing's teams featured granular positions such as "Eminent Scholars of Text Composition," lexicographers, and specialists for "Sanskrit pronunciation" and "singing praises"[11].

To support these varied divisions of labor, coordination and collaboration were maintained through rigorous supervisory systems that often integrated state oversight. Internal management evolved from the appointment of a "supervisor" (*jianzhang*) in the Southern and Northern Dynasties[11] to multi-stage collaborative workflows, such as Divākara's five-step process, which required collective meaning verification by multiple monks[11]. This coordination frequently extended to the state apparatus, particularly in the Tang Dynasty, where court officials like Fang Xuanling managed logistics and personnel[11]. Imperial involvement was also direct, with Empress Wu penning introductions and late Tang teams utilizing a "presenter" to document and explain the translation process to the emperor, ensuring that the religious work aligned with state approval[11].

This historical practice demonstrates a long-standing tradition of translation project management within Chinese Buddhism. Although the scale of collaboration and personnel composition varied among different forums, the translation of scriptures consistently adhered to the cultural tradition of the *yichang*—a system based on democratic centralism, cooperation, and consultation. This tradition ensured the quality of the translations and mitigated the impact of individual inconsistencies.

This tradition of fine labor-division and devotion of participants may somehow meet many challenges the current translation project management faces. For instance, comparable to the scale and complexity of translation management of the World Buddhism Forum may be large-scale sports events. Current translation management in large-scale sports events

is beset by a high-pressure environment where severe time constraints and resource limitations frequently compromise quality. Practitioners must navigate overlapping deadlines and a diverse range of content—from technical documents to live press conferences—often with minimal preparation time due to the immediacy required by broadcasters and social media. These challenges are exacerbated by financial constraints and a lack of specialized training, which often force organizations to rely on inexperienced personnel or imperfect technology. Ultimately, the inability to manage these fluctuating workloads and rushed timelines results in significant quality assurance gaps, including terminological inconsistencies, cultural insensitivity, and a lack of thorough proofreading[12].

This paper argues that the 6th World Buddhist Forum introduced an innovative 'human-centered model' by applying the *yichang* legacy to a project involving 389 manuscripts, 8 languages, and 80 interpreters. By synergizing the structural rigor of PMI frameworks[13] with the spiritual cohesion of the *yichang*, the organizers addressed barriers such as limited budgets and diverse backgrounds. The result was a unique, efficient, and flexible management model that successfully integrated modern technology with inherited Buddhist wisdom.

The author participated in the entire translation service process for the 6th World Buddhist Forum, serving as both a training instructor and an interpreter. This engagement allowed for participant observation of the translation services. Furthermore, the author conducted interviews with key personnel—including Venerable Jing Yin, Deputy Director of the English Base for Buddhist Exchange (EBBE, the managing body for the translation services), as well as other staff and interpreters—and collected relevant information on the translation services. There were four interviews with Venerable Jing Yin, one over the phone before the forum started, which lasted 32 min, two during the forum with around 20 min each, and one over the phone after the forum, with around 15 min. Interviews with others were mainly shorter and informal ones during the training and the forum, with around 12 participants, with each interview ranging from 1 to 10 min. With that, this paper seeks to answer three research questions:

1. What was the management process for the translation project at the 6th World Buddhist Forum?
2. What were the distinctive features of the translation project management at the 6th World Buddhist Forum?
3. How can the management of this translation project shed light on future large-scale projects and what improvements can be made in this management process?

2. The Translation Project Process for the 6th World Buddhist Forum

In March 2024, EBBE of the Buddhist Association of China initiated the preparatory work for the translation of conference documents and the provision of on-site simultaneous interpreting services for the 6th World Buddhist Forum. Building upon the successful experiences and lessons learned from the previous five forums, EBBE structured the translation services for this forum into five distinct phases: (1) the Translator Training Phase, (2) the Team Mobilization Phase, (3) the Remote Document Translation Phase, (4) the On-site Translation and Interpreting Phase, and (5) the Post-service Review and Knowledge Consolidation Phase (see **Figure 1**).

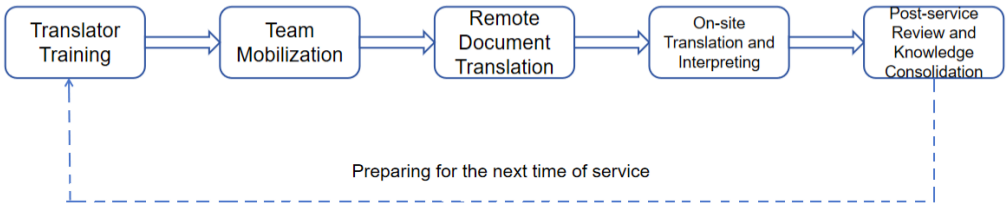


Figure 1. Translation Project Process for the 6th World Buddhist Forum.

2.1. Translator Training Phase

In early July 2024, the Buddhist Association of China, EBBE, the Buddhist Association of Guangdong Province, Guangzhou Guangxiao Temple, Zhuhai Putuo Temple, and Guangzhou Helin Academy jointly organized the English Training Course for Buddhist Exchange 2024 at Zhuhai Putuo Temple. This program served as the primary training

for the forum's translation service personnel while also fulfilling a broader social training function by admitting members of the public interested in Buddhist English. The program brought together 7 instructors and 80 participants. The three-day intensive training covered a comprehensive range of topics, including an introduction to the World Buddhist Forum and its translation requirements, key considerations for translators, an overview of the current international situation, foreign affairs discipline and political awareness, training on translation techniques, pronunciation rules for Sanskrit and Pali terminology, sharing of simultaneous interpreting experiences, training on interpreting skills, explanation of the workflow and team assignments, and simulation exercises. This training enhanced the participants' patriotic spirit and political awareness, and provided them with essential knowledge regarding the history and working environment of the World Buddhist Forum, theories and practices of interpreting, and fundamentals of Buddhism.

2.2. Team Mobilization Phase

In early August, the official translation task force for the 6th World Buddhist Forum was formally established. EBBE assembled a translation team led by Venerable Ming Sheng, Director of EBBE, as the team leader, and Venerable Jing Yin, Deputy Director, as the deputy leader. The team comprised 80 professional translators and interpreters, covering primary languages of English, Japanese, and Korean, while also accommodating less common languages such as Thai. About 20% of translators and interpreters served in previous editions of the World Buddhist Forum, and 45% were either professional translators whose daily jobs were translation or interpretation or university professors of language or translation major. Others' daily jobs were not translation or interpretation but were able to provide high-quality translation and interpretation services as well.

Translators for each language were gradually mobilized and organized into sub-teams based on the sub-forums they were assigned to. Each sub-team was responsible for translating the documents and providing on-site simultaneous interpreting for its designated forum, with personnel adjustments made as needed.

Based on the seven sub-forums—"Rivalry and Peace: The Wisdom of Inclusiveness in Buddhism," "Anxiety and Stress Reduction: Joy in Buddhism," "Celebrated Hermitages and Root Temples: The Transmission of Dharma Lineages in Buddhism," "Preservation and Collation: Digitalization of Buddhist Scriptures," "Philanthropy and Charity: The Social Responsibility of Buddhism," "Transcendent Images and Sublime Melody: The Charm of Buddhist Art," and "The Mundane and the Supramundane: Humanistic Buddhism-Theory and Practice"—seven initial translation sub-teams were formed. Each team was composed of one monastic member, two simultaneous interpreters (who also did document translation for the team), one on-site written translator, and several remote translators. As the team members were located across China and in various countries worldwide, the initial mobilization was conducted online, with all communication and coordination managed through digital channels.

These seven sub-forum teams formed the core of the forum's translation task force. In addition, several specialized groups were established: a logistics and support group, a dedicated written translation group, a final review group, as well as task-specific groups for high-stakes events such as the opening and closing ceremonies, the press conference, and the main forum. Members of these latter two groups were primarily selected from the existing seven sub-forum teams to ensure the most efficient use of translator resources. The organizational structure of the translation team is illustrated in **Figure 2**.

All translators formed a dedicated communication group for the 6th World Buddhist Forum's translation team. EBBE, as the translation organizer, compiled and summarized key resources such as "Core Buddhist Terminology," "Contemporary Buddhist Organizations and Common Figures," "Chinese Characteristic Discourse," "Organizational Structures and Position Titles of the Party, Government, National People's Congress, and Chinese People's Political Consultative Conference," and "Local Customs and Culture of Zhejiang and Ningbo." These were compiled into the "General Glossary for the 6th World Buddhist Forum Translation Team," which served as the primary reference for terminological consistency.

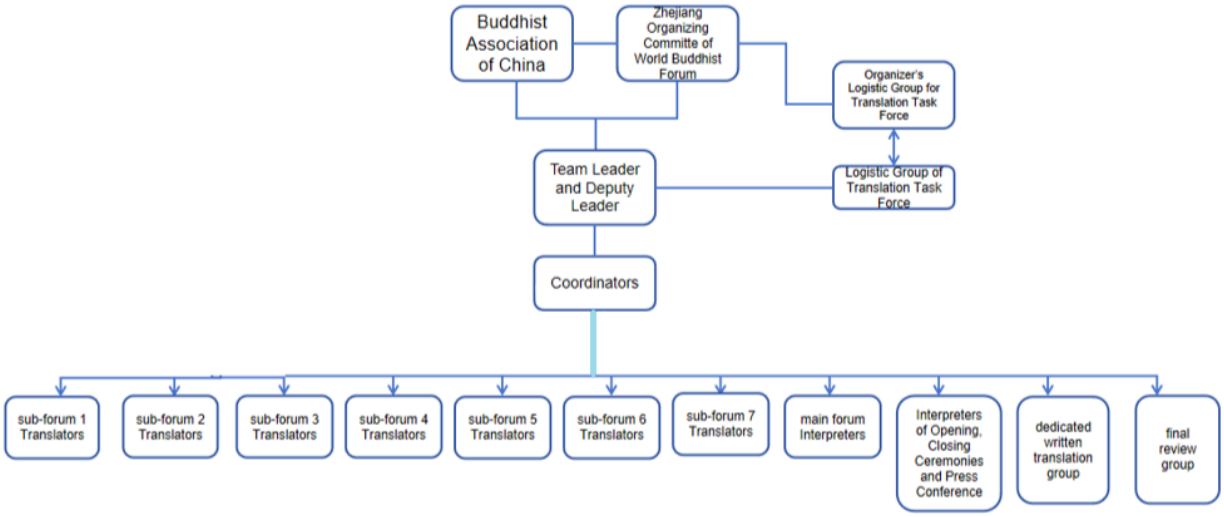


Figure 2. Structure of the Translation Team of the 6th World Buddhist Forum.

2.3. Remote Document Translation Phase

Following the mobilization of translators, the forum organizers received manuscripts from speakers for presentations or paper publications, which were then submitted to the forum's translation team. Coordination personnel within the translation team distributed these manuscripts to the respective sub-teams via the DingTalk application, based on the manuscript's thematic category, and recorded the assignment time and expected return date within the document. The monastic leader of each sub-team designated two simultaneous interpreters or one written translator to perform the initial translation. Upon completion of the initial translation, the sub-team leader conducted a first review, after which the manuscript was sent to the final review group for final approval. It was then returned to the sub-team, where the leader assigned simultaneous interpreters to prepare for their sessions. The internal structure of each sub-forum translation team is illustrated in **Figure 3**.

The manuscript translation in this phase encompassed a wide array of tasks, ranging from promotional materials, exhibition texts, and proceedings for various sub-forums, to the main conference handbook, diverse guided tour texts, commentary scripts, and signage. Furthermore, this phase involved the preparation of relevant materials for on-site simultaneous interpreting. Taking overseas papers for the sub-forums as an example, these papers often significantly exceeded the allotted speaking time for presentations. Therefore, in addition to providing full translations, the translators within each sub-forum team were also required to condense and summarize these papers. The abridged or summarized versions (approximately 1200–1500 words) were then retranslated to serve as reference material for the simultaneous interpreters. All translations underwent a rigorous process, culminating in a final review. While nominally a single step, the final review stage typically involved three internal procedures within the final review group, with some critical manuscripts undergoing a joint review to discuss challenging translation issues. Under such stringent process management, the translation team's role frequently extended beyond mere linguistic transfer. For instance, for manuscripts destined for publication, the translation team meticulously cross-referenced and verified all locations, personal names, allusions, historical facts, and dates, repeatedly identifying errors and omissions in the original submissions, which garnered high praise from the submitting parties. Similarly, when translating a guest list, the translation team thoroughly verified the English names, institutional affiliations, and background information of each international guest, striving to find the most official renditions to minimize information loss due to varying name translations.

During this process, newly identified issues, such as terminological inconsistencies, were reported by the final review group to the relevant sub-teams. Representative issues were then uniformly communicated to all members via the translation team's communication group. Sub-teams also provided suggestions regarding terminology to the final review group based on their translation experiences. If a consensus could not be reached between a sub-team and the final review group, the deputy leader of the translation team

made the final decision, and typical issues were uniformly communicated to all translators.

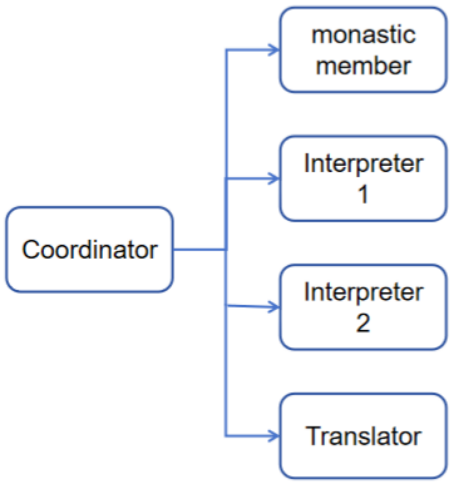


Figure 3. Internal Structure of a Sub-Forum Translation Team.

It was precisely through such rigorous process management and exacting requirements that the professionalism, readability, and accuracy of the translated texts achieved their desired outcomes.

The majority of the manuscripts intended for the forum's on-site use were translated during this remote phase, laying a crucial foundation for the subsequent on-site simultaneous interpreting services.

2.4. On-Site Translation and Interpreting Phase

In early October, one week prior to the forum, the management and coordination group from EBBE arrived in Ningbo to liaise directly with the forum organizers. The entire team of translators and interpreters arrived in Ningbo two days before the opening of the forum, checked in with the management group, and were accommodated together in a hotel designated for the translation group. The team's logistics and support group coordinated with the organizing committee's corresponding logistics unit (as shown in **Figure 2**) to ensure all logistical needs—including accommodation, meals, and transportation—were met. A large, dedicated workspace capable of accommodating the entire team was also set up within the hotel.

The interpreting work commenced the day before the official opening with the press conference, which required both simultaneous and consecutive interpreting. This was followed by the opening ceremony, the main forum, and the various sub-forums. Each interpreter was required to be fully aware of their assigned sessions, times, and locations, while coordinators maintained a comprehensive overview of all tasks to provide timely reminders and manage scheduling.

Manuscripts for certain key events were highly confidential and could only be obtained the evening before they were scheduled. The interpreters responsible for these sessions collaborated on the translation, which was then reviewed by several monastic members with strong English proficiency to ensure the accuracy of Buddhist-related content.

Manuscripts for the sub-forums continued to be submitted right up to the start of the event. These were handled by the dedicated written translation group and approved by the final review group.

To support the on-site interpreting services, the management and coordination group conducted rounds at the various venues to monitor the situation, address any issues requiring communication with the organizers or other relevant parties, and promptly relay necessary information to the interpreters. In addition to the two simultaneous interpreters in each booth, the monastic member and the on-site written translator from each sub-team were present to handle real-time matters. Their responsibilities included obtaining presentation slides from speakers and providing the interpreters with water and refreshments, thereby ensuring that the simultaneous interpreters could focus entirely on their service delivery.

The on-site services were executed in a standardized and orderly manner, receiving high praise from speakers, attendees, and the organizers.

2.5. Post-Service Review and Knowledge Consolidation Phase

Following the conclusion of the forum, the translation team held a debriefing meeting to review the translation services. The meeting served to convey the organizers' high commendation of the team's work, and translator representatives shared their experiences and reflections. Subsequently, EBBE has undertaken a further analysis of the lessons learned from this project. It planned to organize related seminars to further consolidate and deepen the knowledge base for Buddhist translation services.

3. Distinctive Features of the Translation Project Management for the 6th World Buddhist Forum

As a large-scale project involving multiple languages and a large number of translators and interpreters, the efficient, orderly, and high-quality operation of the 6th World Buddhist Forum's translation services can be attributed to the inheritance and development of the traditional Buddhist scripture "translation forum" (*yichang*) in a contemporary context, reflecting the wisdom and compassion inherent in Buddhist tradition. This represents a theoretical innovation in project management: a value-driven, human-centered model that complements the task-driven nature of standard PMI frameworks.

First, it inherited and developed the management philosophy of *yichang*.

Since the introduction of Buddhism to China during the Eastern Han Dynasty, generations of scripture translators have seen it as their mission to propagate the Dharma and benefit all sentient beings, engaging in collaborative translation endeavors. The translation project for the 6th World Buddhist Forum exemplified the inheritance and development of this *yichang* philosophy in contemporary Buddhist translation.

Unlike many translation projects where the team is positioned as a third-party vendor, the forum's translation team operated as an integral part of the organizer, the Buddhist Association of China. The team leader, Venerable Ming Sheng, was a Vice President of the Buddhist Association of China, and the deputy leader, Venerable Jing Yin, was a highly respected figure in the Buddhist community. This leadership structure deeply embedded the translation team's work within the forum's organizational framework, ensuring smooth communication, timely delivery of manuscripts, and rapid feedback on issues.

The forum's translation management inherited the collaborative traditions of the *yichang*, such as a clear division of labor, well-defined processes, and deliberative decision-making based on democratic centralism[14, 15]. Simultaneously, it innovated by incorporating modern tools and knowledge, including workflow management software, AI-assisted translation, and contemporary principles of translation and interpreting project management. This integrated approach earned high praise from the Buddhist Association of China.

In the *yichang* tradition, translators (*yishi*, 译师) play an indispensable role in the dissemination of Buddhism[16]. The forum's management reflected this cultural value by giving great respect to all translators, particularly by providing excellent working conditions and logistical support, and by placing significant importance on the team's feedback.

The *yichang* tradition was also manifest in the successful practice of integrated management of written translation and interpreting. Recognizing the common principles governing both domains and the practical need for written translation to support on-site simultaneous interpreting, an integrated management model was implemented. This approach enhanced the efficiency of translation delivery and improved the preparedness of the simultaneous interpreters.

Mirroring the collaborative division of labor in a traditional *yichang*, the team structure was designed so that each member had specific roles and responsibilities while also serving as a backup for others. For example, when a manuscript was assigned to a sub-team, the monastic leader would delegate it to a member. If that member was unable to complete the task for any reason, they could inform the leader, and the task would be reassigned. If no team member was available in time, the monastic leader would assume the translation responsibility. In the event that the leader was temporarily unavailable, the first-listed interpreter would act as a temporary deputy leader, handling task assignment and first-level review. Furthermore, the on-site written translator in each sub-team, being a full-time staff member of EBBE, could step in if both the leader and deputy were unresponsive. The central written translation group also handled a portion of the manuscripts, and the final review group, while primarily responsible for final approval, could also undertake translation work in exceptional circumstances. This system demonstrated a commitment to achieving high efficiency and quality while remaining considerate of each member's individual circumstances. For example, in the remote document translation phase, such a situation happened in the author's sub-team when the monastic team leader was on his way and was unable to respond; he delegated his team leader's authority to the author, the first-listed interpreter of the sub-team. Before he became unavailable, there was no outstanding task for the team, but one could come at any time as the forum was drawing close. A translation assignment

was designated by a coordinator when the monastic team leader was offline, so the author took the responsibility of a sub-team leader and assigned some of the tasks to a team member and undertook some herself in order to return the translation on time with good quality. In such a way, the sub-team was able to operate smoothly largely because of the clear division of labor, coordination, and mutual support.

This principle of mutual support was also applied to the allocation of on-site interpreting tasks. Since most interpreters had also participated in the written translation of the manuscripts, they were thoroughly familiar with the content and thus well-prepared for their interpreting duties. For key events such as the opening ceremony, main forum, and closing ceremony, both "primary interpreters" and "backup interpreters" were assigned. This arrangement ensured a manageable workload for each individual and provided the resilience to handle unexpected situations, such as delays in preceding events, which resulted in a delay of arrival of certain groups of interpreters to the following event, thereby guaranteeing the smooth execution of all interpreting tasks.

Second, the implementation of human-centered management was guided by the Buddhist spirit of integrating compassion and wisdom to benefit all beings[17].

The innovation here lies in transcending the transactional nature of commercial projects. In standard PMI frameworks, motivation is often extrinsic (salary, career advancement). In this human-centered *yichang* model, motivation is intrinsic (spiritual fulfillment, merit). This theoretical distinction is crucial for managing large-scale non-profit events where financial incentives are limited.

Buddhism advocates for the principle of interdependent co-arising and emphasizes treating others with kindness. This philosophy was reflected in the team's human-centered management approach.

The Buddhist spirit of compassion was first demonstrated in the recruitment of translators. Approximately 20% of the team consisted of "veteran translators" who had participated in previous forums. Essentially, all past contributors who expressed a desire to serve again were invited back. Notably, one translator in her 80s, who had served the forum since its first edition, was invited to participate again, becoming a symbol of the continuity and legacy of the forum's translation services. The team also welcomed newcomers, creating a dynamic where monastics represented the Dharma lineage, veterans carried the service legacy, and newcomers injected fresh perspectives, all contributing collectively to the forum's success.

Given the large number of translators and the demanding schedule of the forum, the translation team operated under a relatively strict code of conduct, with high standards for personal and professional behavior. The disciplinary traditions of monastic communities (*conglin,* 丛林, literally "thicket of trees", which signifies a monastic community living in harmony, like a dense grove. It also alludes to the orderly growth of plants, symbolizing the presence of established rules and discipline), coupled with the collective living practices of monastics, which endowed the senior monastics with profound wisdom, including perceptive insight, a talent for appointing the right people to the right roles, and a pragmatic approach. They often employed skillful and gentle guidance to proactively resolve potential issues, using compassion to foster unity and cooperation and encouraging everyone toward goodness and harmony. This enabled all participants to act in unison, follow instructions, recognize their own areas for improvement, and grow under pressure.

Third, a strong emphasis was placed on knowledge management.

Knowledge Management is the management process of creating, sharing and using organizational information and knowledge[18]. According to PMI, knowledge management in project management is to leverage existing organizational knowledge to improve current project outcomes while simultaneously creating new knowledge to support future operations and organizational learning. This process involves managing both "explicit" knowledge (codified information) and "tacit" knowledge (personal insights and know-how) to ensure that the skills and expertise of stakeholders are utilized before, during, and after the project. Since knowledge resides in the minds of people who cannot be forced to share it, the most critical aspect of this requirement is creating an atmosphere of trust that motivates team members to share their knowledge through a mixture of interpersonal interaction and information management tools[13].

While the primary objective was to deliver translation services for the 6th World Buddhist Forum, the managing body—EBBE—is committed to a broader mission: "to cultivate talent, provide a platform for them to excel, and establish the Base as a cradle for linguistic professionals in the Bud-

dhist community"[19]. This commitment to the transmission of both translation management knowledge and translation expertise was a signal feature of this edition of project, which strongly echos with the PMI's definition and requirement of knowledge management.

The forum has been successfully held five times previously. The translation team's deputy leader, Venerable Jing Yin, who had led the translation teams for all prior forums, brought nearly two decades of accumulated knowledge into the organizational work for this event. At the same time, the management and coordination team included first-time participants, fostering a collaborative environment where all members worked together to execute the project.

A dedicated pre-forum training program for translators was organized, which laid a solid foundation for the success of the services. Throughout the entire project, newly encountered translation issues were promptly summarized and compiled into the forum's "knowledge base"[20]. For example, terminological consistency was actively managed during the manuscript translation phase. As the forum was a high-level national foreign affairs event, the team was required to adhere to the principle of "maintaining a Chinese perspective while integrating and communicating with the outside world[21]. " This ensured that the discourse used was highly consistent with China's official international communications. For instance, the English translations for terms related to "Tibet" were standardized as follows: "Xizang" for 西藏, "Zang Buddhism" for 藏传佛教, "Zang language" for 藏语, and "Zang ethnic group" for 藏族. The team noted that since this terminology was recently adopted, other renderings, such as "Tibet" or "Tibetan" from speakers, could be temporarily accepted.

Furthermore, the coordination group organized pre-service briefings and post-service debriefings for teams with different tasks. Before the sub-forums began, for example, each team met to anticipate the preparatory needs for simultaneous interpreting, discuss potential issues, and finalize their strategies.

After the forum, a debriefing meeting was held for all translators. EBBE planned to lead follow-up academic seminars to further consolidate, innovate, and transmit the knowledge gained from the forum's translation services, thereby cultivating future talent in this field.

Another aspect of knowledge management was the convergence and integration of different fields of expertise. A key characteristic of the translation services for the World Buddhist Forum is the synthesis of specialized Buddhist knowledge with professional translation and interpreting skills. While translation in many fields can be characterized by "knowledge-light application"—where content can be readily transferred from other domains[22]—Buddhist translation is relatively unique. The content that can be transferred from general conference topics is limited[23], requiring translators to have a solid understanding of Buddhism's historical evolution, key concepts, and different schools of thought, and to apply this knowledge in the context of the forum's specific themes. For example, the sub-forum "Preservation and Collation: Digitalization of Buddhist Scriptures" required familiarity with both Buddhist scriptures and digitalization. The team's composition, comprising both monastics and professional translators, allowed for the pooling of their respective expertise, ensuring the smooth execution of the work. Individual translators also undertook specific knowledge preparation. For instance, the author reviewed both the Chinese and English versions of the white paper *China's Policies and Practices on Protecting Freedom of Religious Belief* in preparation for the press conference, while other translators studied sutras and works on Buddhist philosophy.

Fourth, team management, quality control, and cost control were guided by the long-term perspective of the "Four Great Vows."(*sihong shiyuan*, 四弘誓愿, are the great and long-term cultivation goals that Buddhists set for themselves: "Sentient beings are numberless, I vow to save them; afflictions are endless, I vow to end them; Dharma gates are boundless, I vow to learn them; the Buddha way is unsurpassable, I vow to achieve it.").

The forum's translation team was a hybrid of full-time staff, part-time professionals, and volunteers. It included over 30 full-time staff from the Buddhist English Exchange Base, more than 50 professional translators selected from across the country, and over 10 volunteers. The majority of participants were either Buddhists or individuals with a keen interest in Buddhism. Motivated by a sense of responsibility, mission, and honor to propagate the Dharma and present a positive image of religion in China on the international stage, most members disregarded personal gain and contributed with the utmost goodwill[24, 25]. Although the project's budget was limited and could not accommodate commercial

rates, the team was still able to implement a multi-stage review process to ensure the quality of written translations and deliver professional, high-quality interpreting services. Many translators, despite having other full-time jobs, voluntarily used their evenings and personal time to complete their tasks. Even when faced with a sudden influx of manuscripts, the team successfully maintained a high standard of quality.

The long-term perspective embodied in the "Four Great Vows" enabled translators to align grand aspirations with personal objectives. From the forum's perspective, their work helped Buddhists from around the world to better understand and appreciate the Dharma, promoting the broad dissemination and deep exchange of Buddhist wisdom and contributing to the building of a community with a shared future for mankind. From a personal perspective, participating in this project was part of each translator's professional and personal growth, allowing them to be inspired by Buddhist wisdom and to cultivate their own compassion and kindness.

The management model in the 6th World Buddhist Forum demonstrates high compatibility with PMI standards, particularly in Risk and Resource Management, while offering distinct enhancements: (1) Risk Management: PMI emphasizes identifying and mitigating risks. The *yichang* tradition addresses this through "redundancy" and "collective responsibility." The multi-tiered review process and the "backup interpreter" system mirror modern risk mitigation strategies but are enforced through a culture of mutual support rather than just contractual obligation. (2) Resource Management: The model innovates by replacing financial leverage with "spiritual capital." It aligns with PMI's requirement to "develop team," but achieves high cohesion through shared values rather than team-building exercises. This suggests that for mission-driven projects, cultural alignment is a more potent resource management tool than standard administrative oversight.

4. Problems Encountered and Future Solutions

Despite the large scale and complexity of the translation project for the 6th World Buddhist Forum, it achieved remarkable success in personnel, process, and quality management by inheriting the traditions of the *yichang* and embodying the spirit of wisdom and compassion. Nevertheless, some issues were encountered during its execution.

First, some critical manuscripts were received very late. Due to their importance, translation could only begin after the preceding procedural steps were completed. This, combined with the fact that some translators were in transit to Ningbo, created significant time pressure.

Second, although on-site technical staff in charge of video playback were diligent, they did not receive instructions to share the speakers' presentation slides with the interpreters, which caused some inconvenience for the translation work.

Both of these issues were swiftly resolved during the forum thanks to the conscientiousness, wisdom, and flexibility of the translation team. However, they indicate that the translation team's voice and influence within the overall event structure still have room for improvement. In the future, the translation team's workflow should be further embedded into the overall process of the forum, making it an indispensable component of on-site execution. This would ensure that staff at all levels are empowered to facilitate the translation work and could provide a working template for integrating translation services into other large-scale forums and conferences.

5. Conclusions

By inheriting the tradition of the Buddhist scriptures "translation forum" (*yichang*), the translation project management for the 6th World Buddhist Forum embodied the wisdom and compassion of Buddhism. It successfully balanced tradition with innovation, efficiency with care, strictness with compassion, principle with flexibility, personal goals with a grand mission, and the integration of diverse professional knowledge. The key to the successful management of this large-scale, temporarily assembled team lay in the application of Buddhist wisdom and goodwill, leveraging impartiality to unlock individual potential and fully mobilize the enthusiasm of every participant. All involved dedicated themselves to a common cause with the purest of intentions.

The high quality of the translation services and the team's strong collective professional image left a deep and positive impression on attendees and organizers alike. This is crucial for securing appropriate influence and working rights within the overall event structure in the future.

The project management model of the World Buddhist Forum, while possessing distinct Buddhist characteristics, also demonstrates principles of universal applicability, especially for large-scale events. Its practices in embedding the translation project into the organizer's workflow, implementing an integrated model for written translation and interpreting, and emphasizing knowledge management offer valuable insights for the field. It demonstrates that integrating "value-driven" leadership with "task-driven" efficiency can resolve common bottlenecks—such as resource constraints and siloed workflows—in large-scale international events. The proposed model offers actionable implications for organizers of large-scale international events seeking to balance operational rigor with humanistic care.

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Institutional Review Board Statement

Not applicable. Interviews were conducted with key informants solely to provide contextual background for the observations. These individuals were not the subjects of the study, and no identifying personal information was collected or reported. All informants were fully aware of the researcher's identity and the academic purpose of the study.

Informed Consent Statement

Not applicable.

Data Availability Statement

The data used in this study are available from the corresponding author upon reasonable request.

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Conflicts of Interest

The author declares no conflicts of interest.

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