

S1 E11 - Hills and Mountains / 岡と山

はい、お疲れ～ (Hai, otsukare~)! Hey everybody, welcome to My Time in Japan, where each episode brings you memories, lore, and history from the land of the Rising Sun. I'm your host Paul-chan, an army vet, web developer, gamer, and Japanese enthusiast.

Before we head for the hills of Southwestern Japan to explore Okayama and Matsue, I want to make a small announcement. If you are not interested in the Cosmere novels or Brandon Sanderson's other literary works, feel free to tune out for a moment. If any of you were lucky enough to grab tickets for Dragonsteel Nexus this year, I'm honored to be a panelist in a couple of sessions! I'm still a bit shocked that I was selected to participate, but I'm really looking forward to geeking out with y'all. My first panel is called Hoid in the Void, where we'll be talking about our favorite worldhopper and theorizing about what we think he's really up to. Then for the musically inclined, I will be attuning the Rhythm of Excitement as my fellow panelists and I contemplate the Rhythms of Roshar and the Music of the Cosmere. I know this podcast is quite niche and there may not be much crossover with the Cosmere fandom, but if it applies to you, feel free to come say hi, December 5th through 7th in Salt Lake City!

The Latest Word / 最新の言葉

Speaking of Brandon Sanderson, for today's Latest Word, I wanted to break down the Japanese titles for a couple of his novels. As I was looking through the US version of [the Kinokunia Book Store Website](#) to prepare this segment, I came to a realization for English to Japanese translations. This may not be the case for every novel, but it seems to be a common practice to split books into two or three novels when producing the Japanese versions.

I believe this is due to both reader preference for books that are shorter and more manageable, as well as publisher preference or standards for how many pages a book should be. I find myself chuckling a bit because... well of course many of Brandon Sanderson's novels would be hefty enough to warrant such a split. This is the case for the two books I want to focus on, starting with Mistborn: the Final Empire.

Mistborn: The Final Empire

This novel was my own entry point into the Cosmere, and if you're a fan of Fantasy and Science Fiction Literature and haven't yet experienced the Mistborn series, I highly

recommend you give this book a read. Actually, let's be honest... I recommend you dive into everything this man has ever written. What are you waiting for?

The overarching Japanese title is *Misutobohn - Kiri no Otoshigo* / ミストボーンー霧の落とし子. *Kiri* is mist, *otoshigo* means child, and *no* is the possessive particle, so “Child of the Mist.” If I understand the intent correctly, they're using both the phoneticized version of Mistborn along with a Japanese interpretation to help establish what the word means. I'd need to acquire the Japanese versions to dig into this further - something I absolutely plan to do - but I assume the word *Misutobohn* is used in the manuscript more frequently than *Kiri no Otoshigo* since it is a little less of a mouthful.

For volume one, instead of “the Final Empire”, it's *Haiiro no Teikoku* which could be “Gray Empire” or “Ashen Empire.” *Hai* means ash and *iro* means color, hence *haiiro* is gray or ashen. I think the transliteration “ash color” is very fitting given that the world of Scadrial is dotted with “ashmounts” or large volcanoes that constantly fill the air with, well, ash.

Volume two is called *Akaki Chi no Taiyou* / 赤き血の太陽. *Akai* is the color red, and dropping the character *i* and adding *ki* is something of a literary practice to invoke a more classical or elegant feel to the word. *Chi* in this case means blood, and *taiyou* means sun. So “the Sun of Blood Red” or “Blood Red Sun.” It looks like the phrase *Kiri no Otoshigo* is included at the end for both volumes two and three, so perhaps my previous assumption about which word is more frequently used may be incorrect. If anyone knows off the top of your head, please send me a DM as I'd like to know!

Volume three: *Shiroki Umi no Odorite* / 白き海の踊り手. *Shiroki* is the color white again in the classical version, *umi* is ocean, and *odorite* is dancer. If you break down the last word, *odoru* means to dance, and *te* is hand. The full title translates to “The Dancer of the White Ocean,” invoking the imagery of an allomancer soaring above a sea of mist.

The Way of Kings

If you're a Sanderhead, you'll know that book five of the Stormlight Archive, Wind and Truth will be released the weekend of Dragonsteel Nexus. In honor of this highly anticipated release, let's take a look at The Stormlight Archive book one: The Way of Kings. Each novel in the Stormlight Archive, or *Rankouroku* / 嵐光録 is titled after a book or manuscript from within the story's lore. The character *roku* / 録 here means “record”, and alludes to the various tomes referenced in the series. By itself, the character *ran* is actually pronounced *arashi* and means “storm”. The character *kou* by itself is pronounced *hikari* and means “light”. Rankouroku: Storm, Light, Record.

One thing I wanted to point out with this, is that often in fictional media you will see combinations of kanji that aren't actually grouped together in a real-life dictionary, but can be deciphered by paying attention to the individual pieces. *Rankou* or Stormlight is one such example. Others I can think of off the top of my head are words like *zanpakutou* / 斬魄刀 or *bankai* / 卍解 from the manga and anime Bleach. Each character has a meaning, so if you're familiar with the symbols you can figure out what the words mean. This isn't always the case with fantasy terms in English literature. Even when it is, I think the meanings are usually derived from another language, not the characters that make up the words. Pretty cool. Oh, and in case you're curious, *zanpakuto* means "soul-cutting blade" and *bankai* means "final release." You're welcome.

Back to The Way of Kings! *Outachi no Michi* / 王たちの道. *Ou* is the word for king, *-tachi* is a pluralizer, and *michi* can mean road, journey, or teachings. So, "Road of Kings" or "Teachings of Kings", "Way of Kings", "Journey of Kings." That last one should have some significance if you're familiar with the ideals of the Knights Radiant or *Hikari no Kishi*, which could also be phrased in English as "Knights of Light").

For volume one, we have *Shiroki Ansatsusha* / 白き暗殺者. As before, *shiroki* is the classical version of white, and *ansatsusha* means "assassin". So, "the White Assassin." The character this references is called "the Assassin in White" in the English version due to the white clothes he is witnessed wearing.

Volume two is called *Shi wo yobu Arashi* / 死を呼ぶ嵐. This can be read as the "Storm of Death," though it has a meaning of "the storm that invokes death" or "the storm that summons death." And the final volume is called *Jiyuu e no Kakehashi* or "the Bridge to Freedom." *Jiyuu* means freedom and *kakehashi* means bridge, though in this case it has the extra connotation of "suspension bridge" which makes sense when you consider the plight of Bridge Four and all the other bridge crews as well. Then you have two particles in the middle: *e* and *no*. *E* is a directional particle kind of like *ni*, though it has more of an emphasis on the *journey* whereas *ni* tends to be more about the *destination*. See what they did there? Journey before Destination! This was either a brilliant take on the translator's part showing a nuanced understanding of the book's lore and worldbuilding, or just a coincidental use of this common Japanese language pattern. Side note, I called episode three of this podcast "The Road to Izumo" or *Izumo e no Michi* / 出雲への道. Same pattern!

Zone Conference at Okayama / 岡山でのゾーン大会

Alright, you made it through my nerdy deep dive into the Japanese versions of some of my favorite novels! Give yourself a pat on the back. Now back to our regularly scheduled programming!

Inter-Prefecture Bus Rides, Part Two!

The morning of April 14th, 2009 we rode our bikes through the pouring rain to take care of some errands before leaving for a Zone Conference, or a periodic gathering of missionaries from across a few different zones. My journal entry states that “we bought rice with the tickets we had forgotten yesterday” and I honestly can’t remember what these tickets were. Did someone in our congregation give us a giftcard to the local supermarket? Did we win some kind of drawing for free rice? I don’t know.

We then headed to Izumo City hall to obtain what Yukihiro called my *Gaijin Kaado* / 外人カード or “foreigner card.” I’ve been seeing discussion on some Japanese language-focused Social Media groups about how the word *gaijin* should be avoided as it has an exclusionary or us-versus-them connotation.

A brief language note regarding character pronunciations. I think I’ve mentioned before how kanji can be read in different ways. The Japanese words to describe these differences are *Kun’yomi* / 訓読み and *On’yomi* / 音読み. The *kun’yomi* pronunciation is usually read when a kanji is by itself with or without hiragana characters attached. The *on’yomi* pronunciation on the other hand is often referred to as the “Chinese reading” and normally applies to compound words.

The character *Gai* (*on’yomi*) means outside and *jin* means person. I had to look this up, as it wasn’t written in my journal, but I believe at the time, the document was officially called a *Gaikokujin Tourokushou* or Alien Registration Card. *Gaikokujin* can be broken down to mean “Foreign Country Person” and seems to have a more formal or respective connotation. Nowadays, I think the document is referred to as a Residence Card or *Zairyuu Kaado* / 在留カード.

We headed back to the flat for a Yakisoba lunch, packed for our trip, and walked to the station to catch our bus headed for Okayama. I will have you know that no further near misses in conjunction with highway rest stop breaks occurred thanks to my obviously increased Japanese skill level... Just kidding, it was definitely because I had a native speaker traveling with me that time around.

Once again, traveling across the beautiful terrain left me feeling in awe of my surroundings. In my Journal I wrote that “I was on cloud nine the whole time.” A few missionaries from the surrounding areas joined us as we made our way from Izumo to Matsue, then Yonago, and then finally Okayama.

If you break down the characters in Okayama (the name of both the city and the prefecture it is found in), you have *oka* / 岡 which is one of the kanji you can use to represent “hill” or “hills” and *yama* / 山 meaning “mountain” or “mountains.” So “hills and mountains” perhaps, which is very fitting based on the geography of the region. In episode three of this season, I mentioned how the scenery reminded me of West Virginia. When my family lived there, we learned a song called My Home Among the Hills, and performed it quite often. Yes, we were something of a delightful little music group back in the day, during a time when I absolutely hated singing. I made it past that anti-performing phase and actually gained an appreciation for the words of this song that painted my childhood memories, written by E. W. James Jr.:

“There’s a land of rolling mountains where the sky is blue above,
And though I may roam, I hurry home to those friendly hills I love.”

While this song was written about West Virginia, it could easily be applied to the land between Izumo and Okayama. Perhaps one of these days I’ll try my hand at a Japanese version of the lyrics.

Sleepover

We made it to Okayama and participated in a meeting before releasing for the evening. I remember heading to a little *shokudou* / 食堂 or cafeteria closeby for dinner with a bunch of the other missionaries, where I enjoyed some curry and conversation. It was fantastic to be next to so many faces that I hadn’t seen since my time at the training center, and getting to catch up with them both in English and Japanese was wonderful. Honestly I think this experience was greatly needed for 2009 Paul-chan. I didn’t write about this in great detail, but my journal referenced how I quote “went through some kind of depressive thing.” I was never diagnosed with depression, and I think a lot of what I was feeling was due to being so far away from home in very difficult emotional and psychological circumstances. For the sake of my mental health I needed these moments of camaraderie where I wasn’t so hyper focused on opening my mouth to talk with complete strangers, and could just be with some of my fellows for a time.

That night, we slept on the floor of a large missionary residence that previously housed maybe two or three companionships. There had to have been at least 20 or so male missionaries there. While it didn’t become raucous by any means, it was a much more

lively experience than my normal living conditions of having to share an apartment with only one other person. I wrote about how it had been hard to sleep at first because there were so many of us there. Not as many as we had crammed in my massive open school-trailer of a barrack back at Fort Leonard Wood, but still. Also, I was used to sleeping on two futons at my flat, but the numbers meant we were only able to have one each. And remember, Japanese futons are a lot thinner than the varieties you can normally find stateside. Oh yeah, and I forgot to bring pajamas so I probably slept in my white button-up shirt.

The next morning I apparently heated up my leftover curry for breakfast (meal of champions, for sure), along with some particularly flavorful apples. They were way better than the standard, waxy red apples I remember having growing up. Yes, I know nowadays we have many fantastic apple varieties to choose from in the states, but southwestern Japan had it MADE in the apple department.

What I Wrote versus What I Remember

In my Journal, I wrote that “Zone Conference was spectacular,” and that the lessons given by the visiting church leader were quote “very needed.” This is a bit different from what I remember, however. The speaker did have some good points, but he was intense and gave some remarks that felt very chastising.

In Japanese there is a word *wanpaku* / わんぱく (usually written only in hiragana) that means “naughty, mischievous, or unruly.” As missionaries, we would use this word in an admittedly judgemental way to refer to other missionaries who weren’t keeping the mission rules, or perhaps weren’t taking their service seriously. Yukihiro was an extremely obedient and hardworking missionary, and I didn’t see any conduct from him or the other missionaries I worked with that I would have labeled *wanpaku*. So when we were being given some strong words about how we needed to be more serious or focused, I felt confused. Remember how I was very self-critical back then? Yeah, it stung a bit.

I can look back and realize that perhaps I wasn’t one of the individuals who needed to hear those words. I had heard some of the stories about certain missionaries being on the *wanpaku* side, but I didn’t think it was a common occurrence. Whatever the case, at the end of the day he was giving the remarks he thought we needed to hear. I’m sure there were some in the audience who benefitted from his reminders of why we were there and what we aimed to accomplish. Regardless, human beings are imperfect. We all have our own biases and shortcomings, and that’s okay.

On a culinary note, I appreciated the generosity of some of the local church members who prepared lunch for us that day. The main course was some kind of fantastic chicken dish over rice. I believe it was some kind of teriyaki derived from apples among other ingredients. I'm not talking about standard, run of the mill teriyaki sauce you can buy at the grocery store here in the states. This was transcendently delectable. Also, the handmade coconut ice cream was some of the best I had ever tasted. If my sister is listening to this, she will most definitely be laughing right about now at my choice to include another food detail. Apparently my letters home from basic training were overwhelmingly filled with details about what I had to eat. The biscuits and gravy were good, okay?

To the Mountains / 山へ

Big Booty

Back in Izumo the next evening, we had a little gathering with some families from our congregation. Apparently it was my idea to try and teach the group a rhythm game I'm pretty sure my sisters picked up from summer camp when we were younger. It was called Big Booty, and it started with a chant: "Biiiiiig booty, big booty big booty big booty, ohhhhhh yeah..." Each player had a number assignment (unless you were the big booty) and you would pass the turn around while switching between clapping your hands and patting your own thighs. The goal was to dethrone the big booty by catching them off guard. For example: "Big booty number one, number one number four, number four big booty!"

I had a hoot teaching this to them. These individuals were normally so reserved and polite, and to have them try their hand at a rather boisterous and silly game was amazing. It was kind of nice doing it in Japanese, because instead of having to say something like "number four number seven" I could just say "*yon ban nana ban.*" *Ban* / 盤 is a marker for order or ordinal numbers, so *yon ban* is "number four" and so on. The phoneticization of big booty was also kind of fun. I just had them say *biggu budi* / ビッグ・ブディ.

Mountain Tunnels

On Saturday, April 18th we met with one of the members of our congregation to drive around and visit a few people. It was a nice change of pace from having to ride our bikes everywhere. I wrote about how I wasn't exactly sure where we were headed, but our journey first took us along the northwestern coast from Izumo to Oda, and then deep into the mountains. Something you'll notice if you're able to make it away from the

tourist traps and big cities in Japan is the large number of mountain tunnels they have. I get that we have tunnels in the states as well, but they seemed so much more common over there, and some of them were really long.

I don't recall the names of the villages, townships, or cities we passed through, but we were deep in the country. Looking at the map, if I had to guess, we were somewhere close to Mount Sanbe, or *Sanbe-san* / 三瓶山. Please look up photos of areas like *Misato* or *Sanbecho Ikeda*. Seriously, these areas were stunning. One of the families lived on this cozy farm nestled right into the mountain, surrounded by trees, streams, and just all around amazing scenery. In my journal, I think I called the terrain an alluvial fan, which may or may not have been the correct vernacular, but it was just charming.

The Matsue Exchange / 松江での交換

Let's return to one of the items we touched on last episode: the Exchange in Matsue. Every once in a while, I had the opportunity to go on an exchange or *koukan* / 交換 as we called it. One missionary from each of the participating areas would swap with another, giving different people the chance to work with each other for at least a day or so. It was still missionary service, but it was fun to explore new areas and spend time with another individual from my district or zone that I didn't always get to interact with. This time around, the plan was for Yukihiro and Jason to serve in Izumo while I went to Matsue with Jacob.

The Daiso

Monday, April 20th 2009. It was our Preparation Day, and Yukihiro and I had a few errands to run before meeting up with the Matsue *Chouroutachi* / 長老たち. *Chourou* means "elder" and is the common title for missionaries of my faith. As I mentioned in the Latest Word, *tachi* again is a pluralizer. I sometimes received funny looks from people not of our faith when they saw the word *chourou* next to my last name on my nametag. I get it, the word can have the connotation of an elderly person, or perhaps a village elder, so to have a young man in his early twenties wearing this title must have looked a little odd. Of course, the word Elder refers to not age or experience in the context of our faith, but rather a priesthood office. Anyway, we went to a local email spot to write home to our families, did some grocery shopping, and then headed to the Daiso.

For those who haven't heard of Daiso... It's honestly one of my favorite stores of all time! It's a brand of *Hyakuen Shoppu* / 百円ショップ or hundred yen shop, the equivalent of a dollar store just with better quality merchandise in my opinion: stationary sets (they were usually fantastic), washi tape (though I didn't realize this was a thing back then),

snacks, writing utensils, clothing, and more! I've been to a couple of Daisos stateside, and apparently they have one in Bahrain, though I didn't realize this while I was there on deployment. OH how I wish we had one in Utah... Maybe someday!

I remember hearing that Daiso was owned by a religious organization called *Soukagakkai*. After doing a little digging, I was not able to find any evidence that this is the case. It turns out this was probably just one of those missionary urban legends passed down from generation to generation. And, fun fact, as of 2023 the store is now fully owned by a corporation in South Korea!

A Return to Izumo Taisha

We had coordinated a district outing to Izumo Taisha that day, so we met at Izumo Station and took the train to *Izumo Taisha Mae Eki* / 出雲大社前駅, or Izumo Taisha Mae Station. The word *mae* means in front of, so this was the train station closest to the Grand Shrine. It was a fairly old building with a distinctive barn-style roof and bright turquoise shingles. The last time I got to visit the Shrine we had driven with a member of our congregation, so it was fun to get a different perspective, walking uphill from the station and passing a few gift shops.

I didn't get to see the Museum there previously, and absolutely loved the tour. I was geeking out because the Audio Guides were on Sony PSP's. I had always wanted one of those, particularly for the original *Crisis Core: Final Fantasy VII*. Sadly I never acquired one... but the game was remastered for PlayStation recently, so I'm planning on trying it out one of these days.

After heading back to central Izumo, we had a late lunch or early dinner at a *Kaiten Zushi* / 回転寿司 restaurant. You'll notice I said sushi with a "z" sound. If the word were by itself, I would just say "sushi", but since you have the "n" sound beforehand, it flows much more naturally to say "zushi". There's probably a more technical explanation for this practice, but that's how I understand it.

Kaiten means "rotation", and these types of shops have little conveyor belts that carry single-serving plates of sushi to the customers. The plates were color-coded to make it easy for the staff to determine your bill by stacking plates of each price tier separately. If you're familiar with American Style sushi (think vegas rolls, or anything covered with yummy sauce and/or spicy mayo), the offerings here were quite a bit different and much more simple. While I did see some *norimaki* / のり巻き (*nori* being seaweed and *maki* meaning roll), most of the options were some variation of *nigirizushi* / 握りずし. The verb *nigiru* means to grasp or to clutch, and this is the variety of sushi where you have a slice of fish on top of shaped rice. My favorite was *sake* / 鮭 or salmon, and they would have

very finely sliced onions on top with a dab of kewpie mayo. Delicious. I also saw *karaage* / 唐揚げ or Japanese style chicken nuggets made with actual chicken. The strangest thing I saw was a plate of lil' smokey *nigirizushi* wrapped with a thin strand of nori and topped with ketchup... It was actually pretty good.

Hills and Valleys

That evening, a couple members of our congregation drove me and Jacob to Matsue. I remember feeling very excited to get to spend more than just a couple of hours in the city. While most cities in Japan share similar features, this was a whole new region for me to explore.

The next morning, Jacob and I biked around to visit a few individuals, most if not all of whom were not home. In my journal I wrote about how being in Matsue made me appreciate how flat Izumo was... There were some monster hills we had to climb that day, and I just had to keep on pushing. I HATED biking up those hills, but wow the scenery was great. Did I mention that by the time I returned home, I had some crazy calves. All that biking turned me into quite the specimen... Well, maybe not, but my legs were in great shape!

New Foods

We were treated to a traditional meal for lunch by one of the families in the Matsue congregation. I had never seen *renkon* / 蓮根 or lotus root before. It was served over rice along with *takenoko* / 竹の子 or bamboo shoots, some black mushrooms that may have been *kikurage* / 木耳, and pickled *daikon* / 大根, a type of radish. I wrote that it had a very interesting unique flavor... This was probably my way of trying to express that I didn't really enjoy it, but appreciated the experience anyway. I think I would enjoy it more if I ever get the chance to try it again. They had also prepared some kind of egg drop soup, which I thoroughly enjoyed.

The Hawk

After spending some time knocking on doors in the area, we headed back down the hill. On the way, I had a kind of scary experience. We were probably going a little too fast. While I was looking up, I saw a big shape come loose from an overhanging tree. I thought it was a branch at first and swerved, only to realize that it was some kind of large brown bird, like a hawk. I suddenly felt to focus on the road, and lowered my eyes back down in time to narrowly miss getting hit by a car. It would have been a head-on collision! I was a bit shaken, but we made it back down the hill without any further

incident. Also side note, at some point throughout the day, I vaguely remember riding past a little cafe called “Coffee Satan”, in English, not phoneticized. It cracked me up.

Chocolate Chip Pancakes

Before heading to District Meeting the next morning, Jacob made us some delectable chocolate chip pancakes for breakfast. My normal fare in Izumo involved frosted flakes, oats, bananas, and toast. I was spoiled for breakfast growing up, as my dad often made big meals of pancakes or waffles with hashbrowns and bacon... so Jacob’s offering was fantastic!

Saying Goodbye (or at Least See You Later)

Ganbatte Kudasai!

The last Sunday before transfers, we were knocking on some doors in an apartment complex and met an individual who had previously met regularly with the missionaries a few years before. I don’t know if this is still the case, but back in 2009 we referred amongst ourselves to individuals meeting with the missionaries as “investigators”, as in “people investigating the Church.” I liked the Japanese phrase much more: *kyuudousha* / 求道者 which means a “person who seeks the way” or “person who seeks the path.” Regardless of what you believe, I think we are all people seeking the way or seeking for something better. This former *kyuudousha* was very kind, and although she and her family didn’t agree to meet with us, she expressed gratitude for us stopping by.

We were on our way down the stairwell outside when her daughter came running out with a bag of fresh fruit. She handed it to us with a smile and said “*Ganbatte kudasai* / 頑張ってください. My high school Japanese teacher had told us that this phrase didn’t have a great English translation, and that it had some nuance. *Kudasai* means please, and if you break down the kanji for *ganbaru*, you have “stubborn” and “lengthen” or “stretch,” but it doesn’t really mean to be stubborn. The phrase is often meant more as a “Hang in there!” or “Do your best!” It means to give it your all and to push forward even when things are hard.

I know that oftentimes, people assume that us missionaries only cared about numbers and baptisms, and bringing more people into the Church. I can’t speak for everybody, but this definitely wasn’t the case for me. Of course I wanted to share the things that I held dear, but my goal was to be a bridge builder and to help everyone I met get to their next step, whatever that may have been. If nothing else, I hoped that this chance encounter was a reminder for her that she was not forgotten.

Serving with Yukihiro was a great experience, all things considered. By the end of the almost seven weeks I spent with him, I think my Japanese comprehension had actually jumped up quite a bit - possibly a side effect of having to communicate so much in Japanese. He was a hard worker, and as I think I've mentioned before, a fantastic chef. He was diligent and worked hard to help set me up for success not only in Izumo, but throughout the remainder of my time in Japan. Thanks for everything, Yukihiro. See you around.

Next episode / 次回

we're inviting an old friend to join us for our first ever guest speaker! Ty and I recently chatted for the first time in at least 13 years a few months ago, and he agreed to come on the podcast and chat with me about Izumo! Looking back, I was definitely a little too uptight, and Ty may have been a little too relaxed... We had some good memories though. I'll have my own questions for him, but please let me know if you have anything you want me to ask! I'm really looking forward to this.

Thanks for listening to My Time in Japan! If you'd like to connect with me, you can find all my social media handles and other content at <https://paul-chan.one>. You can usually find me live on Twitch around 9 or 10 PM Mountain a few times a week at paulchan.tv. Tune in for some good vibes, awesome games, and daily Japanese language tips. Don't forget to hit that follow button, and please feel free to leave a review. If you're interested in supporting this podcast, please consider contributing on my Ko-Fi page at <https://ko-fi.com/paulchan14>. If you have any questions you would like me to answer during our Q&A segment, send me a DM or email me at podcast@paul-chan.one. And remember, stay 元気 /genki!