Buddhism aims to make people free in the most profound sense; its purpose is not to restrict or constrain. Doing gongyo is a right, not an obligation. Because Buddhism entails practice, tenacious efforts are required, but these are all for your own sake. If you want to have great benefits or to develop a profound state of life, you should exert yourself accordingly. (My Dear Friends, p. 75)

The language of gongyo and daimoku reaches the Gohonzon and the realms of the Buddhas and bodhisattvas of the three existences and the ten directions. We might call it the language of the Buddhas and bodhisattvas. That is why the voice of gongyo and daimoku directed to the Gohonzon, whether we understand it or not, reaches all the Buddhas, bodhisattvas and heavenly deities. They hear it and say, “Excellent, excellent!” in response, rejoicing and praising us, and the entire universe envelops us in light. (My Dear Friends, p. 48)

When we carry out gongyo and chant daimoku before the Gohonzon, our individual existence is perfectly harmonized with the universe. Both the universe and our individual existence are the concrete manifestations of Nam-myoho-renga-kyo, as is the Gohonzon. That is why when we do gongyo and chant Nam-myoho-renga-kyo with faith in the Gohonzon, our existence and the universe mesh as perfectly as two gears and, with an initial creak, begin to work together. (My Dear Friends, p. 39)

Gongyo and chanting daimoku are like starting the automobile’s engine every day and driving in the direction of happiness and truth. By doing so day after day, you will gradually attain perfect unity with the universe and the Law. That state is the state of the Buddha. (My Dear Friends in America, p. 40)