

Nichiren Daishonin states in “Wu-lung and I-lung”:
The benefit of all the other sutras is uncertain, because they teach that one must first make good causes and only then can one become a Buddha at some later time. The Lotus Sutra is completely different. A hand which takes it up immediately attains enlightenment, and a mouth which chants it instantly enters Buddhahood, just as the moon is reflected in the water the moment it appears from behind the eastern mountains, or as a sound and its echo arise simultaneously.

拜读御书

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zōng zǔ rì lián dà shèng rén yú shàng yě ní yù qián yù fǎn shì
宗祖日莲大圣人于“上野尼御前御返事”

yuē
曰：

yí qiè jīng zhī gōng dé nǎi shuō xiān zuò shàn gēn ér hòu chéng fó shì
一切经之功德乃说先作善根而后成佛。是

gù bù dìng yě suǒ wèi fǎ huá jīng nǎi yǐ shǒu qǔ qí shǒu jí
故不定也。所谓法华经乃以手取，其手即

chéng fó yǐ kǒu chàng qí kǒu jí chéng fó yě pì rú tiān yuè
成佛，以口唱，其口即成佛也。譬如天月

chū yú dōng zhī shān tóu qí shí shuǐ zhōng jí fú qí yǐng rú yīn
出於东之山头，其时水中即浮其影，如音

yǔ shēngxiǎng zhī tóng shí yě
与声响之同时也。