Dayananda's chief aim was the revival of the Vedic Religion and the reform of the abuse that had crept into Hindu Society, and not the establishment of a new creed which would mean the uprooting of the venerable faith that had grown with growth of the Hindu Nation. In the words of Professor Max Muller:

"He considered the Vedas not only as divinely inspired, but as pre-historic or pre-human." **

**VEDAS CONTAINED UNIVERSAL TRUTH:**

To him every thing contained in the Vedas was perfect truth. In this matter he was in full agreement with the ancient theologians of India who all without any exception, looked upon the Vedas as divine or super-human. To him a Church that ignored that basic principle of Faith was unthinkable - much more a Church that should be Aryan or Hindu in its origin and conception. His object was to revive the Vedic faith and the Vedic worship. He took his stand on the Vedas. These holy writings were his great weapon against the strong hold of latter-day and corrupt Hinduism. Whatever was found in them was to him beyond the reach of controversy, and in this position he had the unanimous support of all that was sacred to the **Biographical Essays.**
Hindu. Every branch of the sacred literature of the Hindus, from the very earliest times, down to the most modern compositions of the different forms of Hindu faith, was agreed on that point, and unhesitatingly accepted the authority of the Vedas as final and conclusive. We shall quote later on all the relevant authorities to elucidate this point at length. In fact, in the whole range of Indian thought and Indian culture, the only dissented voice on the point are those of the Buddhists, the Jains and the Chārvākas (i.e. atheists). Even the Brahma Samaj had begun with faith in the revealed character and divine origin of the Vedas. Max Muller in his Biographical Essays, says:

"PROFESSOR MAX MULLER AND RAM MOHAN ROY:

"Ram Mohan Roy also and his followers held for a time to the revealed character of the Vedas, and in all their early controversies with Christian Missionaries they maintained that there was no argument in favour of the divine inspiration of the Bible, which did not apply with the same or even greater force to the Vedas".

(Page 168)

MULLER AGAIN CITED:

Speaking of Ram Mohan Roy, the same Professor further says:

"He never became a Mohammedan, he never became a Christian, but he remained to the end a Brahma - a believer in the Vedas and in the One God, Who, as he maintained, had been revealed in the Veda."

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DAYANANDA DID NOT AIM AT A NEW FAITH:

Thus the Vedas were the sheet-anchor of his propaganda and his scheme of reform. In the words of Max Muller, the idea had taken "such complete possession of his mind that no argument could ever
touch it." It was impossible to shake him from that position, and this the leaders of Brahmo Samaj soon found out. So, the attempt to win him over to that Samaj had failed as early as 1369.

Thus we see that the Great Reformer did not attempt to bring about a new faith in the world. He attempted at the revival of the Vedic religion. It was certainly not his desire to impose his own faith on all who would join the Arya Samaj. He wanted them to follow the unanimous opinion of the great Arya Sages, divines and scholars, who had made all that was glorious and sublime in the Hindu thought and Hindu culture; since he himself was no more than an humble follower of his illustrious predecessors. To elucidate this point by citing below his own words which appear at the end of his great work called the "SATYĀRTHA PRAKĀŚA".

"My conception of God and all other objects in the Universe is founded on the teachings of the Vedas and other true Sāstras, and is in conformity with beliefs of all the sages, from Brahmā down to Jaimini. I offer a statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of being believed in by all men in all ages. I do not entertain the least idea of founding a new religion or sect."

He further adds:-

"The four Vedas, the repository of knowledge and Religious Truth, are the word of God. They comprise what is known, as the Samhitās - Mantra portion only. They are absolutely free from error, and the supreme and independent authority in all things. They require no other book to bear witness to their divine origin. Even as the Sun or a lamp is, by its own light, an absolute and independent manifester of its existence - yea, it reveals existence of things other than itself - even so are the Vedas."