

1. Equality

Gurū's free kitchen (Gurū kā Laṅgar / ਗੁਰੂ ਕਾ ਲੰਗਰ) which was started by Gurū Nānak and developed by Gurū Aṅgad, was further strengthened by Gurū Amardās. It was the injunction of Gurū Amardās that none would have his audience unless he had first eaten from the Laṅgar. The Gurū intended to remove the caste restrictions and prejudices of untouchability. It was, therefore, declared unequivocally that all persons of all castes, high or low, rich or poor, Brāhmans or Sudrās, Hindus or Muslims, must sit in the same line and eat the same food from Gurū's kitchen. When the king of Haripur or even Akbar, the Mughal Emperor of India, came to see the Gurū, they had to sit with common people and dine with them before they could have audience with the Gurū. In this way people were lifted above the hypocrisy of caste system and were able to look at one another as brothers and equals.

2. Abolition of Satī

The status of women in Hindu society at that time was very low. When the husband died, the wife either voluntarily burnt herself on the pyre of her husband or was thrown into the fire without her consent. In popular term the woman who did perform this act was called Satī (truthful). Gurū Amardās carried out a vigorous campaign against the practice of Satī. He gave special attention to the improvement of the status of women and thus prohibited this practice. G.B. Scott acclaims the Gurū as the first reformer who condemned the prevailing Hindu practice of Satī. The Gurū lifted the status of women as equal to men. He prohibited the practice of Sati and preached in favor of widow marriage.

1. Spreading Gurū Nānak's Doctrine

Mañjī System - The Gurū's following increased considerably. Steps were taken to organize the scattered congregation into a unified whole which was called Mañjī system. His whole spiritual domain took the shape of 22 Mañjīs (dioceses). The one in charge of each and every Manji was a devoted Sikh who was blessed by the Gurū before he was appointed to that position. His function was to preach the mission of the Gurū, to keep the congregation in touch with the Gurū and he was also responsible for the offerings of the Sikhs which they made in token of their reverence to the Gurū.