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Sri Nageshwar Atmaram Samant, Police Sub-inspector, Bombay, says:

About 1926, I came with my wife and eldest son Manohar, then 2 years old to Shirdi. After Punyatithi, I went to Poona to see Baba Jan. I kept Rs.2 in my inside pocket when nearing Poona and had no other change. I thought Rs.2 sufficient to go from Poona station to Lashkar to see Baba Jan. I engaged a Victoria (to and fro) for Rs. 1-8-0. When I went to Baba, I bought a flower garland for 4 or 6 annas and I paid for fakirs, tea and bread 1-40. After I returned to the station, I paid the victoria man 1-8-0 and got into the train. I put my hand into my pocket casually and I found Rs.2 though I spent more than Rs. 3. I had some notes in other pockets which I did not change. I wondered how the 2 Rs. multiplied so far. I did not think about the phenomenon when paying for the fakir's tea, flowers and Victoria hire. This is the first time I took out a specified sum and set it apart for expenditure.

In 1931 or 1932, I had received summons to attend a criminal case at Chalisgaon before the Mamlatdar. I attended. But, as the case was adjourned, I requested the court to allow me to attend on the adjourned date about 1-30 p.m. After a month I received summons in the case. On the way, I visited Shirdi, having started on the day previous to the case hearing. Next morning, I left Shirdi to go to Chalisgaon by the morning train (by which I had travelled for Bombay). But, the bus being late, I reached Kopergaon town about 10-15 a.m., whereas the train leaves Kopergaon station about 10-30. There was no tonga there. I was in plain clothes and not known there. The buses refused to take me to the station. I prayed to Baba in my mind to help me. Suddenly, some one cried out "Foujdar Sahib". I looked to see who called. Then a policeman enquired if I was a foujdar. I said I was. Then, he ordered a bus to take me to the station and that bus took me in time to catch the train and be a Chalisgaon for the trail. If I had missed attendance at court, that would have been the course of much trouble.

In March, 1929, I went on two months' sick leave for a change and went home. For a fortnight, I was alright. After that, my father went to catch fish against my repeated requests. I felt very sorry for what he did. I felt that we were acting against Baba's wishes. My father brought home first some of them alive. I told my mother that killing fish was improper. By that time, I had suddenly got fever. I told her that she was anxious about the health of her only son, (viz.) myself, but was cruel to the children of fishes and that if she wanted her child not to die, they should stop killing fish. My father then came near me, applied Baba's udhi to me and prayed to Baba; "If my son is alright by tomorrow morning. I will give up eating fish." In five minutes, my temperature came down and was alright.

About 1931, I occupied an upper storey room of Nawalkarwada. The walls had cracked on several places, scorpions abounded and there was great danger of the walls coming down suddenly. Just then, R.A.Tarkhad had found it dangerous and left. He warned me. But I had no other place to stay and in the 2 days of my stay there at Ramnavami, nothing happened. I left it then and went to Bombay and I got a letter that the walls had collapsed shortly after I left.

Some years back, a scorpion was in my cap at Shirdi. I did not notice it but put it on at Shirdi and when I got it off my head at Bombay (some 12 hours after my start), I saw the scorpion inside just as I was going to place it on the peg. It had not hurt me all the time I wore the cap. A few years back, I slept in a room adjoining Baba's samadhi, I found about the middle of the night music coming from the samadhi, I could not explain.