

All RYS dailies are available at <http://www.stevens.edu/golem/llevine/salanter/>

From The Mussar Movement, Volume I, Part 2 pages 200-201

Another aspect of R. Israel's personality must be mentioned, even though this would appear as purely external. Yet it stemmed from deep spiritual roots, and is characteristic of R. Israel's entire approach. R. Israel, as has been said, did not wear rabbinic clothes; he dressed like any ordinary person. He did not recoil at times from wearing clothes that were unconventional for those learned in Torah, in the particular environment. He used to relate that he once delivered an inspiring address in a town and his listeners were deeply affected. Suddenly, as he descended from the Bimah, he noticed the local elders moving back from him, upon noticing that he was wearing polished high-boots, which was not the norm in those circles. [30] He had, however, always taken particular care to ensure to be neat and clean, and saw to it that his clothes were spotless. [31] His clothes were always well-made and pressed, his hair neatly cut and combed and orderly. His posture and gait were in the best of taste. He stood erect and walked with measured step, and all his motions were flexible and courteous. His manners were modern, elegant and polite, conforming to the standards of cultured society. His entire carriage bespoke elegance and dignity. Even in his old age he did not change, and his handsome and elegant appearance had lost nothing.

[30.] Told by his granddaughter, Mrs. Charm Leah Rogovin. Some add that he ascended the Bimah a second time and administered a lengthy reproof that so trifling a consideration vitiate the effect of his discourse (related by R. Zemach Schlomowitz).

31. See Shabbat 114a: "Any Torah scholar who has a stain on his garment deserves death" as is said: `All who hate Me (mesanneal) have death.' Do not read mesanneal but masniai ("that make me hated.")