

סוכה מד

The לולב is not taken on שבת, even if it is יום טוב ראשון, even in ארץ ישראל. The לולב is מוקצה, while the אתרוג is not, as it can be smelled.

Since the taking of the ערבה is not mentioned explicitly in the תורה, it is only taken today on שביעי של סוכות (הושענא רבה).

When the ערבה is taken on הושענא רבה (at the end of the הושענות), it is taken by itself. He is not יוצא with the ערבה from the לולב, even if he lifted it up specifically two times, once for לולב and once to be used separately for the מצוה of ערבה (ויש אומרים, that he can be יוצא with the ערבה in the לולב if he lifted it up two times). No ברכה is said on the ערבה.

An ערבה is כשר as long as it is not נקטם--נקטם by an ערבה refers not to the leaves but to the buds on top. Although if the ערבה has one leaf on one branch it is כשר, the רמ"א says that this is considered מכוער, and preferably an ערבה with many leaves should be used.

One should not travel more than three פרסאות on ערב שבת (each פרסה is about seventy two minutes of travel time). The משנה ברורה writes that if there is a quicker way to travel, he may travel more than three פרסאות, but only until a third of the day. Of course, a person can only stop if there is a place for him to make/stay for שבת. If not, he may travel until he reaches such a place. The משנה ברורה notes that many אחרונים today say that

since we prepare שבת ברוח, we are no longer careful in regards to travelling on ערב שבת. Nonetheless, he notes, we must be careful about travelling too close to שבת as it could (and does ר"ל) lead to חילול שבת.