The Gemara in Masechet Kidushin (37a) tells us that there are two types of mitzvot: mitzvot that can be performed anywhere, and mitzvot hatluyot baAretz, mitzvot that can only be performed in the Land of Israel.

Although some of these mitzvot are rabbinically obligatory outside of Israel, the Torah can only truly be kept in its entirety in Eretz Yisrael.

Mitzvot hatluyot baAretz can be divided into three categories: mitzvot that deal with giving things to others (such as teruma and ma’aser), mitzvot that express the special holiness of the agriculture of the Land (such as orla, the prohibition of eating fruit in the first three years after the tree was planted), and mitzvot which express the intrinsic holiness of the Land itself (such as shemita).

Another way of dividing mitzvot hatluyot baAretz is into two categories: mitzvot that can be performed by any individual Jew in Israel, and mitzvot that can only be performed when the entire nation, or at least the majority of Jews, are in their Land.

For example, appointing a king, building the Beit HaMikdash, waging war against Amalek, and bringing bikurim are all mitzvot that can only be performed when the nation of Israel resides in its Land.

Although we cannot observe many of these mitzvot today, we can prepare ourselves for the day we will be able to, B’Ezrat Hashem.

Chazal teach us that by learning about a mitzvah, we receive some of the rewards of the mitzvah itself.

What better day to learn about the mitzvot hatluyot baAretz than Tu BiShvat, with its deep connection to the Land of Israel and its unique halachot.