3. And the woman perceived that the tree was good for eating and that it was a delight to the eyes, and that the tree was desirable as a means to wisdom; and she took of its fruit and ate, and gave also to her husband, and he ate.

(1) The sin of the woman was that she attempted to usurp the moral.

(2) The sin of the man was that he yielded to the temptation of his wife.

(3) The sin of both was that they disobeyed the command of the Lord.

The moral of the story is that knowledge of good and evil is not good nor evil. Apparently, Adam wanted to engage in 217 and 218.

The Torah does not distinguish between truth and falsity; it deals with good and evil. Science does not deal with 217 and 218; science distinguishes between good and evil. Something is either scientifically true or scientifically false. According to the Torah, the sin was not that they knew good and evil; it was that they transgressed the command of the Lord.

III.

(2) What was the substance of the original sin? (Prima Facie, Adam simply wished to acquire a little intelligence. Why was that culpable?)
Many congregations recite Psalm 24, Of David a psalm. Each verse is recited by the cantor, then repeated by the congregation.

O of David a psalm. HASHEM is the earth and its fullness, the inhabited land and those who dwell in it. For He founded it upon seas, and established it upon rivers. Who may ascend the mountain of HASHEM, and who may stand in the place of His sanctity? One with clean hands* and pure heart,* who has not sworn in vain by My soul and has not sworn deceitfully. He will receive a blessing from HASHEM and just kindness from the God of his salvation. This is the generation of those who seek Him, those who strive for Your Presence — Jacob, Selah. Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of Honor may enter.* Who is this King of Honor?* — HASHEM, the mighty and strong, HASHEM, the strong in battle. Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of Honor may enter.*
And HASHEM God made for Adam and his wife garments of skin, and He clothed them.

Rabbi Neḥemya says: The Tree of Knowledge was a fig tree, because it was with the matter with which they sinned that they were rehabilitated, as it is stated: “And they sewed together fig leaves, and made for themselves loincloths” (Genesis 3:7).

The Midrash offers several explanations of the term קָנָה קַנָּא (kannah kanah).

§12 And HASHEM GOD MADE FOR ADAM AND HIS WIFE GARMENTS OF SKIN (זחא ר' מאיר), AND HE CLOTHED THEM.

With a kabbalistic approach: In the Torah of R’ Meir, they found written, garments of “light” (light). In a mystical approach – בַּעֲדֵי אֱלֹהִים וּמְאֹדְמִים צְלָעָה (ba’adei Elohim ve’me’odim tsala’ah) – בַּעֲדֵי אֱלֹהִים וּמְאֹדְמִים צְלָעָה (ba’adei Elohim ve’me’odim tsala’ah) – These are the garments of Adam the first man, which resembled a lantern, wide at the bottom and narrow at the top.

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The thoughts expressed by R’ Wachshuk the Youth say: קָנָה קַנָּא (kannah kanah) – [Adam’s garments] were smooth like a fingernail and beautiful like pearls.