



An International Quarterly Refereed Open Access e-Journal

<https://www.theuniversejournal.com/index.php>

<https://www.theuniversejournal.com/edboard.php>

[https://www.theuniversejournal.com/current\\_issue.php](https://www.theuniversejournal.com/current_issue.php)

[https://www.theuniversejournal.com/join\\_us.php](https://www.theuniversejournal.com/join_us.php)

**ISSN** INTERNATIONAL  
STANDARD  
SERIAL  
NUMBER  
INTERNATIONAL CENTRE  
**ISSN: 2582-6352**

**FINE-LINE**

Akshita Kothari

Keynote speakers often quote that there is a very fine line between two seemingly similar, yet extremely different abstract, experiential notions and/or objects (intangible), but how is it possible to acknowledge the presence of such so-called 'fine lines' and to stay guaranteed to never cross one? To begin with the whole idea of fine lines, I don't understand the very establishment of boundaries so fine, that it is innately impossible to even detect the difference between two things being mentioned. There should at least be certain discretions provided, to acknowledge the diversity and subsequently be cautious of stepping into the rival's borders! Supposing one, howsoever incredibly and unbelievably, found the existence of such lines of distinction, they, furthermore, come face to face with another perplexing question, that is, is it ever imaginable to provide any assurance of the fact that one would forever stay protected against traversing such lines after recognition of the same? In view of such recurring complications due to the realization of the fine lines, the very achievement of it gets diluted and the person, from cloud nine, is teleported below ground in lighting speed. Such an assertion would stand in contradiction to the age-old notion of learning by doing and by committing mistakes. You cannot understand the theory without performing the practical. How can something, which has been never experienced, be steered clear of? How can it, in the first place, be identified, if never underwent through? The fine lines between confidence and egotism, want and greed, bravery and stupidity, and a million other phenomena are quite arduous and tricky to discover, oblivious to the very name – 'fine' line, and hence until and unless, one has been subjected to the antagonist of the two ideas, neither the virtuous one can be identified, and thereafter, embraced nor the wrongful be avoided. Citing the aforementioned phrase in speeches renders it flowery and the speaker erudite and well-read, but looking deep into the matter, or rather reading between the lines would often lead to the conclusion that even the orator does not have a perfectly carved idea of the fine line they have been articulating about. All in all, we have to experience the extremes, to be moderates; to experience the wrong, to identify the right and act rightfully; experience the pain of failure to enjoy the pleasure of achievement. It is only through experiencing the coarse paths, that we become cognizant of the fine lines.