

morality of active euthanasia and passive euthanasia. He places the doctrine explaining this difference at the beginning of his essay so as to pick it apart and criticize it bit by bit throughout his argument. By first explaining what the doctrine suggests, Rachels is rationally leaving room for the reader to think for him/herself before listening to his argument. This is a strong tactic because rather than jumping into a biased and subjective opinion piece, he is allowing the doctrine to truly sink into the reader's mind so that its original wording He then goes on to offer examples, both fictional and authentic, to prove his point that, contrary to written doctrines, there is no *moral* difference between active and passive euthanasia.

Rachels calls upon the reader to imagine a situation in which a patient is suffering from throat cancer, which is causing an enormous amount of pain that cannot be alleviated. With death surely in the near future, the patient asks the doctor to hasten this process. The doctor's only option, according to the doctrine, is to cease all forms of medical aid and allow natural forces to kill the patient. Rachels breaks down the morality of choosing passive euthanasia by emphasizing the lack of humanitarianism that it involves. By withholding treatment, a doctor could potentially be perpetuating the patient's pain. Keeping a patient as comfortable and as painless as possible is undoubtedly top priority for medical professionals. Since the patient is headed towards an imminent death, without any possibility of recovery, the doctor's *and* the family's priority should be ridding the patient of his/her pain. This example, which is fictional yet surely common in real life circumstances, is strong in its validity by way of its being undoubtedly the most basic in terms of the argument based on euthanasia's moral distinction. It involves the doctor, the patient, and the patient's family; everyone is at

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