**The affirmative will inevitability fail at achieving its end goal- attempts to eliminate suffering inevitably fail, they only serve mask it. It’s better to embrace that suffering than run away from it.**

**Kain 7** (Philip J, Professor of philosophy at University of Santa Clara, "Nietzsche, Eternal Recurrence, and the Horror of Existence," the Journal of Nietzsche Studies, muse)

One might find all this unacceptable. …………………………**we cannot eliminate suffering; we can only seek to mask it.**

**Their criminalization of suffering precludes us from finding meaning in and growing from our pain. We must refuse moral condemnation of suffering in order to promote inner peace.**

**Van Hooft 98** (Stan Van Hooft, Stan is professor of philosophy at Deakin University, Melbourne, 1998, “The Meanings of Suffering”, <http://web.ebscohost.com/ehost/detail?vid=3&hid=17&sid=9bcfda3c-98ba-4d27-a336-e3eecab55613%40sessionmgr110&bdata=JnNpdGU9ZWhvc3QtbGl2ZSZzY29wZT1zaXRl#db=rlh&AN=1178447>)

Are such ways of giving meaning to suffering available in a postmodern secular age? What meaning is available for people without religious or even humanistic faith? ………………………… not have much appeal to our modern sensibilities

**Their imagination of a better world is a continuation of the ascetic ideal. This association of all that is good at not of this world expresses a hatred for the only one we’ve got—turns case. Fantasizing about a world without suffering produces creative impotence only our relationship to life can escape this paradox of resentment**

**Turanli 3-** Aydan Turanli, Department of Humanities and Social Sciences @ Istanbul Technical University, 2003 [“journal of nietzche studies 26 (2003) 55-63 p.muse]

The craving for absolutely general specifications results in doing metaphysics. Unlike Wittgenstein, Nietzsche provides an account of how this craving arises. **The creation of the………………**. This is the way to a new philosophy, which in Wittgenstein's terms aims "to show the fly the way out of the fly-bottle" (PI §309).

**Our alternative is to embrace the inevitability of suffering. Only this acceptance can realize the beauty present in the imperfections of the status quo —this mindset is necessary to provide new meaning and value to our lives**

**Scott 98** (Jacqueline Scott, Associate Professor Philosophy Department Loyola University Chicago, 1998, “Nietzsche and decadence: The revaluation of morality”)

The decay of the species is the reason why Nietzsche thought that the problem of decadence was so important and why it “preoccupied [him] more profoundly” than any other problem. …………………………**even sacriﬁces self-preservation”.**