constant change		impermanence	no sel without o interdependence		other	nothing separate from causes and conditions
flux nothing exists,	nstant change ANICCA	ceaseless transformation	no single cause or resu	ANAT Ilt (ANATM		no self separate from experience (sensations, feelings, conceptions, impulses, consciousness)
all is becoming	(ANITYA)		no permanent solid self, no permanent solid other	everything is	everything depends on the causes and conditions that give rise to it	
all gathering ends in scattering all building ends in ruin all meetings end in parting all births end in death		conditions are ever-changing, unreliable	no ground	connected		
			timate satisfaction any object or state	everything is awry,		
unreliable steady			DUKKHA	slightly off-balance		
		ısteady	(DUHKHA)	bittersweet		
		imperfect	dukkha of pain			

dukkha of conditioned experience

Three Marks ~ Three Characteristics of All Things

No thing or experience is permanent, or separate from the causes and conditions that brought it about. When we ignore or resist the way things are, we suffer. When we align ourselves with the laws of nature, we are free of confusion and struggle. That things are empty of permanence and solidity means that they are interdependent; there is the ever-present possibility of responding to whatever arises with compassion and creativity. Notice it, try it and see for yourself.

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