Jemeinigkeit (“In Each Case, Mine”)

The being whose analysis our task is, is always we* ourselves. The being of this being is always mine. In the being of this being it is related to its being. As the being of this being, it is entrusted to its own being. It is being about which this being is concerned. From this characteristic of Da-sein two things follow:

1. The “essence” of this being lies in its to be. The whatness (essentia) of this being must be understood in terms of its being (existentia) insofar as one can speak of it at all. Here the ontological task is precisely to show that when we choose the word existence for the being of this being, this term does not and cannot have the ontological meaning of the traditional expression of existentia. Ontologically, existentia means objective presence [Vorhandenheit], a kind of being which is essentially inappropriate to characterize the being which has the character of Da-sein. We can avoid confusion by always using the interpretive expression objective presence [Vorhandenheit] for the term existentia, and by attributing existence as a determination of being only to Da-sein.

2. The being which this being is concerned about in its being is always my own. Thus, Da-sein is never to be understood ontologically as a case and instance of a genus of beings as objectively present. To something objectively present its being is a matter of “indifference,” more precisely, it “is” in such a way that its being can neither be indifferent nor non-indifferent to it. In accordance with the character of always-being-my-own-being [Jemeinigkeit], when we speak of Da-sein, we must always use the personal pronoun along with whatever we say: “I am,” “You are.”