

My two cents which may or may not be helpful:

You might want to read the first draft of B & T which is translated by Ingo Farin and someone else. It's only 100 pages, so you get an overview pretty quickly, and the language tends to be more direct.

To me Dasein plays a special role because we are "in" language/meaning together. Not atomic consciousness looking through a key hole but (roughly) "streamings of the world from a point of view." Heidegger connects his overall vision to Leibniz in Basic Problems Of Phenomenology. Heidegger's Dasein is (roughly) a monad, something more like being-THE-world-from-a-perspective rather than just being "in" a world. IMV, this is close to Wittgenstein in the Tractatus. Dasein "is" its there, and not a mere subject-like piece of the there.

A crucial part of time is the way the past leaps ahead. We are constituted by prejudice, thrown into a particular tribal software and all kinds of presuppositions that are too deep to grasp as such. But these are foregrounded in the process of interpretation. Gadamer is great on this. Phenomenology has to be hermeneutical because "language" is not like icing on a cake but woven into the lifeworld completely.