Our Father in heaven,

Dzarte Leyan so Vaz,

heaven-locative [we <- descriptor <- parent]

"Located in heaven, parent in the context of ourselves"

Note: there are four types of grammatical person in Dayavan, namely first person singular ('Len'), second + third person singular ("other person" - 'Lez'), first person plural ('Leyan') and second+third person plural ('Erlez'). Possessive pronouns, however, don't exist, so literal translation is not possible.

hallowed be your name,

Len sa Zhayovan so tor Lez sa Shayola Slayez,

[I <- aspect <- intention] <- descriptor <- bracket word [other person] <- aspect <- [sacred-adjective name]

"Holy name as an aspect of yourself, in the context of [my] intention as an aspect of myself".

Note: The second translation layer ignores the bracket word, which will be utilized below to avoid repeating the words about 'my intention' every single time an imperative is used. Constructions with imperative, in general, are not a native feature of Dayavan, so the translation result is perhaps rather clumsy.

your kingdom come,

Lez so Lavan,

[other person] <- descriptor <- kingdom, realm

"Kingdom in the context of yourself"

Note: still inside the bracket word. A more mystical translation choice would be 'Lez sa Lavan' ('kingdom as an aspect of yourself'), or preferably even 'Dzarte Lez sa Lavan' ('heavenly kingdom as an aspect of yourself'), which would emphasize that the kingdom is not to be understood as something external to God.

your will be done, on earth as in heaven.

Tzlayeze a Dzarte Lez sa Zhayovan,

earth-locative and heaven-locative [[other person] <- aspect <- will]

"Located on Earth or located in heaven, [your] will as an aspect of yourself"

Note: still inside the bracket word. I choose to continue the sentence because with this grammatical

construction it would be pointless to end it.

Give us today our daily bread.

Zhayen Leyan so Zevra Trash,

today we <- descriptor <- [day-adjective bread]

"Today, daily bread in the context of ourselves"

Forgive us our sins

Leyan sa Erpreyavar so Lez sa Prayoz,

[we <- aspect <- plural-injustice] <- descriptor <- [[other person] <- aspect <- forgiveness]

"Forgiveness as an aspect of yourself in the context of injustices as aspects of ourselves"

as we forgive those who sin against us.

Tzayevan, Erlez sa Erpreyavar so Leyan sa Prayoz,

analogy, [[plural other person] <- aspect <- plural-injustice] <- descriptor <- [we <- aspect <- forgiveness]

"Similarly, forgiveness as an aspect of ourselves in the context of injustices as aspects of them [other people]"

Note: still inside the bracket word, which slightly alters the meaning (the speaker is now not stating a fact, but instead declaring their will to forgive). I like the new version, so I don't touch it. The order (A sa B) sa (C sa D) is the default interpretation when you hear "A sa B sa C sa D", similarly with 'so'.

Save us from the time of trial

Ishalt so Zhevar so Alprene Leyan,

[trial <- descriptor <- day] <- descriptor <- [no danger-locative <- we]

"we among safety [literally: no-danger], in the context of a day which is in the context of trial"

Note: there also exists an exact translation for 'time' ('Zhelt'), but it doesn't fit the English construction "time of sth" too well.

and deliver us from evil.

Aldzeyane Vevana Leyan tor.

no good-located salvation-adjective we bracket word.

"Among evil [literally: no-good], we [are] salved".