Tir'd with all these, for restful death I cry,
As to behold desert a beggar born,
And needy nothing trimmed in jollity,
And purest faith unhappily forsworn,
And gilded honor shamefully misplaced,
And maiden virtue rudely strumpeted,
And right perfection wrongfully disgraced,
And strength by limping sway disabled,
And art made tongue-tied by authority,
And folly (doctor-like) controlling skill,
And simple truth miscalled simplicity,
And captive good attending captain ill.

Tir'd with all these, from these I would be gone;
Save that to die, I leave my love alone.

Another plunge of emotion,
Another shift in focus, and a new
structure that is not based quatrains
but on a long list of complaints—in
fact, a screed. The speaker does not
address anyone (and he has not
addressed his friend since Sonnet 62),
and there is no mention of his "love"
until the last three words.

Perhaps the most self-centered and
self-pitying of the sonnets, this poem
begins and ends with a world-weary
death wish. The turn of the last line—
another surprise—proclaims that the
speaker's only reason not to commit
suicide is that he would leave his love
alone. This is strange because his love
has often deserted him, and, as
Sonnet 67 reveals, his friend has
rejoined bad company. Had this
poem been addressed directly to his
"love," it would be emotional
blackmail.

However, the substance of the sonnet
is a line-by-line harangue against the
world, and the attack is both stinging
and comprehensive. At first it seems to
lack focus, but the connecting thread
here is injustice. It begins with a
worthy person ("desert," 1. 2) born in
beggary, and it ends with a good slave
abused by an evil master (an obvious
barb directed against his friend). The
thread of slavery can be traced back to
Sonnet 58 (and to Sonnet 20's "master
mistress"), where the speaker makes it
clear that he cannot be other than a
slave because a god (Cupid, surely)
decreed that his love should be his
master.
It should be noted, finally, that the major theme of betrayal appears in line four, where the speaker laments "purest faith unhappily forsworn." The word *forsworn* occurs frequently in Shakespeare's works with the basic meaning of breaking one's word, but often implying desertion as well. Keeping this sonnet in mind enriches the effect of Sonnet 73's well-known conclusion.