“Socrates Was Executed for Being Innovative”

It is said that Socrates commits a crime by corrupting the young men and not recognizing the gods that the city recognizes, but some other new religion.
—Plato (Apology, 24B)

Socrates, I shall not accuse you as I accuse others, of getting angry... when I tell them to drink the poison... I know you on the contrary in your time here to be the noblest and gentlest and best man of all who ever came here; and now I am sure you are not angry with me, for you know who are responsible, but with them.
—Plato (Phaedo, 116C)

This was the end... of a man of whom we may say that of all whom we met at that time, he was the wisest and justest and best.
—Plato (Phaedo, 118)

The unexamined life is not worth living.
—Plato (Apology, 38A)

Plato is dear to me, but dearer still is truth.
—Aristotle (by ascription)

Moral excellence is concerned with pleasures and pains; it is on account of the pleasure that we do bad things, and on account of the pain that we abstain from noble ones. Hence we ought to have been brought up... from our very youth, as Plato says, so as both to delight in and to be pained by the things that we ought; for this is the right education.
—Aristotle (Ethics, 1104)

Socrates: I maintain, my friends, that every one of us should seek out the best teacher whom he can find, first for ourselves, who are greatly in need of one, and then for the youth, regardless of expense of anything. But I cannot advise that we remain as we are. And if anyone laughs at us for going to school at our age. I would quote to them the authority of Homer, who says, that 'Modesty is not good for a needy man.' Let us, then, regardless of what may be said of us, make the education of the youths our own education.
—Plato (Laches, 200B)

I mean by education that training which is given by suitable habits to the first instincts of virtue in children;—when pleasure, and friendship, and pain, and hatred, are rightly implanted in souls not yet capable of understanding the nature of them, and who find them, after they have attained reason to be in harmony with her. This harmony of the soul, taken as a whole, is virtue; but the particular training in respect of pleasure and pain, which leads you always to hate what you ought to hate, and love what you ought to love from the beginning of life to the end, may be separated off; and in my view, will be rightly called education.
—Plato (Laws, II 653A)

But, my dearest Agathon, it is truth which you cannot contradict; you can without any difficulty contradict Socrates.
—Plato (Symposium, 201)