

Monk Veniamin (2nd half of the 15th century), Ivan Peresvětov (1st half of the 16th century) and Juraj Križanić (1617/1618–1683) are remarkable thinkers of the late Middle Ages and the early Modern Period. There are several interesting features common to all three of them which make the research of their works in a single monograph well-founded and inspiring. Each of the authors came to the territory of the Moscovian state from a different cultural and linguistic milieu. In each case the moment of their arrival and their stay in the country could be classified as a landmark in the historical and spiritual development of Eastern Europe, accompanied by a revaluation and relativization of the preceding tradition. Monk Veniamin arrived in Novgorod during the final phase of the process of “the collecting of Russian lands” when a fundamental question for the Moscovian society opened – the issue of the Church possession and its potential secularization. Ivan Peresvětov came to Russia at the beginning of the reign of Ivan IV. Vasiljevič in a period of prospective changes; Juraj Križanić on the eve of the reforms initiated by Petr I. Alexejevič. At the point of their arrivals to Russia Veniamin, Peresvětov and Križanić were all well-experienced men with a great intellectual outfit originating beyond the spiritual ambient of the Moscovian society. Through the medium of their activities and works they consciously took part in the topical controversies and even endeavoured to influence the future development of the host country (Peresvětov, Križanić). The intellectual legacy of Veniamin, Peresvětov and Križanić becomes a component part of the Old Russian heritage and it can be rightly evaluated in the context of the Russian intellectual tradition. ...