

It would not be an exaggeration to say that research on Bogomilism and other dualist doctrines of the Christian East has undergone an authentic renaissance in the recent decades. Dualism, or the belief in two beginnings – the good Creator of the non-material world and the evil demiurge, maker of matter – is characteristic of certain pre-Christian religious systems, of Gnosticism, and of early Christian heterodox doctrines like Marcionism and Docetism. However, the Byzantine-Slavic world knows four basic dualist movements: Manichaeism, Messalianism, Paulicianism and Bogomilism.

It is only natural that the many years' worth of research on these heresies saw the advancement of numerous hypotheses which can only be rejected in the light of the entire source material known today. Nevertheless, owing to certain works first published in the first half of the 20th century, and most recently republished (often insufficiently updated) in its last decade, some of these hypotheses have been transformed into scholarly dogmas. The refutation of stereotypes concerning the rise, diffusion, cosmology, ecclesiology, liturgical practice and social teachings of the above-mentioned heresies can only be accomplished by means of a 'return to the sources'. This desideratum of modern scholarship have in the recent years been addressed by the publication of commented editions of previously unknown texts dealing with dualist heresies.