

ASCENSION/APOTHEOSIS OF ALEXANDER THE GREAT & CYRUS THE GREAT

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<https://mythosdecoded.wixsite.com/mythos/e-books>

Cyrus & Alexander were depicted with the horns of the Ram of Zeus-Ammon. (Moses was also portrayed with horns. He built and worshiped a bronze serpent during the Exodus; was it because Venus caused the catastrophes & was visible with horns and serpent like plasma discharges in the skies c. 1450 & 1500 BC?) The age of the Ram was entered circa 2100 BC during the Jupiter plasma discharge events (known as the Thunderbolts of Zeus or the hammer of Thor; during Abraham & the destruction of Sodom & Gomorra).

About Moses transfiguration and the bronze serpent:

<http://www.sacred-texts.com/jud/loj/loj309.htm>

In the biblical story, following their Exodus from Egypt, the Israelites set out from Mount Hor, where Aaron was buried, to go to the Red sea. However they had to detour around the land of Edom (Numbers 20:21, 25). As punishment due to their suffering & impatience, they complained against Yahweh and Moses (Num. 21:4-5), and in response, God sent "fiery serpents" (or snake-like electrical/plasma discharges a.k.a thunderbolts) among them and many died. The people came to Moses to repent and asked him to ask God to take away "the serpents." Moses prayed to God (communicated with Yahweh), who told Moses, 'Make thee a "fiery serpent" (some kind of technology to deflect the electrical discharges?), and set it upon a pole, to protect the Israelites.

Was it the Israelites demanded that Aaron make them a golden calf, during the forty days that Moses was absent, because they thought the catastrophes were being caused by the Heavenly Bull/ Jupiter (horned-like electrically discharging planet)(represented by and worshiped as the Bull) which caused the previous catastrophes of the time of Abraham circa 2100 BC? And they believed they needed to make sacrifices for and worship it in order to survive the destruction and catastrophes?

Exodus 34:29-35 -And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked

with him. (He might have been glowing after heavy radiation exposure, which could also explain the burning bush phenomena?)

Speaking of the death of Moses: Moses went to Mount Nebo/Hor and God then said to Moses: "Come, I shall teach thee My great name, that the flames of the Shekinah consume thee not" (were the flames of the Shekinah the solar flares/ CME's or electric discharges from Venus & of Uranus? -During the epoch of the Garden of Eden, Adam basked in the powerful and healing light of the Shekinah; when Earth might have orbited the red dwarf Uranus and was inside the infrared plasma sheath, before Uranus went nova and causing the flood during Enoch's lifetime and the consequence was known as the "Removal of Adam and Eve from the Garden of Eden-. When the angel Samael perceived Moses... dart of fire shot from his mouth, the radiance of his face and of his eyes shone like the sun, so that he seemed like an angel of the hosts of the Lord... he is like the princes in thy great chariot. Lightning-flashes and fiery darts issue from his mouth when he speaks with me, just as it is with the Seraphim when they laud, praise and glorify Thee (similarly to Enoch and many other rulers, high priests or messiahs, including Julius Caesar and Alexander the Great, discussed here; it is recorded in scriptures that their soul became a Comet or blazing star (Venus, in Julius Caesar & Moses case)... Moses ascended into heaven and dwelt in heaven like the angels/planets (was killed & his body was never found.) During the time of death of these men, a Comet, planet or star, was obviously discharging electrically, or meteorites were falling upon Earth). *please see Mythos & Cosmogony, for full explanation and sources.

It was recorded that "Moses body was buried in a secret place by God": This points to Moses body being lost amongst the volcanic eruptions, earthquakes, floods, tsunamis, electrical discharges, etc.

ALEXANDER OF MACEDONIA (356-323 BC) was the son of King Philip II of Macedon and Queen Olympia, daughter of King Neoptolemus.

CYRUS THE GREAT (580-529 BC) was the first Achaemenid Emperor. He freed the Jews from Babylon after his conquest c. 526 BC. He worshiped Marduk-Jupiter. In the Bible, Cyrus is called God's anointed (Messiah or Saviour) and shown with the horns of the ram of Zeus-Ammon (Marduk-Jupiter.)

These two rulers were able to conquer Babylon and Egypt due to the calamities that weakened those kingdoms.

Omens were visions of electrically discharging planets & Comets looking like horned bulls or rams in the skies; & the expectation of the "End Times." (Note that New calendars were established soon before or after the passing of Comets due to orbital disruptions. See "Mythos & Cosmogony" under More Calendar Changes.)

"In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal. I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great. As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. It came toward the two-horned ram I had seen standing beside the canal and charged at it in great rage. I saw it attack the ram furiously, striking the ram and shattering its two horns. The ram was powerless to stand against it; the goat knocked it to the ground and trampled on it, and none could rescue the ram from its power. Daniel 8:2-7

He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end. The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat is the king of Greece, and the large horn between its eyes is the first king. Daniel 8:19-21"

Alexander the Great was depicted cutting the Gordian Knot. This refers to the plasma formations seen in the skies at the time of Alexander's life that resembled a labyrinth or a knot, similar to the plasma formations that inspired the Minotaur and the Labyrinth legend, during the times of the Venus events. After Alexander's death, Seleucus Nicator in August 312 reconquer Babylon with a small army. After the conquest a new calendar and a New Era was established: the Seleucid era, which is dated Dios 1 (October 7), 312, in the Macedonian calendar and Nisan 1 (April 3), 311, in the Babylonian Calendar. From Kometographia, Chapter III by Mather, Increase, 1639-1723 & Sherman, John, 1613-1685:

A.M. 3594 (353 BC) There was seen in Leo, a **bearded Comet**, which afterwards changed its form and **appeared like a Spear**. The remarkable Events then observed, were the burning of Diana's Temple at Ephesus, and **Alexander** sir-named **the Great, his Birth in the same day**. Ptolomaeus Arites, killed the King, and Reigned in Macedonia. A miserable Destruction came upon Sidon. Fifteen years after, there was another Comet, near the Equinoctial circle, in Sagittarius, continuing nineteen days. What strange and amazing changes happened in the World after that **by means of Alexander the Great, is known to all men**. Of him the Prophet Daniel speaks, Chap. 8.5. when he saith, **He saw a He goat (Comet)** come from the West, on the face of the whole Earth, and he touched not the ground. For Alexander made speedy work in conquering the Nations. **In the space of six years, the face of things all the Earth over was changed**. The Persian empire brought to its period, and the third of Daniels Monarchies then began.

The ruler's apotheosis states that they are gods who have transformed into the Comets or stars seen at the time, so the apotheosis, ascension or enlightenment are always linked to celestial phenomena, such as Comets or planets becoming electrically charged and affecting the Earth with catastrophes. These apotheosis also portrays their royal & divine lineage to a specific god, represented by a person or planet.

Another example of sightings of Comets and their related catastrophes being omens and expectation of the "End Times" and the appearance of a messiah occurred during the late 1600's:

A King's apotheosis: King Louis the XVI portrayed himself as the divine descendant of the god Star Jupiter, just like Alexander the Great did. He called himself "the Sun King" & absolute ruler. He built Versailles as the new Heliopolis & with his court survived inside its walls during the many epidemics brought on by a series of Comets in 1664, 1665 and 1666. Even one day had to be added to the Julian & Gregorian Calendars on May 9th 1664, due to orbital changes caused by the Comet's electromagnetic influence. Historically, Calendar adjustments are needed and linked to the approach of large Comets.

<https://en.wikipedia.org/wiki/1664>

The plague was the reason the aristocracy did not bathe & used perfume heavily instead, as the water was usually contaminated due to the toxins or viruses in the Comets' tail. The great Comet of 1664 also caused the Great Red spot of

Jupiter. In 1664 Robert Hooke saw the appearance of the Giant Red Spot in Jupiter, probably caused by an electric interaction with the Comet or Comets. Detailed information on the Comet can be found in Samuel Danforth's book written in 1665 on his observations of the great Comet of 1664:

<https://digitalcommons.unl.edu/libraryscience/37/>

Astronomer Cassini also observed the sudden appearance of a round, dark spot on Jupiter's surface on December 5th 1690; this spectacular scene on Jupiter was also observed by King Louis XVI's Court astronomers: [https://](https://www.newscientist.com/article/mg15320651-300-Comet-crash-spied-by-the-sun-kings-court/)

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Rabbi Sabatai Zevi also declared himself Messiah in the year 1666 & expected the End Times due to Comets causing death & catastrophes for several years. The Reformation also took place this year, as a result of the Comets.

<https://www.jewishhistory.org/sabbatai-zevi/>https://en.wikipedia.org/wiki/Sabbatai_Zevi

To read more about the common thread of Transfiguration, Ascension, Enlightenment of Ascended Masters, Apotheosis (becoming like a god and a Star) and their link to planetary catastrophes, Comet sightings please see Mythos & Cosmogony by Tess Clark.

It is imperative to point that the chronology of Cometary catastrophes given in Kometographia by Increase Mather is in Anno Mundi (AM) dating system, which began counting time since the birth of Adam and Eve, circa 1656 years before Noah's flood, and if according to this dating system, the birth of Jesus occurred in the year Anno Mundi 5500, according to historian Africanus; that means that the catastrophes of the Uranus events or the Creation of Adam and Eve & Garden of Eden was about 7519 years ago: 5500 (birth of Christ), PLUS 2019, years since the birth of Christ (our current year) equals 7519 years. Increase Mather also gives the approximate dates of the Comets since Noah's Flood, during the destructions of the Tower of Babel, the destruction of Sodom & Gomorrah, The Exodus, etc...

I will briefly refer to Noah Webster's book, Section II: Historical view of pestilential epidemics, and the phenomena in the physical world, which precede, attend or follow them, from the earliest accounts, to the Christian era. Where he has concluded that catastrophes and epidemic are linked to the passing of Comets.

For full details of Comet sightings and world plagues from 1450 BC (Moses & Exodus) until the 1700 AD, see Noah Webster's book.

Some of Noah Webster's findings are:

"In the course of this work it will be proved beyond doubt, that the approach of Comets to our system (some as large as Venus), has an enormous influence on the elements of this globe.

It is an agreed point that the five books of Moses are the most ancient authentic history now extant. In the very threshold of this genuine history, we meet with accounts of the plague in Egypt. In the fifth chapter of Exodus, the epidemic is mentioned as a formidable calamity.

We find the same fact in Homer; where also we observe epidemic ascribed to extreme heat, under the allegorical name of Apollo (the Sun), or the supposed influence of the dog-star (Sirius)."

"On mules and dogs, the infection first began,
And last the vengeful arrows fixed in man."

"But let some prophet, or some sacred sage,
Explore the cause of great Apollo's rage."

"If broken vows this heavy curse have laid,
Let altars smoke, and hecatombs be paid;
So heaven atoned shall dying Greece restore,
And Phoebus dart his burning shafts no more."

Pope's Version. Iliad 1. 69, 83, 87.

In the following passage, epidemic is ascribed to heat and south winds, according to the opinion of Hippocrates.

As vapors blown by Auster's sultry breath,
Pregnant with plagues, and shedding seeds of death;
Beneath the rage of burning Sirius rise—

Book 5. 1058.

"Like the red Star, that from his flaming hair,
Shakes down diseases, epidemic and war."

Book 19. 412.*

"Not half so dreadful rises to the sight,
Through the thick gloom of some tempestuous night,
Orion's dog (the year when autumn sways)

And o'er the feeble stars exerts his rays:
Terrific glory! for his burning breath,
Taints the red air, with fevers, plagues and death."

Book 22. 37.

Such diseases that raged in Greece during the autumnal season, and were ascribed to the influence of Sirius, or the dog-star.

At present I shall assume the fact, that the eruption of Etna was nearly contemporary with the appearance of a Comet, during this period of epidemic. In looking into Pliny's Natural History, lib. 2. ca. 25, I find that a Comet was visible, at the time of the battle of Salamis. Speaking of the different species of Comets he says "*Ceratias Cornus speciem habet, qualis fecit cum Graecia apud Salamina depugnavit.*" "A Comet in the figure of a javelin, like that which appeared when Greece fought at Salamis." This battle is fixed by authors in the year B. C. 480, and consequently in the year of Rome, by common chronology 274. It appears to be a general law of nature that the approach of Comets to this earth, calls into action the subterranean fire, and volcanoes discharge their contents, during or within a few months of the appearance of Comets. The same period was distinguished by tempests and inundations—the constant attendants on Comets.

Herodotus lib. 8. 115, 129. Justin lib. 2. cap. 13.

These great phenomena, without any historical account, would make it nearly certain that a Comet appeared at that time, and the epidemic undoubtedly happened within a short period of its approach.

Livy b. 5. 48.

Pliny, lib. 2. 26, mentions the appearance of a Comet, or light in the heavens, called by the Greeks *docus* or *doces*, and by the Romans *tribes* from its resemblance to a beam, at the time of the defeat of the Lacedemonian fleet—"Cum Lacedemonii, classe victu, imperium Graeciae amisere"... The appearance of this Comet, corresponds in time with the period of epidemic last named. A plague, occasioned by dearth, is mentioned to have happened in the year of Rome 371, B. C. 388. A great earthquake in Peloponnesus is mentioned under the year B. C. 373.

Muratori, Gen. Hist. vol. 1. 7.

Other authors refer this catastrophe to the period of epidemic last mentioned, which some writers place in the year of Rome 388, and others, in 384; but all agree that it was during the approximation of a Comet.

Livy, b. 7. 7.

P. Orosius and P. Diaconus, followed by Muratori, place the beginning of this plague in the year of Rome 384. Orosius says that "in the 103d and 105th Olympiad (the years of Rome from 386 to 389) Italy was shaken a whole year, by tremendous earthquakes. The Comet that appeared, during this calamity, was probably that mentioned by **Aristotle**, Meteorol. lib. 1. ca. 6, of which he was an eye witness. The winter when the Comet appeared Aristotle relates to have been cold; but the severity and duration of the plague cannot be accounted for due to the changes or irregularities in the seasons.

Nat. Quest. lib. 7. 16.

The symptoms of this approaching calamity are described to have been these. "For several months the waters of heaven deluge the earth or withhold their beneficial effects; the sun splendour is obscured or dimmed; his disk appears like a burning brazier; strong winds ravage the country; and streams of fire are seen to shoot in the air." See Travels of Anacharsis, vol. 3. 404, cited from Pausanius, lib. 7. ca. 24.

Some of these phenomena, excessive rains and drouth, tempests, celestial lights, and singular appearances of the sun, always attend the approach of Comets; and it is surprising that the moderns have taken little or no notice of the fact (or conveniently forgot).

The catastrophe of Helice and Bura was caused by violent shocks of earthquakes, with contrary and conflicting winds, which swelled the water in the Corinthian gulf, above the tops of trees on the shore. This was in the winter, during the night, and just before the battle of Leuctra. It is fortunate for us that we have a correct account of this inundation; for it perfectly unfolds the true history of the deluges in the time of Ogyges and Deucalion. (1500 BC, time of the Exodus)

<https://historum.com/threads/the-flood-of-ogyges-and-the-flood-of-deucalion.91309/>

Muratori, vol. 1. 11.

In the year of Rome 405 and 349 BC, an epidemic is mentioned. Pliny, Nat. Hist. lib. 2. 25, an account of a Comet in "the hundred and eighth Olympiad, and year of Rome 398." It resembled at first a crest, but changed into the form of a spear. ... The appearance of this Comet will coincide with the general tenor of facts, hereafter to be related, and correspond nearly in time with the plague in Rome, mentioned above. Nearly at the same time, there was an eruption of Etna, placed by authors in the year B. C. 350, corresponding with the year of Rome 404. It is probable this eruption was within a year or two of the appearance of the Comet; according to many modern facts of the same kind.

Orosius. b. 4. P. Diaconus.

This period was memorable for a severe winter. The snow, to a tremendous depth, lay in the forum for forty days. It will be found as we proceed with this history, that most of such extraordinary seasons and unusual concurrence of great agitations in nature, happen during volcanic eruptions and the approach of Comets to the solar system of which this globe is a part. That Comets were visible, during the calamitous periods mentioned in the Roman history is probable; but unfortunately few instances are recorded, until after the Christian era. In the year of Rome 529 and B. C. 225, the Roman armies which were marching into Gaul a violent earthquake destroyed the famous Colossus of Rhodes, and the shock was felt in Italy.*

Plut. Life of Marcellus. Orosius. b. 4 P. Diaconus. Muratori vol. 1. 16.

Some of the prodigies, mentioned by Roman historians, and which have been ridiculed by moderns who are too wise to study the operations of nature, and too proud to believe in extraordinary occurrences, will be hereafter explained. B. 40. 2.

Short has placed this epidemic in the year of the world (Anno Mundi) 3763, corresponding according to Usher with the year of Rome 507. But Short's chronology is wretched. He mentions a large Comet six years after this period, of the size of the sun and of a fiery color. Of the appearance of a Comet at the period under consideration, there can be no doubt, tho I have not found the original writer who mentions it and Short quotes no authority but Pozel. The order of the great phenomena of nature seems to be that violent storms, rain

and a cold winter, are followed the next year with excessive heat and drouth and vice versa. Violent storms however occur at all times during these periods. The present instance is one, in which a most severe winter followed the other unusual seasons. In the year 574, according to Hook, and the consulship of Q. Fulvius and L. Manlius, the winter was remarkable for deep snow and every kind of tempest. It continued longer than usual, and trees, exposed to the weather, were blasted. An earthquake happened, in the following year.

Livy, b. 40. 45. 59.

This then fixes the year of the appearance of the Comet, mentioned by Short. That he refers to the same period is certain from his mentioning the circumstance of the inability of the Roman senate to raise a body of 8000 men; a fact assigned by Hook to the year 571, and which can belong to no other period. But from his description of this star, I am inclined to believe he refers to that which is hereafter mentioned, under the great epidemic of 610, and which Pliny has well described. This uncommon season was succeeded in 576 by epidemic among cattle, and the next year, followed the plague, which made dreadful havoc in Rome.

Livy, b. 42. 2 & 10.

Orosius b. 4 relates, that a most violent plague desolated Rome in the year 610 and B. C. 144. The dead bodies lay putrefying in the houses and streets, and rendered it impossible to approach the city. In the preceding year appeared a remarkable Comet. As we come down to the more authentic periods of history, this phenomenon will more frequently occur. It is again necessary to remark a difference in the chronology of different authors. Seneca places the appearance of this Comet, which he describes to have been as large and luminous as the sun, "Post mortem Demetrii Syriae Regis, paulo ante Achaicum Bellum"—after the death of Demetrius, king of Syria, and a little before the Achean war.

Nat. Quest. lib. 7. 15.

Demetrius was slain, B. C. 151, according to common chronology, and the Achean war was in the year when Carthage was taken and destroyed by Scipio, B. C. 146. The appearance of the Comet therefore should be placed in the year preceding, or 147, corresponding with the year of Rome, 607. And this is probably correct, for it is agreeable to general observation, that a Comet

appears early in the pestilential period, and often precedes its most calamitous years.—The Encyclopedia assigns it to the year 146. Seneca remarks that at first it appeared fiery and red, emitting a bright light, so as to overcome the darkness of the night. Gradually its magnitude lessened and its brightness vanished. About the beginning of this destructive period, appeared a Comet. The Encyclopedia mentions two, in the year of Rome 629, and B. C. 125. But it is probable this is a mistake of the compilers. The universal history places one under the year 630, and a second under the following year, quoting Justin, for authority. But Justin mentions two Comets, one at the birth of Mithridates, another in the year he began to reign. Now Mithridates was about eleven or twelve years old when he came to the throne, in the year of Rome 631, and B. C. 123. Of course the first Comet must have been about the year 620, and B. C. 134.

Lib. 37. 2.

The eruptions of the volcano were equally remarkable.

The lava from Etna laid waste the city and suburbs of Catana.

Aetna ultra solitum exarsit, says the historian; Catanam urbem inique oppressit."

Universal Hist. vol. 13. 59. Vel. Paterc. lib. 2. 21.

It must have been during this period that the Comet appeared which is mentioned by Pliny. Nat. Hist. lib. 2. cap 25. "Civili motu, Octavio Consule," for this was the year, in which Octavius was Consul. This period was preceded by an extraordinary collision and rupture of two mountains, and the bursting of fire from the chasm, in the territory of Modena. Pliny assures us, this was seen from the Emilian way, by an immense number of Roman knights and others.

Pliny Nat. Hist. lib. 2. 83.

With this period corresponds the eruption of a volcano in Hiera, one of the Aeolian isles, north of Sicily, now called Lipari, which burnt for several days, and the very sea around it appeared to be fire. Pliny says this was during the Social War.

Lib. 2. 106.

The year B. C. 44 was distinguished by the death of Julius Cesar, by the hands of conspirators; soon after which appeared a Comet, supposed to be the same

which appeared in 1680, whose period is calculated to be 575 years. If this is its period, it must have been seen in the year B. C. 1767, in the reign of Ogyges, when Attica was inundated and rendered barren for a number of years; and when the planet Venus is said to have changed her figure, color and course. When we survey the uniform effects of Comets in tempests and floods, and compare the traditional account of that event with the terrible inundations which have happened in Greece at other times, and especially with that in the time of Thucydides, which rent Atalanta from the main land; which events all took place during the approach of Comets; we are constrained to believe the fact of the Ogygean deluge, and fable rises to the dignity of authentic history. This inundation might have happened during the approach of some other Comet, but the probability is, that it was during that of the Comet under consideration, which fixes the time of the Ogygean flood, in the year B. C. 1767. This circumstance may serve to correct the chronology of the early events in Greece. (*This Comet might have been Venus. Because the orbits of Comets change, and usually shorten with each subsequent passage, the timeline of the Ogygean flood is calculated correctly to have taken place around 1450-1500 BC, around the time of the Exodus, during one of the close approaches of Venus.

See Jackson's chronology vol. 3. 312.

Its next appearance must have been in the year A. C. 1193, when Electra, one of the pleiads, abandoned her sister orbs, and fled from the Zodiac to the north pole.

Its third appearance corresponds with the year A. C. 618, the year of the terrible Comet of the Sybill, says Gibbon; and its fourth, is the one under consideration. Its subsequent appearances A. D. 531, 1106 and 1680 will be hereafter mentioned.

But another phenomenon, the paleness or defect of light, in the sun, deserves more particular attention. Pliny asserts that this pale color lasted almost a year. His words are, "Fiunt prodigiosi et longiores solis defectus, qualis occiso dictatore Caesare et Antoniano bello, totius pene anni pallore continuo." Nat. Hist. lib. 2. 30.—Virgil and Ovid, who were eye witnesses of this phenomenon, have both described it, with the other prodigies of this period.

"Ille (sol) etiam extincto miseratus Caesare Romam,
Cum Caput obscura nitidum ferrugine textit."—
Georg. lib. 1. 466.

"Phoebe quoque tristis imago
Lurida sollicitis praebebat lumina terris."
Metamorph. lib. 15. 785.

The words ferrugo and luridus give us an exact idea of the color—a paleness tinged with the color of rust. A similar defect of light in the sun occurred at the time of the next appearance of this Comet, A. D. 531, as will be hereafter related. The fact is curious. It is well known that this Comet approaches very near to the sun; but whether the defect of splendor in the sun was the effect of the attractive powers of the Comet, or of an alteration in the electrical atmosphere of these bodies; or whether it was occasioned by an alteration in the terrestrial atmosphere, is a question not easily solved. It might have been owing to a vapor, like that which overspread Europe in 1783. This period was marked with famine also, with shooting stars, and numerous prodigies.

See Virgil and Ovid in the passages quoted. See also, Zonaras' Annals, lib. 10. Usher's An. p. 680.

The Comet appeared in 44 BC and also the epidemic—the eruption of Etna in 43 BC. and therefore subsequent to the other events... Most of the great plagues appear two or three years, with different degrees of violence; and during this period, volcanoes discharge immense quantities of lava. In Usher's Annals, p. 684, it appears the winter following the appearance of this Comet, was severe. (The new Julian Calendar & Ascension of Julius Caesar into Venus/ Comet/Star occurred about this time, conflagrations & the burning of Alexandria & its famous library; as well a new Calendar by Aristarchus & built Mt. Nebo Temple & Pyramid *see Mythos & Cosmogony for details).

The next pandemic period began in the year 30 B. C. An eruption of Etna, which laid all the neighbouring towns in ruins, marked the beginning of this period, which however was preceded in 31 by an earthquake in Judea, in which thousands of people perished in the ruins of their houses. About the same time appeared, says Dion Cassius, "those meteors which the Greeks call Comets."

These phenomena were followed by an epidemic in Jerusalem, which destroyed a great part of the nobles and people of the Jews. The same period was marked by a great flood/inundation of the Tiber, which spread over the low grounds of Rome, and was considered as an omen of the future power of Augustus.

Dion Cassius' Univ. Hist. 10. 415. Usher's Annals, 766.

By a curious circumstance, we learn that a hard winter and epidemic afflicted Rome at this period. The Emperor Octavius Augustus, in his 5th Consulship, B. C. 29, had formed the design of resigning the empire. Horace, the Poet, his friend and flatterer, tried to dissuade him from this purpose, on account of the prodigies which happened at the beginning of the year, which was the winter of the year 30 B. C. and corresponds exactly with the appearance of the Comet. Among these prodigies, the poet enumerates an abundance of snow, terrible hail, thunder and lightning, and a destructive inundation of the Tyber. "Jam satis terris nivis, atque dirae Grandinis misit Pater...."

See the 2d Ode of the first book, which is worth the notice of the philosophic reader, on account of the description of the inundation, which proceeded from a swell of the sea. "Vidimus flavum Tiberim, retortis Littore Etrusco violenter undis."

It is a fact of which there is full evidence, that during the approach of Comets, not only tempests are more violent, than at other times, but the ocean swells without winds—the tides are much higher and high tides are more numerous. The ancients took notice of this fact, and it came under my own observation, during the approach of the Comet in 1797.

In the 21st ode of the same book, Horace addresses Apollo (the Sun) who "drives war, famine and from the Roman people and the Emperor, to the Persians and Britons."

This passage is proof that the Romans found epidemic in Britain; but the Britons, at that time, had no trade, except with the coast of France. How or from what quarter, they imported the infection, is left for the solution of Dr. Mead's followers.

In the year 25 BC, according to the Universal History, a violent epidemic raged in Rome, an inundation laid a great part of the city under water, lands were left untilld and a famine ensued. The same year, the plague raged in Palestine, which was preceded by a severe drouth and a shortage of corn. A hard winter is mentioned about the same time.

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