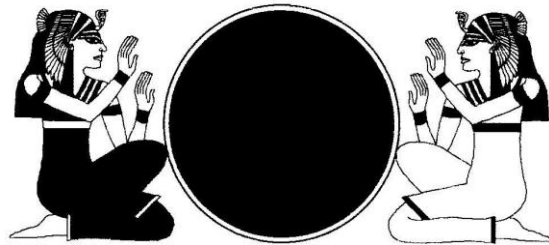


Temple of the Dark Moon



Is Wicca the right Spiritual Path for Me?

By Frances Billingham © 2008

An increasing number of people are coming to Paganism these days, and in particular are embracing Wicca. Largely this is because they are dissatisfied with their current religion, which, in the West, is usually Christianity. While the reason for this exodus are many, some that I have personally heard include is that Christianity being too structured, it is too conservative, the feminine aspect is suppressed (as are women in general) or it does not meet their own spiritual needs. A further reason that is quite apparent is simply a sign of rebellion from the religious path they have been raised (or “forced”) in – thus a sign of independence.

Whatever reason the seeker has to investigate Wicca is purely their own, however, often they seem to be drawn to Wicca largely because, from the outside, it does look relaxed in structure and regulations. It does appear to offer up much freedom, and there appears to be almost an “anything goes” attitude.

But this is not necessarily true beyond the surface. At the present time, Wicca seems to be going through a bit of a revolution of its own, based on an “anything goes” attitude largely coming from America. However, regardless of where groups such as the Temple of the Dark Moon stand of such “revolution”, there are some important facts about Wicca that the seeker needs to take into consideration.

Despite modern trends, Wicca is STILL primarily a Mystery based religion. Its system centres around a belief in Deity. The main difference between Christianity and Wicca is that within Wicca our Deity is perceived as BOTH masculine and feminine. This is the way of nature where the two genders must be needed in order for the cycle of life to continue. (The exception being Dianic Wytchcraft which, as in its name, is a form of the Craft where the Goddess, the Divine Feminine, is honoured at the expense of the God, the Divine Masculine).

Wicca contains within its teachings a version of what is referred to as the “Golden Rule”. In Christianity, the “Golden Rule” is *do unto others as you would have them do unto you*. In Wicca, it is the Rede which is the “Golden Rule” – *An harm none, do what thou wilt*.¹

But there is more to Wicca than that.

If the seeker is dedicated to their Wicca studies, regardless of whether they belong to a group or are solitary, they will start to realise that they need to become accountable for their own selves. This means being solely responsible for their words, actions, thoughts and conduct as well as even matters of the heart

Further, the only real power that the seeker may obtain is that of self-empowerment and a better understanding of one’s own self. While this is nothing to discredit in itself, for those who are looking for superhero qualities to suddenly emerge from billowing clouds of incense smoke, the truth can be rather disheartening.

As the seeker grows and studies the Wiccan way, their concepts of spirituality may change. This is because the seeker is opening his or herself up to Deity, to the Universal energies. Having a belief that they will be provided for is a big ask, especially in this current economic climate. However, if such a decision is true and comes from the heart (not to mention realistic), then the Three Fold Law of Return will be positive and most rewarding.

The truth is that what is portrayed as Wicca, not to mention the practice of magick, in the media is not actually an accurate portrayal at all. The magick which forms part of the Wiccan religion is often very subtle, and unless the student knows what to look for, often goes unnoticed. Very few portrayals of Wicca in the media make mention that this is a religious path that embraces much responsibility, and self-responsibility in that. For regardless of whether the seeker finds a suitable teacher or learns for themselves, they alone are ultimately responsible for their actions – and these actions include words and thoughts as well as conduct.

Like all spiritual and/or religious paths, the path of Wicca does not necessary suit everyone, no matter how much people try to “water down” the concepts so that it fits nicely for consumption by the masses.

Before a seeker goes any further and starts looking for a teacher, maybe they should ask themselves – why do I want to become a Wiccan? What can Wicca offer me? What do I really want to learn from Wicca?

Once these questions are pondered carefully and answers given honestly, then the seeker will be able to determine whether Wicca is indeed the right spiritual path for them.

Whenever time permits, the Temple of the Dark Moon offers an introductory six part course, “The Wytch’s Circle”, in relation to Wicca, Wytchcraft and magick. Upon completion of this course, students may also be invited to join the Temple’s Outer Court to continue their instruction if they so desire. More information about “The Wytch’s Circle” and its availability is contained on our web site.

¹ The “Golden Rule” is explained in more detail within “The Wytch’s Circle”, the Temple of the Dark Moon’s six week training course.

About the Author:

Frances has been a student of metaphysics and the occult for most of her life, with her formal training having commenced in 1993. She has been initiated into the Alexandrian Wicca tradition, with interests also in ceremonial magick, the Qabalah and traditional Wytchcraft.

After founding the Temple of the Dark Moon in 1999, Frances spent some six years as secretary for the Pagan Alliance Inc (SA) where she worked closely with both the Police and Attorney General with respect to changes in legislation. She has led rituals with Chief Druid, Philip Carr-Gomm, and occult philosophy Ramsay Dukes, as well as presented lectures at various national and international events.

Frances regularly writes for *Insight*, Australia's number one spiritual lifestyle magazine, with her articles also appearing in over 10 separate publications, including *Spellcraft*, *The Cauldron*, *Circle* and the Llewellyn's *Witch's Calendar*. She has further essays in a number of anthologies including *The Faerie Queens*, *Unto Herself: A Devotional Anthology for Independent Goddesses*, and *Memento Mori*.

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