THE STORY OF RĀMA, first told in Vālmīki’s Rāmāyaṇa, has made a considerable impact on the social, political, cultural and religious life in South Asia and beyond. Though the Sanskrit epic Rāmāyaṇa is the oldest surviving, and in many ways normative Rāma story, it is just one of a plethora of tellings, adaptations of the Rāma narrative by artists and composers from different social, geographical and ideological backgrounds who rework the story in accordance with their own particular agendas. Jain authors too engaged with this story. This lecture will look at the two different ways in which Jains confronted the Rāma story and its growing popularity: by openly rejecting it on the one hand, and by appropriating it on the other.