“IS IT POSSIBLE TO SEE BEYOND THE state in studies of Tibet, religion, and other highly politicized issues in contemporary China?” This is the central question that drives Jane Caple’s vivid account of Geluk monastic revival and development in northeast Tibet. Though there is no denying the ongoing and pervasive force of the state since the Maoist era, Caple’s richly textured book reveals there is much more to the story. Her extensive ethnographic work at more than sixteen monasteries allows us to see beyond Buddhist revival as either resistance to or accommodation of state policies and approach it instead as deeply embedded in localized “relationships, priorities, and values that have very little to do with the state.” In exploring the shift from alms collection to economic self-sufficiency, for example, Caple produces a localized and personal account of monasteries reshaping lay/monastic relationships in terms of virtue rather than power and influence. By focusing attention on how her interlocutors express their sense of right and wrong, Caple proves them to be members of moral communities whose actions may at times line up with the demands of the state but are in no way encompassed or fully explained by state pressure. Caple’s brilliant ethnography of morality opens up exciting new avenues for understanding issues of monastic financing, construction, tourism, education, and recruitment.