Many of the ancient Hindu texts—religious, philosophical or purely scientific, have ample references to the knowledge of embryology as prevalent among the ancient Hindu philosopher-scientists. Their concepts regarding biological evolution and human development, even though at times expressed in allegorical terms, are as rational and scientific in their content as those of many other scholars of ancient civilisations of the world. Some of their ideas come so very close to our present day concepts, that a casual student of history, particularly a prejudiced one, would be prone to doubt their very antiquity. Owing to the traditional oral transmission of the various texts, which were finally written down in Sanskrit, there must have been intermingling of the ideas as prevalent at different periods of ancient Hindu history; nevertheless, the language and the content of the different portions of these ancient texts allow us to gauge, with a fair amount of accuracy, the period during which they were originally enunciated. The Veda, their Samhitas, Brahmanas and Upanishads, the various Smritis, the Puranas and the Epics are replete with ideas on embryology; and the great encyclopaedic medical Samhitas of Sushruta, Charaka, and Vagbhata, who are collectively called the ‘Triad of the Ancients’ (Vrddha trayi), treat extensively of the science of embryology.