



Satta Matka, also popularly known as **Matka gambling**, is a form of betting rooted in India. Its name comes from “*matka*”—an earthen pot—once used to draw random numbers in early betting games. One of the most famous variants of this betting game is **Kalyan Matka**, which gained prominence under the guidance of Kalyanji Bhagat in the 1960s.

In this article, we'll explore the history, mechanics, terminology, legal considerations, strategies, and digital evolution of both **satta matka** and **kalyan matka**, providing comprehensive insights into their enduring appeal in India.

2. Historical Background

2.1 Origin of Satta Matka

The roots of **satta matka** trace back to the 1950s, shortly after India's independence. Initially known as *Ankada Jugar*, the game revolved around punting on the opening and closing rates of cotton transmitted from the New York Cotton Exchange to the Bombay Cotton Exchange [satta matka](#)

When the New York Cotton Exchange ceased this rate transmission in 1961, punters adapted. They began drawing random numbers using methods like chits and playing cards, dropping them into a matka and drawing them out to determine the outcome — birthing the symbolic “matka” element of the game.



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2.2 Emergence of Kalyan Matka

Kalyan Matka was introduced by **Kalyanji Bhagat**, a Gujarat-born migrant who moved to Mumbai and ran a grocery store in Worli. In 1962, he started conducting matka draws based

on imaginative or “imaginary” commodities. The daily draws he operated became highly popular, earning him the title of a matka king.

Simultaneously, **Ratan Khatri** launched his version of the game—also from Worli—in the early 1960s. Khatri’s “New Worli Matka” adopted the card-drawing method twice daily (open and close), quickly becoming synonymous with trust due to its more transparent operations.

In contrast, Bhagat’s **Kalyan Matka** spread rapidly because of its accessibility and reliability, running every day of the week—a factor that made it particularly popular among working-class punters.

3. Gameplay and Terminology

3.1 How to Play Satta Matka and Kalyan Matka

Players select **three numbers** between **0 and 9**. These are added together, and the second digit of that sum becomes the fourth number. So, from your three chosen digits, you now have four numbers to place bets on, ranging from specific sequences to digit sums.

In **Kalyan Matka**, the format generally involves a twice-daily “open” and “close” draw where numbers are revealed, and bettors check against them to see if their chosen numbers match.

3.2 Key Terms in Satta Matka

Here are some commonly used terms in the game:

- **Matka** – the earthen pot used for drawing.
- **Single** – any single digit (0–9).
- **Jodi (Pair)** – any pair of two digits from 00 to 99.
- **Patti/Panna** – a three-digit result (e.g., 128).
- **Open result / Close result** – numbers drawn at two separate timings.
- **SP (Single Patti), DP (Double Patti), TP (Triple Patti)** – e.g., 123, 112, 111.
- **Cycle Patti (CP)** – the last two digits in a Patti, e.g., for 128, CP is 28.
- **Farak** – the difference between open and close results.
- **Berij** – the last digit of the sum of a pair. For 76: $7 + 6 = 13 \rightarrow$ “Berij = 3”

4. Popularity & Cultural Impact

4.1 Why It Took Off

During the 1980s and 1990s, **satta matka** was immensely popular in Mumbai, especially among mill workers. Betting volumes soared—some estimates mention over ₹500 crore per month. The sheer scale of operations prompted police crackdowns, which drove operators to shift to other regions like Gujarat and Rajasthan.

4.2 Deep Cultural Resonance

The game became interwoven with Mumbai's fabric—bookies sprouted near textile mills in areas like Parel and Kalbadevi, and “matka kings” like Kalyanji Bhagat and Ratan Khatri achieved legendary status. Their stories even influenced Bollywood, such as the character “Ratan Khatri” in *Dharmatma*.

5. Legal Status and Modern Evolution

5.1 Legal Framework

Satta Matka, including Kalyan Matka, is illegal in India. Despite its popularity, several states have outlawed gambling in various forms. Still, its underground presence persists digitally through mobile apps and informal networks.

5.2 Shift to Online Platforms

With the proliferation of smartphones, many modern iterations now operate **online**, using random number generators in place of physical pots or cards. These versions—such as “Kalyan Evening”—keep the essence of the game alive while adapting to changing tech landscapes