There are eight degrees of giving Tzedakah:

1. The highest degree is to strengthen the hand of a Jew who is poor, giving that person a gift or loan or becoming a partner or finding a job for that person, to strengthen the person’s hand, so that the person will not need to ask for assistance from others...

2. A lesser degree, is one who gives Tzedakah to a poor person and is unaware of the recipient, who, in turn, is unaware of the giver. This is indeed a religious act achieved for its own sake.

3. Of a similar character is one who contributes to a Tzedakah fund. One should not contribute to a Tzedakah fund unless he or she knows that the person in charge of the collections is trustworthy and wise and knows how to manage the money properly...

4. The [third], lesser, degree is when the giver knows the recipient, but the recipient does not know the giver. The great sages used to go secretly and cast the money into the doorway of poor people. Something like this should be done, it being a noble virtue, if the Tzedakah administrators not are behaving properly.

5. The [fourth], still lower, degree is when the recipient knows the giver, but the giver does not know the recipient. The great sages used to tie money in sheets which they threw behind their backs, and poor people would come and get it without being embarrassed.

6. The [fifth], still lower degree is when the giver puts the Tzedakah money into the hands of poor people without being solicited.

7. The [sixth], still lower degree is when he or she puts the money into the hands of a poor person after being solicited.

8. The [seventh], still lower degree is when he or she gives the poor person less than he or she should, but does so cheerfully.

9. The [eighth], still lower degree is when he or she gives the poor person grudgingly/with a feeling of pain/unhappily. (Mishna Torah, Laws of Gifts to Poor People, 10:7-14)