In the opening of his article on marriage, Rabbi Yosef Beer Soloveitchik suggests two basic objectives regarding the institution of marriage. The first reflects a collective commitment where both partners put themselves at the service of society, and the other expresses their inner commitment that is part of the institution of marriage. This commitment stems from the experience of oneness of the two who long for love and friendship.

The practical difference between these two objectives is the place of the mitzvah, "Be fruitful and multiply". According to the first objective the commandment of procreation is the central beam on which rests the entire building. Remove this commitment from marriage and it loses all meaning.

According to the second goal the marriage is not compromised if it does not produce new life. The connection itself between the couple is the creation that is desired.

As is the way of Rav Soloveitchik in other places, here too he seeks to discover in the Torah the two approaches together. The command to "be fruitful and multiply" expresses the essence and purpose of man created in chapter one. The duty of a person to procreate that appears in chapter one reveals itself to be part of a person’s being a partner with God in the continuing act of creation. The very act of sex that leads to the continuation of the seed is not only sacred but natural and necessary.

Chapter two that focuses on “it is not good for humans to be alone” expresses the longing of humans to share life in partnership. Nothing in this chapter mention the person's bodily needs, there is no addressing of the obligation to have children, but rather the [focus is on the] oppressive loneliness of the first human. Man and Woman have names, they do not belong to nature but become individuals, unique and distinct, able
to join with another. "In this context, marriage had to acquire a new meaning, to express for them not only the demands of the race, but also (and perhaps especially) the longings of the individual" (Rabbi Soloveitchik, Lonely Man of Faith p 49).

Marriage contain the subjective desire to be saved from solitude, and also the objective institution of a covenant between two individuals who want to start a community together, and for that undertake mutual commitment to each other.

According to this reading I would like to carefully choose my words in reply to many people who ask my opinion in connection to couple-hood for people with same sex tendencies.

At the outset let me say that I do not know any rabbi from any denomination that will permit male intercourse that the Torah prohibited. The verse in the Torah is open to interpretation, but even in its most lenient reading male intercourse is deemed a prohibition. The theme of my remarks here is not related to sexual experience, but the experience of the soul of the person who is trying to escape feared loneliness and desires to experience togetherness that occurs between spouses.

According to this I will say that the institution of marriage was and will remain in its Jewish definition a commitment between a man and a woman intended to realize the Divine goal for continuing the world ("Be fruitful and multiply") and the realization of the personal and subjective goal of humans ("it is not good for man to be alone"). This is the meaning of marriage "according to the law of Moses and Israel." But couple-hood and marriage are two different things.

Relationships do not require marriage and there is ample space to separate the interdependence between these two concepts. Already Rabbi Eliczer Melamed insisted on this in writing his column "REVIVIM" [in reference to heterosexual relationship] (Rav Benny Lau, 2015).
couple who did not want a religious marriage]:

We must establish that any two people are entitled to sign on an agreement of couple-hood that will entitle them to all the rights that derive from a shared life, just like a family. It is not appropriate to call this agreement "a covenant-brit", for “covenant” expresses holiness and eternity, and the State [of Israel] must allow a partnership that is not sacred and not an eternal commitment. Therefore, the proper name for this is “partnership of couple-hood”. [end quote]

So that I do not transgress by God forbid taking things out of context, Rabbi Melamed did not address same sex couples. I read his words and listen to the meaning of his words. The need of a person to be freed from loneliness and to live in framework of couple-hood is an existential need.

Rabbi Melamed deals with the legal question derived from this [idea] – the obtaining of benefits "like a family". I am not concerned here with the legal question but a question of principle - whether life together, under one roof, by same-sex couples who find understanding and love for each other, is a prohibition?

I think we have to create boundaries for an answer to this question:

One border – there is no permission for a person to bring himself to transgress the Torah. Any physical or mental activity that produces physical arousal that is not allowed - will be prohibited. Without discussing the infinite variety of possible situations I say the Torah’s prohibition of sexual stimuli cannot be made permissible.

The second border – it is not permissible to decree on people a life of being alone. Exiting from loneliness to life of couple-hood is really a life-saving act. I have seen many lonely individuals in my short life, and I know that they often are in a high-risk situation [for suicide]. A man who cannot live in a true relationship with a woman (or vice versa) and is sentenced to a life of loneliness - it may well become a death
sentence for him. Halacha knows very well the concept of "saving a live" and makes wide use of this concept whenever possible. Also "even a possibility of [safek] saving a life" overrides [the prohibitions of] Shabbat.

Even on this issue [of same sex couples] we have to use the same conceptual system and not be afraid to define the reality of loneliness as “a possibility of saving lives”. This definition requires us (family members, educators and rabbis) to do all we can that the people living around us will exit from darkness to light and from death to life. Loneliness is deadly poison and faithful relationship is the elixir of life. And you shall choose life.