Then the kohen shall stand the woman up before the Lord and expose the [hair on the] head of the woman; he shall place into her hands the remembrance meal offering, which is a meal offering of jealousies, while the bitter curse bearing waters are in the kohen's hand.

Numbers 6:2-3
2. Speak to the children of Israel, and you shall say to them: A man or woman who sets himself apart by making a nazirite vow to abstain for the sake of the Lord.

3. He shall abstain from new wine and aged wine; he shall not drink [even] vinegar made from new wine or aged wine, nor shall he drink anything in which grapes have been steeped, and he shall eat neither fresh grapes nor dried ones.
Now that the Tanna has finished [Tractate] Nazir, what is his reason for continuing with [Tractate] Sotah?9 — It is according to the view of Rabbi; for it has been taught: Rabbi says, Why does the section of the Nazirite adjoin that of the suspected woman?10 To tell you that whoever witnesses a suspected woman In her disgrace should withhold himself from wine.11 But [the Tanna in the Mishnah] should treat of [Tractate] Sotah first and afterwards that of Nazir!12 — Since he treated of [Tractate] Kethuboth [marriage-settlements] and dealt with the theme, ‘He who imposes in vow upon his wife’,13 he next treated of [Tractate] Nedarim [Vows]; and since he treated of [Tractate] Nedarim, he proceeded to treat of [Tractate] Nazir which is analogous to Nedarim,14 and then continues with Sotah for the reason given by Rabbi.

Seeing that the Tanna3 is teaching the order Nashim,4 why does he speak of the nazirite? — The Tanna had in mind the scriptural verse, Then it cometh to pass if she find no favour in his eyes, because he hath found some unseemly thing in her,5 and he reasons thus. What was the cause of the woman's infidelity? Wine. Further, he proceeds, whosoever sees an unfaithful wife in her degradation6 will take a nazirite's vow and abjure wine.
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