Allogenes (NHC XI,3) 59.4-64.4 and Plotinus Enneads III.8[30].9.21-10.35, V.5[32].8.3-8.23, and V.8[31].11.1-19: a mere coincidence?

Allogenes (NHC XI,3) 59.4-64.21 (Turner & Wintermute trans. from NHLE): And I saw [holy] powers by means of the [Luminaries] of the virginal male Barbelo [telling me that] I would be able to test what happens in the world: “O Allogenes, behold your Blessedness how it silently abides, by which you know your proper self and, seeking yourself, withdraw to the Vitality that you will see moving. And although it is impossible for you to stand, fear nothing; but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest and embraces all these silently and inactively. And when you receive a revelation of him by means of a primary revelation of the Unknown One— the One whom if you should know him, be ignorant of him— and you become afraid in that place, withdraw to the rear because of the activities. And when you become perfect in that place, still yourself. And in accordance with the pattern that indwells you, know likewise [that] it is in this way in [all such (matters)] after this (very) pattern. And [do not] further dissipate, [so that] you may be able to stand, and do not desire to be active, lest you fall [in any way] from the inactivity in [you] of the Unknown One. Do not [know] him, for it is impossible; but by means of an enlightened thought you should know him, be ignorant of him. Now I was listening to those things as those ones spoke them. There was within me a stillness of silence, and I heard the Blessedness whereby I knew my proper self. And I withdrew to the Vitality as I sought myself, and I joined into it, and I stood, not firmly but silently. And I saw an eternal, intellectual, undivided motion that pertains to all the formless powers [which is] unlimited by limitation. And when I wanted to stand firmly, I withdrew to the Existence, which I found standing and at rest like an image of the Indivisible One and the One who is at rest. I was filled with a revelation by means of a primary revelation of the Unknowable One. [As though] I was ignorant of him, I [knew] him and I received power [by] him. Having been permanently strengthened I knew the One who exists in me and the Three-Powered One and the revelation of his uncontainableness. [And] by means of a primary revelation of the First One who is unknowable to them all, the God who is beyond perfection, I saw him and the Three-Powered One that exists in them all. I was seeking the ineffable and Unknowable God— whom if one should know him, he would be absolutely ignorant of him— the Mediator of the Three-Powered One who subsists in stillness and silence and is unknowable. [...] 61.32-39: Now he is something insofar as he exists in that he either exists and will become, or acts or knows, although he lives without Mind or Life or Existence or Non-Existence, incomprehensibly.

Plotinus, Enneads III.8[30].9.18-39 (my rough translation): For, again, since knowledge of other things occurs through intellect, and we are able to know intellect by intellect, by what undifferentiated touch could we seize that which supercedes the nature of intellect?— in response to which one should note how it is possible: we will say, it is by means of the likeness within us. For there is something of it with us too; there is not somewhere it is not, for those able to participate in it. For wherever you are, you have from there that which is able to have that which is present everywhere; just as if there was a voice filling a deserted place, or also with the deserted place, people too, and by standing to listen at any point in the deserted place, you will receive all the voice, and yet not all. What is it, then, which we shall receive when we set our intellect to it? Rather the intellect, being “double-mouthed,” must (so to speak) withdraw backwards, and, as it were, surrender itself to what lies behind it; and there, if it wishes to see that one, it must not be altogether intellect. For it is
itself the first life, being an activity in the outgoing of all things; but outgoing not in its being [now] outgoing, but in that it has [previously] gone out. If then it is life and outgoing and has all things distinctly and not fuzzily—for [thus] it would have them imperfectly and inarticulately—it is itself from something else that is not in the outgoing but is the origin of outgoing and the origin of life and the origin of mind and of all things.

V.5[32].8.3-8.23: Therefore, it is not necessary to pursue it, but to remain quiet until it should appear, preparing oneself to be a contemplator, just like the eye awaits the rising of the sun; and its appearance above the horizon (“from Ocean,” the poets say) offers itself to be contemplated by the eyes. But he whom the sun imitates, whence will he arise? And surmounting what will he appear? Indeed, he will surmount the contemplating Intellect itself. For Intellect will make itself stand towards the contemplation, looking at nothing else but the Beautiful, completely turning and surrendering himself there, but having stood, and, as if having been filled with strength, it sees first of all itself having become more beautiful and glistening, as he is close to him. But he did not come as someone expected, but came as not having come; for he was seen not as having come, but as being present before all things, before even Intellect came. There is the Intellect that comes, and there is also the Intellect that goes away, because it does not know where to stay and where that one stays, as it is in nothing. And if it were possible also for that Intellect to remain nowhere—not because it is in place, for neither is he in place, but rather, absolutely nowhere—it would have been gazing at that one eternally; or rather, not gazing, but being one with that and not two. But now, because it is Intellect, it looks, when it looks, with that of itself which is not Intellect.

V.8[31].11.1-19: If one of us is unable to see himself, then, when he is possessed by that god, if he should bring forth the contemplation into an act of seeing, he presents himself to himself and looks at a beautified image of himself, but dismisses the image though it is beautiful, coming into one with himself, and, being no longer separate, is simultaneously one and all things with that god noiselessly present, and is with him as much as he is able and wishes to be; but if he should revert into duality, while remaining pure, he is immediately subjacent to him, so as to be present to him thusly again, if he should again turn towards him. In this reversion he has this advantage: from the beginning he perceives himself, so long as he is different; but running into the within, he has everything, and leaving perception behind in fear of being different, he is one there. And if he should desire to see while being different, he makes himself external. But one must, on the one hand, learn about him, and, other the other hand, maintain some impression of him while seeking to discern into what sort of thing one is entering, thus, learning with certainty that it is into the most blessed thing, immediately one must surrender oneself to the within and become, instead of a seer, the object of contemplation of another contemplator, shining out with the kind of thoughts that come from there.